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Note on the Agitation regarding the Cow Question in the Punjab,
compiled in the Office of the Assistant to the
Inspector-General of Police, Punjab,
Special Branch.

[Confidential.]

NOTE ON THE AGITATION REGARD-
ING THE COW QUESTION.

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1882.

1. In January 1882 it was ascertained that one Mangal Sain, an Accountant in the Office of the Examiner of Accounts, P. N. S. Railway, at Rawalpindi, had obtained leave and visited Calcutta, where he held consultations with the leading members of the Brahma and Arya Societies in regard to the suppression of kine slaughter. He afterwards left for Benares with the object of consulting the Maharaja of that place on the subject.

2. In May of the same year it was reported from Lahore that the Hindus, who were said to be instigated by the Maharaja of Benares, were preparing a monster petition for submission to Government, praying that the practice of kine-killing might be stopped. Forms for signature were circulated, and Muhammadans were asked to join.

3. During the same month Babu Rup Singh, a Clerk in the Deputy Commissioner's Office at Kohat, received a communication from Pandit Dya Nand, Saraswati, the Arya Samaj leader, from Bombay, asking him to obtain signatures with a view to petitioning Government to prohibit kine slaughter.

4. Soon after this, in June 1882, it was reported from Ludhiana that a Committee consisting chiefly of Bengalis, under the presidency of Pandit Dya Nand, Saraswati, had been formed in Calcutta for the purpose of submitting memorials, first of all to the Government of India and subsequently to the Home Government, praying for the prohibition of kine-killing. To meet the expenses of the agitation 6 or 7 lakhs of rupees were said to have been raised by subscription in Calcutta and the co-operation of Hindus throughout the country invited. Failing in their object in India, the Committee were said to contemplate deputing two representatives to England. Signatures were reported to be in process of

collection at Ludhiana, Delhi and Gujranwala. On receipt of a paper from the Calcutta Committee, Nihal Singh, of the Accountant-General's Office at Lahore, on leave at Ludhiana, convened a meeting in the house of Sheo Saran Das, a contractor, at which the following persons also attended:—Umar Parshad, of the Deputy Commissioner's Office; Pohlo Mal, a pensioned Naib-Tahsildar; Nautbat Rai, formerly Sarishtadar in the Hoshiarpur District, who was imprisoned and dismissed from his employment; Duni Chand, Assistant Teacher, Ludhiana Government School; Tehl Singh, pensioned Police Sergeant; and Mansa Ram, brazier, a member of the Municipal Committee. A form for obtaining signatures was drawn up, and copies of it circulated in the city by Dhanpat Rai, Brahmin. When all the copies were signed they were sent by Nihal Singh to Pandit Dya Nand, Saraswati.

5. In July 1882, a Sanskrit circular, supposed to have been printed in Jummo, protesting against the slaughter of kine, was found in possession of Karm Singh, Brahmin of Kalar, Police Station Kahuta, in the Rawalpindi District, a disciple of Dya Nand, Saraswati, who was distributing copies in Delhi and obtaining signatures for the monster petition on blank forms lithographed for the purpose. Many signatures were obtained from school boys, both Hindus and Muhammadans, through the intervention of a Hindu School Master at Delhi.

6. The branches of the Arya Samaj at Meerut, Gurgaon, Ferozepore, Mooltan, Lahore, Sialkot and Rawalpindi were reported at the same time to be sending accredited agents to all large centres to distribute copies of the memorial against kine-killing and to obtain signatures.

7. Tara Chand and Shib Dial, bankers of Panipat, in the Karnal District, were noted as collecting money for the general fund in connection with this movement, and Rao Judishtar Singh, late Honorary Magistrate of Rewari, Gurgaon District, a member of the Arya Samaj, as subscribing to the circular.

8. The agent who was detected at Delhi collecting signatures also had in his possession copies of a pamphlet, "*Gau Karuna Nidhi*" by Pandit Dya Nand, Saraswati, in praise of the cow and directed against kine-killing, which were given to him at Bombay with orders to distribute them on his way to

Lahore. He distributed some copies at Jaipur and Alwar, and the branches of the Arya Samaj at those places undertook to obtain signatures to the memorial and forward them to Bombay. The Commissioner of Delhi was addressed demi-officially by His Honor the Lieutenant-Governor in the end of July 1882, and he and the Deputy Commissioner were desired to use quiet influence with the leading men to nip agitation in the bud and to throw cold water on the movement; also to assure the Muhammadans that their interests were perfectly safe and that there was no need for representation on their part. A demi-official circular letter in the same terms was at the same time sent to the Commissioners of Lahore, Amritsar, Umballa, Mooltan, Jullundur and Hissar.

9. Early in August 1882 the memorial was found to be circulating in the Umballa District, a copy having been sent down from Simla by a *Baniah* named Ganga Ram to Ramji Das, Khatri of Jagadhri, for that purpose.

10. A report also came from Gurgaon that a Sanyasi *fakir* named Banarsi Gir, an agent from Benares, was itinerating in the Hindu States in Central India and Rajputana in connection with this agitation.

11. Gopal Sahai; Ram Chand; Bhan, alias Jhajjaria; Bala, *Chaudhri*; Mala, *Halwai*; Shankaria; Nanga; Kali and Mohan, brokers, all residents of Rewari in the Gurgaon District, were noted at the same time as active agents in obtaining signatures; and two Brahmin agents of Pandit Dya Nand, Saraswati, appeared in Hissar and began collecting subscriptions and signatures to a monster petition against kine-killing, which they asked Pandit Parbhu Dial to return to Alwar, when filled up, as they could not stay themselves. All the Hindus in Hissar signed the document. Their proceedings were quietly stopped by the Commissioner. A man also came from Bikaner to Hissar who said he had obtained 350,000 signatures to the memorial in Jaipur, Jodhpur and Bikaner.

12. Signatures were said to be in process of collection in Sirsa, Rohtak, Lahore, Gujranwala and Sialkot about the same time. A Bengali also wrote to Ladwa, in the Umballa District, and obtained signatures from the bankers there. He said he had obtained the signatures of 3 lakhs of people to the memorial.

13. Soon after this, during the first week of September 1882, the Hindus and Muhammadans of Meerut were reported to be in an excited state on this question, but nothing came of it.

14. It was next noted that Asa Ram, banker, Khushi Ram, member of the Municipal Committee, and Murli Dhar, Pleader, residents of Umballa city, were prime movers in the agitation, and that signatures were being obtained; but the movement was discouraged by the Deputy Commissioner, and not more than 50 names were procured.

15. Madan Gopal, a well-known Pleader of Delhi, was at the same time reported to have gone to Patna in order to take steps for the prevention of kine-killing.

16. The Hoshiarpur District was then reported to be affected by the agitation.

17. Towards the end of September 1882 a notice was posted up in Lahore city to the effect that Hindus should abstain from selling cows to Muhammadans or Europeans, and that further information could be obtained from the *Gau Sabha*.

18. In December 1882 Nasir-ud-din, a Kashmiri Maulvi, was noticed in Delhi, who wished to bring to the notice of Government that 800 Muhammadans had been imprisoned in the Kashmir State during the previous two years for kine-killing. Maula Bakhsh and Rahim Bakhsh, butchers of the Sialkot Cantonment, who used to slaughter kine in the jungle near Jummoo, were sentenced to 5 years' imprisonment by the Jummoo High Court in January 1883, and the fact was reported to the Punjab Government.

1883.

19. There was a lull in the agitation till April 1883, when the Hindus of Amritsar and Lahore were reported to be agitating for the suppression of kine slaughter in their towns. Hindus were dissuaded from going to the Chiraghan Fair at Shalimar on the 1st April 1883 by false rumours of beef being exposed for sale there and that a cow had been killed at the fair by the Muhammadans. In May 1883 memorials against kine-killing were again in circulation in Amritsar, and pressure was being brought to bear on certain Muhammadans to sign them. The Arya Samaj and Singh Sabha were reported to have set these memorials on foot, and the movement

was said to have the support of Bawa Narain Singh, Pleader; Murli Dhar, Secretary to the Arya Samaj; Lala Mulraj, Sarishtadar of the Depury Commissioner's Office; Lachman Das and Bhai Ganesha Singh of the Municipal Committee, and of several Raises, whose names were not mentioned. The Commissioner was addressed demi-officially to use his personal influence to stop the agitation.

20. In the end of June 1883 some beef bones were found in a well at Jagadhri in the Umballa District, which led to intense ill-feeling between the Hindus and Muhammadans of the town. Enquiry eventually showed that this was the work of a *Baniah* of this place!

21. In July 1883 agitation was again active in Lahore, and it was proposed, in addition to presenting memorials, to make repeated complaints against the butchers. Durga Parshad, head of the firm of Chota Lal & Co., undertook to find money for the agitation.

22. A slight disturbance also took place in the town of Kapurthala between the Hindus and Muhammadans about the opening of a shop by Sikhs for the sale of *jhatka* meat. Several wells were defiled by Muhammadans, but eventually matters were settled amicably.

23. In August 1883 there was some little excitement at Ferozepore in consequence of a Hindu having assaulted a Muhammadan woman whom he saw cooking beef! The matter was compromised, but the Hindus held a meeting and determined to hold aloof from intercourse with the Muhammadans as much as possible.

24. In September 1883 some Hindus in Rawalpindi Cantonments complained against the Muhammadan bakers who sold beef in the Sadr Bazar. The matter was settled amicably by the Cantonment Magistrate.

25. In October 1883, during the *Id* festival at Delhi, a disturbance took place in consequence of one Maulvi Yakub having tied two cows up inside the mosque with the express purpose of sacrificing them. Crowds of Hindus and Muhammadans collected, but the Police took the cows off to the Kotwali and dispersed the would-be rioters. A few days after a demonstration was made by the Muhammadans to effect the release of the cows, and a large crowd assembled

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near the Courts and remained there till they closed. Crowds also collected opposite the Kotwali, where the cows were impounded, but no mischief was committed. Maulvi-Yakub, who was the cause of the disturbance, was bound over to keep the peace.

A disturbance connected with kine-killing was reported to have occurred at Bhopal also during the *Id*.

26. In November 1883 the ill-feeling at Delhi was kept alive by a rumour that at Agra the Hindus had refused to sell to the Muhammadans and that Police were protecting the bazars. Certain Delhi Hindus discharged all the Muhammadans in their employ.

27. In December 1883 Maulvi Yakub's appeal was accepted by the Chief Court, who reversed the decision of the Magistrate of Delhi. Maulvi Yakub returned from Lahore and on the 19th December slaughtered the two cows, but no disturbance took place. In the end of December it was reported that the Muhammadans of Delhi were preparing a memorial for submission to Government praying to be allowed to slaughter cows for sacrifice in their own houses.

1884.

28. On the 23rd January 1884 there was a slight disturbance about cow-killing at Harappa in the Montgomery District.

29. During January and February 1884 the principal Maulvis and Mullas at Delhi held frequent meetings, at which Aziz-ud-din, Pleader, and Muhammad Ibrahim, of the firm of Wali Muhammad & Co., took a leading part, when it was resolved that the Wahabis and Sunnis should sink their own religious differences in order the better to work together in promoting a monster petition to Government to remove their disabilities in regard to kine-killing and to allow them to slaughter cows in their own houses inside the city. Mirza Suleiman Shah, of the ex-Royal family, and the Nawab of Loharu signed the petition on certain passages, reflecting on the Magistracy and Police, being expunged. It was decided to send the memorial to England.

30. On the 20th March 1884 Pandit Joti Parshad of Benares was noted staying with the Head Master of the Jagadhri School in the Umballa District, holding

secret meetings and collecting money for the purpose of sending a Hindu to England to agitate against the slaughter of kine.

31. The Singh Sabha of Amritsar advised Hindus to abstain from going to the Chiraghan Fair at Shalimar on the 20th March 1884 in consequence of His Honor the Lieutenant-Governor having declined to consider a petition from some of the leading Hindus to stop the sale of beef at the fair.

32. On the 4th and 20th April 1884 meetings of Marwaris, Saraogis and Bishnois were held at Delhi in the house of Diwan Kishan Lal to arrange for the despatch of one Shughan Chand to England with a petition praying that kine-killing might be stopped.

33. In April 1884 some Hindus of Sarai Saleh, in the Hazara District, petitioned against kine-killing by Muhammadans in their village, but no disturbance followed.

34. In the end of April 1884 a printed memorial by some Muhammadans of Delhi, praying that the slaughter of cows at the *Id* might be permitted inside the city, was forwarded to the Commissioner for perusal and return.

35. Delhi and Amritsar were the only places in the Punjab where the agitation at this period reached an acute stage. The leaders of the agitation were, as far as has been ascertained, members of the so-called patriotic societies, and many of them were not really believers in Hinduism at all, but were restless lovers of notoriety, and joined the movement in order to obtain an outlet for their "educated" energy.

36. The following newspapers advocated the suppression of kine-killing:—*The Arya Darpan* in the North-Western Provinces, and the *Akhbar-i-Am*, *Mitr Vilas*, *Desh Utkarak Reformer*, *Kapurtkala Akhbar*, *Regenerator of Aryavarta*, *Arya Mitr* and *Gauraksha Akhbar* in the Punjab.

37. The reports of this period showed that the minds of the Kukas were a good deal unsettled, and that this was a source of danger may be inferred from the fact that the Kuka disturbances of 1872 commenced with an agitation against cow-killing.

38. The transfer from Amritsar of Lala Mulraj, *Sarishtadar* of the Deputy Commissioner's Office, and of Sahib

Ditta, Assistant Surgeon, towards the end of April 1884, caused considerable talk among the natives ; and the Muhammadans took credit to themselves for having brought about these transfers.

39. About the same time it was reported that the Arya Samaj at Simla was making strenuous exertions for the suppression of cow-killing, and that some of its members had formed themselves into a *Gauraksha Sabha*. Thakur Das, Hospital Assistant in the Charitable Dispensary ; Sheo Narain, Naib-Tahsildar ; Parmanand, Treasury Clerk ; Mirchi Mal, Cart Contractor, a *Baniah* of Umballa ; Harnam Singh, Overseer, Public Works Department ; and Basant Rai, formerly in the Medical Department, and now a dealer in Moradabad ware, were noted as prominent members. A meeting of the *Sabha* took place on the night of the 20th April 1884 in the house of Mirchi Mal, at which 1 Muhammadan, 10 shopkeepers, 10 school boys and about 40 others, chiefly *employes* in Government offices, were present. Thakur Das delivered a long speech, and endeavoured by means of strong language to enlist the sympathy of his audience in the efforts that were being made to suppress kine-killing. It was proposed to ask all the Hindu Chiefs in India to give their help in this worthy cause. Diwan Gobind Sahai, Jummoo Motamid, is said to have promised to assist the *Gauraksha Sabha* secretly with money and otherwise. Mirchi Mal was noted as doing his best to stir up sect feeling in this matter at Simla and Umballa. A sum of Rs. 150 was subscribed in Umballa Cantonment for the *Sabha*, Lala Charan Das giving Rs. 50 and Mukha Singh Rs. 25. It was reported that Sardar Jagat Singh, C. I. E., Jind Motamid, had also agreed to give all the help he could, but wished his name to be kept secret. At another meeting held in Simla on the night of the 11th May 1884, Thakur Das spoke warmly on the subject of cow-killing, and said it was incumbent on all Hindus to aid in protecting cows. The meeting finally resolved to submit a petition to Government, signed by all the Hindus in Simla, and to buy a piece of waste land, and place there, under proper protection, all the cows of which they could obtain possession.

40. A paragraph in the *Arya Mitra*, Amritsar, of the 17th May 1884, noticed the establishment of a branch of the Arya Samaj at Umballa Cantonment by

Sri Swami Ishar Anand, Saraswati, a leading member of that Society. This man itinerated in the Punjab and formed Samajes at the different towns he visited. From Umballa he went to Ludhiana, Amritsar, Rawalpindi, Maghiana, Jhang and Kasauli, whence he came to Simla. At Rawalpindi he spoke against the practice of eating meat, and induced about 30 persons to promise that they would not partake of it. No one has yet been formally appointed to the head of the Arya Samaj, but it is said that Pandit Dya Nand on his death-bed nominated the following persons to form a council to manage the affairs of the Society:—*President*: The Maharana of Udepur; *Members*: Lala Mulraj, M.A., Extra Assistant Commissioner, Gurdaspur, and Lala Sain Das, Translator, Office of Director of Public Instruction, Punjab.

41. The Arya Samaj at Kasauli, which came into existence in 1882, consisted of Pancham Singh, Nand Kishor, Bhagat Ram, Mehr Chand, and a few others. Pancham Singh, a Clerk in the Executive Engineer's Office, was the head of the branch, and took an active part in religious matters. The principal agitator against cow-killing was Moti Babu of the Executive Engineer's Office.

42. In the end of May 1884 it was reported that agitation was still kept up at Delhi with reference to the slaughter of kine. It was ascertained that about two months before, Shughan Chand, a Kaith of Saharanpur, who was said to be in the Jummoo service (other reports said the Postal service), and a Kashmiri Pandit, name unknown, went to Simla, where they assembled meetings and obtained about 200 signatures to a memorial regarding cow-killing. From Simla they proceeded to Delhi, and put up with Girdhari Lal and his son Behari Lal, Pleaders, who take prominent parts in this agitation. Meetings were said to be held weekly at Girdhari Lal's house and subscriptions collected with the assistance of a Committee consisting of the following persons, *viz.*, Puran Chand, a wealthy Marwari banker; Manak Chand, Topkhanawala; and Piari Lal, Mungawala, all of whom rendered themselves conspicuous in the disturbances during the *Id* at Delhi in October 1883. Girdhari Lal, it is reported, sends a memorandum of the proceedings of the Committee to Benares to Babu Sheo Parshad, C. S. I., for the information of the Maharaja of Benares.

From Benares all papers and correspondence on the subject of cow-killing are believed to be submitted to the Maharaja of Kashmir. Shughan Chand was reported to have established Committees in other large towns, all of which were in communication with the Central Committee at Benares.

43. About the same time Committees were being held weekly in Karnal and Panipat, and a fund was being raised to enable members to present a petition to Government praying that cow-killing might be put a stop to by legislation. The chief agitators were said to be:— In Panipat: Tara Chand and Makhan Lal, *Baniahs*; in Karnal: Tilok Chand and Ishak Lal, *Baniahs*; Kishan Sahai, Gujarati Brahmin; and Ram Narain, Pleader. Sant Ram, Deputy Inspector of Police at Indri, occasionally attended meetings.

44. About the middle of May 1884 the Muhammadan community at Jagadhri was said to be raising funds for the purpose of engaging Pleaders to try and obtain permission to open slaughter-houses in the town. They were supported by the Tahsildar, Shahzada Wala Gauhar, and the Naib-Tahsildar, Said Muhammad. The Hindus determined to oppose this measure by every means in their power. A little before this a dispute arose between Ramji Das, *Baniah*, alias Roshan Shah, of Jagadhri (who, though a Hindu, sides with the Muhammadans and is an associate of the Tahsildar), and Shiba, *Patwari* of Khera, a village belonging to Lala Bansi Lal, banker of Jagadhri. The former said that if Shiba was so proud of the banker he would soon find a slaughter-house started in the town. On hearing that there was likely to be a disturbance, a crowd of Muhammadans collected to help Ramji Das, and it was only owing to the departure of Shiba that no riot took place.

45. Nagina Mal and Saudagar, *Baniahs*, Miru, *Patwari*, and Sain Das, a member of the Municipal Committee, were noted as agitating for the suppression of cow-killing in the town of Machiwara; but there was said to be no organized movement in the matter in the Ludhiana District.

46. On the 12th May 1884 a paper in Gurmukhi was thrown on the *Granth* while it was being conveyed to the Golden Temple at Amritsar. The writer

invited the Sikhs to unite with the Hindus in making efforts to suppress cow-killing.

47. It was reported from Hoshiarpur that the leading men and Hindus intended to protest *en masse* against kine-killing, except in cantonments and other places where British soldiers were stationed, and that a monster memorial was being prepared for submission to Government. The older men considered the petition hopeless, but the younger and more impulsive were said to have declared their intention of memorialising Parliament till they succeeded. The *Akhbar Gauraksha* was being forced, it was said, upon all Hindus of any position or note, and if they refused to take it in, they were taunted with not being Hindus.

48. The Hindus of Mooltan were now said to sympathize with their co-religionists in Amritsar and Lahore in the matter of cow-killing.

49. Thakur Das, Hospital Assistant at Simla, was reported at this time to draft confidential letters to persons of influence on the subject of cow-killing, and to have them copied by Jagat Singh, a Clerk in the 1st Division, Imperial Circle, Public Works Department.

50. The agitation, which a short while before had been very strong at Rawalpindi, was now reported to have subsided. Mohan Lal, Deputy Inspector of Police, was, however, heard to say that if the Muhammadans slaughtered kine in the city, the Hindus would retaliate by killing pigs there.

51. On the 24th May 1884 a private meeting was held at Delhi in the house of Girdhari Lal, Pleader, to discuss the subject of cow-killing, and a speech was delivered by Lala Madan Gopal, Pleader. About 70 persons were present, amongst whom the following were noticed:— Lala Ram Kishan Das, Honorary Magistrate; Rawal, Babu of the Dariba Chatrabhoj, Topkhanawala; and Baldeo Sahai, English Clerk in the District Police Office. At a subsequent meeting subscriptions amounting to Rs. 5,000 were collected for the *Gauraksha Sabha*. It was also proposed to make a collection from house to house. The address of Lala Madan Gopal, Pleader, contained the following proposals: (1) that steps be taken to stop the purchase of cattle for the Commissariat slaughter-houses by Muhammadans, who, disguised as Hindus, buy the animals in the Rohtak and

Hissar Districts ; (2) that measures be adopted to prevent cattle intended for sacrifice from being driven through the city and along the Jumna *ghats* to the Railway bridge while Hindus are bathing and worshipping at the *ghats*; (3) that cows should not in future be given to Brahmins as presents (*pun*) because they frequently passed into the hands of Muhammadans and were slaughtered. Another report received from Delhi about this time stated that the agitation was spreading to the villages.

52. In the end of May 1884 Sohan Lal, a member of the Municipal Committee of Kalanaur, previously employed for a short while as a constable in the Gurdaspur Police, was reported to have delivered lectures in the Kalanaur *basar* inciting the Hindus to agitate for the suppression of cow-killing, and to unite with the Arya Samaj in raising funds with a view to keeping the matter constantly before the notice of the Government until the practice was put a stop to. He recommended the purchase of a piece of land as a *rakh* for old cattle and the appointment of fit persons to look after it, all expenses in connexion therewith being defrayed by subscriptions. He said that when Maulvi Syad Ahmad visited Gurdaspur he enjoined unity between Hindus and Muhammadans; but that Sardar Partab Singh, Extra Assistant Commissioner, wrote to the Maulvi that the first step towards united action was the submission of a joint appeal to Government by both parties, praying for an order prohibiting kine-killing, and that unless this was done there would be a wide gap between them. Sohan Lal said he had resigned Government service with the sanction of the President of the Arya Samaj in order to take up this good work.

53. Early in June 1884 Ala Ram, a Sadh, who associated with some of the leading men of the Arya Samaj, was noticed preaching against cow-killing near the Golden Temple at Amritsar and advising the Hindus to take measures to prevent the butchers from obtaining cows. Before the *Nimani Ikadshi* festival, which was held on the 4th June, a meeting of Hindus took place in the house of Gagar Mal, Honorary Magistrate, Amritsar, at which it was resolved that no earthen vessels should be purchased for the festival from Muhammadans. It is usual for all Hindus on this occasion to buy a large number of these vessels from *kumhars*

(potters), and after using them for the ceremonies to present them to the Brahmins, who realize a good deal of money by selling them. In consequence of the decision arrived at by the Hindus there was great discontent amongst the *kumhars*, who could not dispose of a large portion of their stock, and, it was said, suffered a loss of about Rs. 4,000. The Hindus were stated to be discussing the propriety of not taking milk from Gujars; and Bawa Narain Singh, Pleader, bought a number of cows with a view to supplying the Hindus with milk. He also tried to induce them to discontinue buying meat from Muhammadan butchers and to stop the sale of flowers and vegetables by Muhammadan gardeners at the Golden Temple. Another report was to the effect that his motives were purely speculative. However that may be, the result was that many of the Hindus in Amritsar abstained from buying meat from the Muhammadan butchers, who complained of their loss.

54. On the 7th June 1834 Kanshi Ram, Brahmin, of Vairawal in the Amritsar District, was convicted, under Section 292, Indian Penal Code, of having posted up the notices in Amritsar city abusing the Muhammadans and Christians, and was sentenced to a year's imprisonment. The discovery of some bones in a well which was used by both Hindus and Muhammadans in a village named Jahangir in the Amritsar District caused the Hindus to discontinue drawing water from the well. There had been no ill-feeling in this village previously.

55. On the 9th June 1834 a meeting of the *Gauraksha Sabha* was held in Jullundur Cantonment at the house of Nanak Chand, Contractor, and was attended by the following persons:—Bawa Sarmukh Singh, Secretary, *Singh Sabha*; Jamiat Singh, Superintendent of the Jullundur Settlement; Sarmukh Singh, Kuka, petition-writer; Sande Khan, from Kapurthala, the Editor of the *Akhbar-i-Gauraksha*; Babu Bishambar Das; Babu Bishan Das; Babu Mushtaq Rai; and Lala Sheo Dial, Cloth Merchant. In response to an appeal made by Sande Khan, a sum of about Rs. 30 was subscribed in order to petition Government to put a stop to the slaughter of cows. This man also urged that an asylum should be established for the maintenance of old and infirm cattle. The *Gauraksha Sabha* and *Singh Sabha* lately established at Simla were now reported to have been broken up.

56. On the 10th June 1884 Ganesh Das, Brahmin, and Ramji Das, Khatri, members of the Brahma Samaj, in an open-air address at Lahore condemned the practice of kine-killing and the refusal of Hindus to eat with other castes. The latter part of their discourse gave offence and they were advised to eat with sweepers.

57. A suspicious character named Lehna Singh, *alias* Karm Singh, was arrested by the Police at Baghapurana, in the Ferozepore District, in the middle of June 1884. He was believed to be one of the Kukas proclaimed in the Amritsar butcher murders of 1871 who are still at large. Shortly after his apprehension he attempted to escape and made a rush in the direction of the place where the arms of the Police were kept, but was recaptured. On this he became exasperated, and in a loud voice exclaimed that he had previously avenged the blood of the cow by killing those who shed it. He rebuked the Sikhs present for not allowing him to arm himself, declaring that it was not his intention to do *them* any harm, but to murder the servants of the Government who permitted cows to be slaughtered.

58. On the 21st June 1884 a report was current in Gurdaspur that cow-killing had ceased in Hindustan, and that *vaks* had been purchased for grazing infirm cattle. Hindus of the Punjab were expected to help with money.

59. About the same time it was reported from Gujranwala that the cow question had been discussed at a meeting of the *Singh Sabha* in Hafizabad, and that the Hindus stated that the Muhammadans had issued a *fatwa* declaring cow-killing to be unlawful.

60. A dispute between Hindus and Muhammadans in Hujra in consequence of two Hindus having killed and eaten a wild pig was reported from Montgomery. These men were rebuked by their co-religionists in council, and in the end it was settled that the Muhammadans should not kill cows and the Hindus should look upon pigs as unlawful.

61. In the week ending 21st June 1884 a meeting took place in Delhi at the house of Babu Kidarnath, School Master, and subscriptions were made to the funds of the *Gauraksha Sabha*. Banarsi Das, *Gusain*, who made himself notorious by proceeding to England a few years ago to present a petition praying

that the slaughter of cows might be prohibited (evidently the same man noted as itinerating in the Hindu States in Central India and Rajputana in August 1882), was reported to be again moving about from place to place for the purpose of agitating the subject afresh. He remained three or four days at Delhi, where he is said to be very popular, and gave recitations in presence of large numbers of people at the bathing *ghats*. He was reported to be on his way to Jummoo to interview the Maharaja. His visit was probably connected with the *Gauraksha* meetings then being held at Delhi and elsewhere. Lachman Das, *Vakil* of the Maharaja of Benares, was noted passing through Delhi *en route* to Simla with the object of interviewing the Viceroy on the subject of cow-killing. In opposition to the Hindu agitation the Muhammadans of Delhi were reported to be preparing a counter-memorial for submission to Government, begging that the slaughter of kine might be permitted, not only at the public slaughter-yard, but also at private dwellings in the city on the occasion of Muhammadan festivals. Aziz-ud-din, Pleader, and Maulvi Muhammad Yakub (who was the cause of the disturbances at the *Id* in October 1883) were said to be at the head of the movement, and meetings were held in the house of Muhammad Ibrahim, of the firm of Wali Muhammad & Co.

62. In the end of June 1884 a report came from Karnal that there was an impression among the Hindus in that district that the Russians would put a stop to cow-killing if they ever conquered India.

63. The agitation in Umballa concerning this question was now reported to have subsided, Mirchi Mal, *Baniah*, having intimated that, under orders from the Deputy Commissioner of Simla, he had been obliged to close the *Gauraksha Sabha*. But it was said that efforts were being made secretly to keep up the society, and that at a private meeting held by Lala Charn Das, Mirchi Mal and Than Singh a short time before, it was decided not to drop the subject, but to collect funds as originally intended.

64. In Mooltan, at this time, some Hindus were heard to say that, notwithstanding the riots that occurred in 1881, beef was still brought into the city, and that if the leading Hindus could only be induced to move in the matter and spend money freely, something

might be done. On the 20th June 1884, during the religious fair at the shrine of Mian Abdul Hakim, the Hindus threatened to leave because a cow had been killed near the fair; but after some trouble they were pacified. The bakers were to blame and were warned.

65. Early in July 1884 Shughan Chand, Post Master of Rohtak, was reported to be taking a prominent part in the agitation concerning the cow question, and was said to have informed the Kaiths of Rohtak that if he remained there a little longer he would entirely put a stop to cow-killing. (This would appear to be the same individual mentioned above as establishing Committees in communication with the Central Committee at Benares.)

66. On the 8th July 1884 one Muhamdu of Amritsar reported at the Kotwali that as he was about to cook some beef in his house, a Hindu named Wazira rushed in and carried it off. The latter, it was ascertained on enquiry, wished to take the beef to the Kotwali, but afterwards returned it when he found that his co-religionists would not support him. He was warned.

67. During the week ending 12th July 1884 another meeting of the Cow-preserving Society took place at Delhi in the house of Girdhari Lal, Pleader, and about Rs. 700 were subscribed by members of the *Baniah* caste.

68. During the week ending the 19th July 1884 the Hindus of Mooltan endeavoured to create excitement by giving a religious colouring to the act of a Muhammadan in the city who had cut off the tail of a heifer. Crowds, which had collected in different parts of the city, were dispersed, and the Muhammadan was convicted under Section 428 of the Indian Penal Code. During the same week five Hindus of Monan in the Hazara District complained that two men had offended their religious prejudices by killing a bullock on the bank of the stream near their village.

69. The *Farsi Akhbar*, published at Lahore, in its issue of the 22nd July, published an article to the effect that the European practice of eating beef is the main cause of the present ill-feeling between the Hindus and Muhammadans, and that the Hindus should urge upon Government the necessity for the prohibition of kine slaughter.

70. About the 24th July a rumour was prevalent in the Ludhiana District that Mahant Bhagwan Singh, Kuka, of Amritsar, had despatched letters to Subas Jamiat Singh of Gil (Sialkot), Sarmukh Singh of Luluwala (Patiala), Samand Singh of Kahuta (Ferozepore), Wazir Singh of Muthada (Jullundur), and Budh Singh of Bhaini, warning them that the Muhammadans intended to open a slaughter-house near the *Gurdwara*, and that the Kukas should hold themselves in readiness to proceed to Amritsar.

71. Bawa Narain Singh, *Vakil* of Amritsar, on 26th July issued notices that he had started an establishment for cows and would receive any animals sent to him.

72. The rumour that cow-killing will be put a stop to if the Russians conquer India continued in circulation in the Karnal District.

73. About the 5th August a monster petition, alleged to be the petition of 8,000 Muhammadans of the Delhi city, was forwarded to the Government of the Punjab. The principal point urged in this petition was the right of the Muhammadans to slaughter cows within the city and in their houses. The Hindus of Delhi were at this time reported to be forwarding a memorial praying that the slaughter of cows may be prohibited and had collected about 3,000 rupees to defray the expenses of submitting the petition to Government.

74. Early in August, Shughan Chand, Post Master of Rohtak, who had been transferred to Murree, held a secret meeting at the *dharmsala* in Rawalpindi. He was said to have prepared a memorial on the subject of cow-killing for submission to the Viceroy, and to be supported by Sardar Nihal Singh and Bahadur Singh, contractor, at Kuldanna. The Maharaja of Jummoo was reported to be greatly interested in the movement.

75. It being given out that the petition of the Muhammadans of Delhi, praying for permission to slaughter cows within their dwellings on the occasion of the *Bakra Id*-festival, had been rejected, the *Dar-ul-Saltanat* of Calcutta, in its issue of the 13th August, published an article giving reasons why the Muhammadans should not be deprived of this privilege.

76. During the week ending the 16th August it was ascertained that the following persons were members of the

Cow-preserving Society at Murree:— Sukhdial, Clerk in the Phoenix Carrying Company; Haim Raj, Accountant in the Murree Tahsil; and Bani Babu, Clerk in the Rawalpindi Post Office. During September the rumour was reported from Delhi that the Muhammadans were preparing a second petition to Government, praying for permission to slaughter cattle at their private dwellings.

77. In the beginning of August a butcher had entered the town of Narot in the Gurdaspur District with some buffalo horns tied up in a sheet. On this the Hindus declared that beef had been brought into the town, and considerable ill-feeling existed for some little time between the Hindus and Muhammadans, which, however, only extended to the constant making of false charges against individuals. The Hindus who took the most prominent part were Nand Lal, *sahukar*; Sandal, Rajput; Ganga Ram; Amir Chand, *Chaudhri*; and Ganga, merchant.

78. In the issue for October 1884 of the *Farsi Akhbar* the Editor published an article to the effect that although kine are slaughtered by Muhammadan butchers, yet it is done by order of the authorities, who desire that disunion should prevail between the Hindus and Muhammadans.

79. In the early part of the month ill-feeling was reported to exist in the village of Durga in the Amritsar District in consequence of the Muhammadan *lambardar* having sacrificed a cow outside the village. No actual disturbance, however, took place.

80. About the same time it was ascertained that the blacksmiths and other Muhammadans of Jagadhri were raising funds for the purpose of having the slaughter-houses moved into the town.

81. Travellers from Meerut gave out that a riot had occurred there in consequence of an attempt having been made by the Muhammadans to sacrifice a cow in a mosque instead of at the slaughter-yard. It was rumoured that, in order to retaliate on the Muhammadans for their behaviour in killing cows during the *Id* festival, the Hindu mercantile community had arranged to combine and discontinue employing Muhammadan workpeople.

82. Throughout November and December 1884 Ala Ram, Sadh, continued to frequent the neighbourhood of the

Golden Temple at Amritsar, and to exhort the people to join Bawa Narain Singh in his attempt to put a stop to cow-killing.

83. On the 23rd November a meeting of Hindus took place in the house of Ramji Lal in the Sadr Bazar at Jullundur, at which it was proposed to petition Government to prohibit the sale of beef.

84. Lecturing at Lahore in December 1884, Thakur Das, Native Doctor, condemned the use of animal food, and said the flesh of the cow was especially harmful. Apart from this he urged that it was a reproach to kill so useful an animal. In the same month a meeting of Dusars, Brahmins, &c., was held at Rewari, under the presidency of Atma Ram, Sanyasi, to make arrangements for the feed and protection of worn-out and diseased cattle.

1885.

85. In January 1885 it was reported from Amritsar that Bawa Narain Singh, Pleader, of Amritsar, who had formerly delivered lectures openly, had lately held his meetings with closed doors and only members of the Arya Samaj were admitted to them.

86. In the same month it was reported that in consequence of a case of cow-killing which occurred in village Dograi in the Montgomery District, and in which the Muhammadans were judicially punished, the ill-feeling between the Hindus and Muhammadans in that locality was on the increase. The Deputy Commissioner remarked that the Hindus of the Montgomery District were inclined to put a stop to the slaughter of kine altogether and were boycotting people who kill kine, even when the rules laid down by Government had been complied with.

87. In a dispute between the Hindus and Muhammadans of Khairpur regarding kine-killing, the Council of the Bahawalpur State gave their decision in favour of the latter and permitted them to slaughter kine inside the city. The Hindus were said to be much aggrieved at this order.

88. About the middle of May the Hindus in Ludhiana city were talking of raising subscriptions to defray the cost of legal proceedings against the butchers who go about the streets selling beef openly. It was stated that if they failed

to obtain redress in Ludhiana, they intended to lay their case before the authorities at Lahore. During the same month the Hindus of Bakot complained against a bad character named Majid for killing a cow near a *dharmsala*. No riot, however, occurred, the Police being on the spot.

89. A *Gauraksha* (cow-preserving) Committee was held in May in the house of Madan Gopal, Pleader of Delhi, and was presided over by Maharaja Lal, Pleader. The resolutions that were passed were sent to Lahore for publication.

90. About the first week of July some Hindu residents of Ludhiana city were overheard to remark that if England went to war with Russia the Hindus should take advantage of the opportunity to massacre all the butchers in the country.

91. It was reported early in August that the members of the Arya Samaj at Amritsar had collected subscriptions for the purpose of memorialising the Viceroy to suppress cow-killing.

92. On the 17th August a dispute arose between some Hindus and Muhammadans at Jullundur regarding the purchase by the latter of cows attached by the former in Civil cases and sold by auction. The Hindus were desirous of having an order passed prohibiting butchers from bidding for cows put up for auction when the decree-holders were Hindus. The matter was, however, settled by the Cantonment Magistrate without disturbance. About the 22nd of the same month an anonymous petition was submitted to the Deputy Commissioner of Karnal regarding the slaughter of kine in the town of Panipat; but Police enquiry showed that there were no grounds for complaint.

93. Two cows or oxen had been daily slaughtered in the Nawab of Bahawalpur's palace, under His Highness' orders, since the 9th September 1885, at the instance of Mian Ghulam Farid, the Nawab's *pir*. The Hindus of the city were much aggrieved at this sacrifice of cows, and during September 1885 were reported to be holding consultations about it. They stated that in the previous year the Nawab ordered 45 cows to be sacrificed; but when the report caused a panic among the Hindus, His Highness countermanded his order.

94. The slaughter of four head of cattle in a private yard in the town of Hoshiarpur on the day of the *Id* by Maulvi Mian Muhammad and five others led to considerable excitement at the time. The offenders were prosecuted in the Court of the Magistrate of the District under Section 34 of the Rules published in Punjab Government Circular No. 12—4581, dated 19th December 1881, for regulating the slaughter of kine, and four of the principal offenders were sentenced to pay a fine of Rs. 50 each or in default to be imprisoned for one month and fifteen days. The other two accused were discharged.

95. An aggravated case of cow-killing was about this time reported from Rahon. It appears that on the 20th September Waja Muhammad, a pensioned Deputy Inspector of Police, and his son, Muhammad Husen, sacrificed a cow in their house. On hearing the news a large number of Hindus assembled in front of the place, and but for the presence of the Police would have committed a breach of the peace. The Hindus had been much incensed at finding bones of animals scattered near a certain well and two of their temples. They made an attempt to burn down some butchers' houses, and declared that they would create a disturbance on the day of the *Muharram*. The Magistrate of the District sentenced Waja Muhammad to pay a fine of Rs. 250, and his son Muhammad Husen to one year's rigorous imprisonment. The agitation between Hindus and Muhammadans subsided.

96. It was given out in Delhi that the Muhammadans throughout India intended to memorialise Government for permission to sacrifice cows for religious purposes within their own dwellings—a privilege which they formerly enjoyed.

97. There was a quarrel between the Muhammadans and Hindus of Umballa city in consequence of the latter having complained to the authorities that on the day of the *Id* some Muhammadans brought in a barrowful of beef through the *mandi* and past a temple, whence a procession was about to start on the occasion of a local fair. The Deputy Commissioner directed that beef should not be brought into the city from that direction.

98. Shughan Chand of Delhi, who took a prominent part in the cow-killing

agitation in the previous year, was stated to have been preaching so successfully against the sale of beef and pork at Samrial that inhabitants of that town decided to put a stop to it in future.

99. A slight dispute is said to have occurred between the Muhammadans and Hindus of Chichawatni in consequence of some Muhammadan *dhobis* having on the day of the *Id* killed a cow and brought its flesh into the village. A good deal of friction and bad feeling was reported to be in existence between Hindus and Muhammadans in Hoshiarpur owing to recent cases of cow-killing. Absurd and wild rumours were spread that serious rioting was expected, and some people took the precaution to bury their jewels and money.

100. The Muhammadans of Delhi were reported to have raised subscriptions amounting to Rs. 11,000 to defray expenses in connection with a memorial which they intended to submit to Government praying, amongst other concessions, for permission to slaughter kine in their private houses, as in the days before the Mutiny. It was rumoured that the Punjab Muhammadans had instigated the butchers to stop killing cows and to close their shops until their grievances are redressed.

101. Some bad feeling was created amongst the Hindus and Muhammadans at Isa Khel in the Bannu District by the fact that the Hindus alleged that cow's flesh had been thrown into the streets during the *Dasehra* festivals. No actual disturbance, however, took place. At the letting in of the water into the Umar Khan Canal on the 14th October some bullocks had been killed and the flesh distributed. The Hindus of Isa Khel hearing of this pretended to believe that the blood had flowed into the water of the canal, and for a time closed the water channels in the town going through the bazar. The affair, however, cooled down and nothing occurred to necessitate the taking of any special precautionary measures. At Chiniot also, in the Jhang District, two pieces of meat were found some days after the *Muharram* in a well used by the Hindus. The meat was supposed to be beef, and there was some little excitement, which, however, calmed down without any actual disturbance taking place.

102. About 2,000 persons were reported to have been present at the Arya Samaj meeting in Amritsar city on the

18th October, Bawa Narain Singh, Pleader being in the chair. One of the resolutions passed was that steps should be taken to put a stop to cow-killing.

103. Haji Kutb-ud-din, one of the leading Punjabi merchants in Delhi, was reported to be very active in stirring up his friends and co-religionists to memorialise Government to permit them to slaughter cows in the city for *kurbani*. The *Anjuman-i-Islamia* of Delhi continued to hold its meetings, at which the subject of the slaughter of cows for *kurbani* within the city walls was constantly discussed. Private meetings were convened at the house of Mirza Suleiman Shah of the ex-Royal family.

104. Some ill-feeling arose between the Hindus and Muhammadans in Chunan in consequence of two Muhammadans having killed an old cow for the sake of its hide. No breach of the peace, however, was committed.

105. Certain Muhammadans of Kalar Kalan, Police Station Atari, were reported to kill cows openly, and to have established a shop for the sale of beef. A case of cow-killing by a Muhammadan was also reported from village Dya Ram, Police Station Dipalpur.

106. On the 25th November the Bakri tribe killed a cow in the town of Pakpattan. The Hindus and Muhammadans were annoyed in consequence and intended to report the matter. In connection with this case it was reported that the Hindu shop-keepers refused to buy cloth made by the *Bakris* (weavers), and also to sell goods to any person who deals with them.

107. About the middle of December a Muhammadan of Bughiana, Police Station Bhai Pheru, purchased a cow for slaughter. The Hindus having heard that some of the beef had been brought into the village for sale assembled in a state of great excitement, placed a watch over the Muhammadan's house, and sent for the Police.

108. It was reported about this time that some of the Muhammadans of Vadala, Police Station Dharmkot, in the Sialkot District, out of deference to the feelings of the Hindus proposed to stop killing kine. A minority were, however, opposed to the change.

109. During December there was no abatement of ill-feeling between the Hindus and Muhammadans of Hoshiarpur

and Haryana. The sole object of the former seemed to be to coerce the latter into discontinuing the practice of killing kine and selling beef.

110. The Hindus of Majitha, in the Amritsar District, opened separate shops for the sale of meat in consequence of a suspicion that the butchers brought beef into the town and sold it there.

111. The order for collecting cattle to be slaughtered for the use of the Camp of Exercise was reported to have given rise to ill-feeling among Hindus, officials and non-officials, through whom the animals have to be purchased.

112. During December 1885 Ala Ram, Sadh, of Amritsar, continued to preach, enjoining on the Hindus to join the Arya Samaj and to raise funds for the protection of cows.

1886.

113. It was reported in January 1886 that the Muhammadans of Hamza, Police Station Kathunangal, were in the habit of slaughtering kine in that village and selling beef secretly in Majitha, and that in consequence the Hindus of the latter place purchased meat from *Jhi-wars*. A compromise was effected between the Muhammadans and Hindus, but the latter still professed to be afraid that the former would do something to annoy them.

114. It was also reported that some *Baniahs* of Sonapat had had cow-killing put a stop to in that town, and that the brick-layers were agitating to get the order cancelled. The Hindus of Panipat and Karnal were said to be combining to counteract the action of the Muhammadans.

115. On the 2nd February Baba Ala Ram, Sanyasi, delivered an address in the Dabbi Bazar at Lahore in which he urged that subscriptions should be collected for the purchase of horned cattle to save them from being slaughtered, and for the establishment of *rakhs* for them in every village.

116. Eight *Baniahs* of Umballa assembled in a temple in the grain market on the 19th February to concert measures for the prevention of cow-killing in the city; and the agitation against kine-killing in the towns of Panipat and Sonapat, still continued.

117. Soon after this it was reported that the Muhammadans of Delhi showed great interest in the matter of the

memorial submitted to Government, praying for permission to slaughter cows for *kurbani* within the city walls. They seemed to think that sanction would be accorded to the petition.

118. Some ill-feeling arose in March 1886 between the Hindus and Muhammadans of village Kohar, Police Station Naurangabad, on account of certain *musallis* having killed a sick cow for the sake of its flesh and hide. The matter was reported to the Deputy Commissioner, who warned the Hindus.

119. In the same month certain shoemakers of village Hamza, Police Station Kathunangal, were reported to be in the habit of purchasing old and infirm cattle at low prices for the sake of their flesh and hides. The Hindus of surrounding villages in consequence gave up selling cattle to them and drinking water from wells in their village.

120. In April of the same year, Babu Chakarbat, a Railway employe at Muzaffargarh, complained to the Police that a butcher had killed a cow next door to his house, and the leading Hindus of Muzaffargarh ceased for some time to buy any meat from the sheep and goat butchers in the town, believing that they were concerned in the slaughter of the cow at the Railway Station.

121. Thakur Singh, *lambardar* of Vagi, and one Sher Singh had given the Christian Missionaries some land in that village. Ala Ram, Sadh, of the Arya Samaj, was deputed to the village to explain to Thakur Singh and Sher Singh that the establishment of a Christian settlement is certain to be followed by cow-killing, and to persuade them by religious arguments to revoke the grant of land.

122. Soon after this it was given out by Jowala Singh of Pheruman, Police Station Wazir Bhular, that although Guru Ram Singh was dead, a *kalgi avatar* (spotless incarnation of the deity) would shortly appear, as cow-killing is on the increase.

123. The *Khair Khwah-i-Kashmir* (Lahore), in its issue of the 13th May 1886, stated that beef was openly sold in public streets at Bahawalpur, and urged the Darbar to put a stop to the evil.

124. Hakim Singh, Deputy Inspector of Police, Khalra, District Lahore, was reported to have said that if it were true

that cow-killing was about to be permitted in Kashmir, serious disturbances would occur.

125. In June 1886 a number of Nihangs were said to be holding meetings twice a day at the Akal Bunga to discuss the cow question and consult as to the advisability of petitioning the Deputy Commissioner and His Honor the Lieutenant-Governor to prevent beef from being brought into Amritsar city.

126. Early in July, acting on the advice of a Bairagi *fakir*, the *Baniahs* of Hissar entered into a compact to outbid the butchers of the town in purchasing Commissariat cattle, and Rs. 3,000 was subscribed for the purpose. In the same month a movement was set on foot among the Hindus of Ludhiana city to collect funds for the purchase of a grazing-ground for cattle.

127. About this time a rumour was current at Delhi that the Maharaja of Kashmir, at the urgent request of Government, had sanctioned the location of British troops in his territories, but afterwards cancelled his order in consequence of some European having killed a cow. It was also rumoured that excitement existed in Kashmir owing to some officers on leave there having allowed their dogs to worry three cows.

128. Towards the end of July Maulvis Muhammad Yakub and Muhammad Shah of Delhi began collecting subscriptions in order to agitate for permission to slaughter cows for *kurbani* within the city walls during the approaching *Id-ul-Zuha* festival.

129. The Hindus of Kapurthala were said to have purchased a piece of land as a grazing-ground for cows, and to be prepared to pay as much as Rs. 10 for old and worthless animals in order to save them from falling into the hands of butchers.

130. A rumour reached Samrala in August 1886 that four Kukas who visited Kabul on their way to Russian territory were killed in a fight caused by some Kabulis having exposed beef in their presence. On the 14th of the same month it was reported that the Hindus of Sinanwan in the Muzaffargarh District intended to prosecute two Muhammadans for killing a cow near that village.

131. A number of influential Hindus in Dasuya were said to be collecting

money in order to purchase lean and worn-out cattle and save them from the butchers who starve them to death for the sake of their hides. All Hindus were invited to subscribe.

132. One Pandit Din Dial held a meeting at Jagadhri about the middle of August to consult as to the advisability of putting a stop to cow-killing.

133. In the early part of September 1886 the Hindus of Karnal began to agitate the beef question on account of the approaching *Id* festival. They professed to apprehend a disturbance owing to the alleged intention of the Muhammadans to slaughter cattle and carry the meat through the town in uncovered baskets. It is unlikely, however, if any intelligent Hindus really believed these reports.

134. The *Astab-i-Punjab* (Lahore), in its issue of the 6th September 1886, referred to the frequent occurrence of disputes between Hindus and Muhammadans in connection with the killing of kine on the day of the *Id*, and advised Muhammadans to refrain from killing kine in deference to the feelings of the Hindus, inasmuch as their religion does not specially inculcate the killing of these animals.

135. In September 1886 the bad feeling between the Hindus and Muhammadans of Delhi culminated in a serious riot, in which it was found necessary to call in the assistance of the troops. Although the ostensible reason for the riot was a collision of the two sects in the course of a religious procession, it may be regarded as the result of the bad feeling which had its origin in the Muhammadans having sacrificed about 450 head of cattle at the *Bakar Id*.

136. On the occasion of the *Id* at Ludhiana there was evidence of a combined arrangement beforehand on the part of the leading Hindus, and especially members of the Arya Samaj, to do their best to stop the sacrifice of cows. A rumour was spread that some Muhammadans had sacrificed a cow at a public well, and the Hindus proceeded to seize some meat being legitimately brought from the shambles. The Muhammadans retaliated by attacking the Hindus in certain streets, and for some hours there was much disturbance in parts of the city.

137. *The Akhbar-i-Am* (Lahore), in its issue of the 15th September 1886, published an account of the riots at Ludhiana, and stated that the Muhammadans decked out a cow and killed her, and unprovokedly attacked the Hindus, who wished to carry the carcass to the house of the Deputy Commissioner.

138. At Umballa on the occasion of the coincidence of the festival of the *Id* and a comparatively unimportant Hindu celebration termed the *Bawan Dawadsi* a riot appeared imminent in consequence of a cart load of beef having been taken past a tank where some Hindus were collected. The Muhammadans who accompanied the cart were at once arrested by the Police, but the behaviour of the Hindus, who refused to disperse when ordered to do so by the Deputy Commissioner, necessitated some 50 arrests being made. The Hindus were defended in Court by Murli Dhar, a Pleader of Umballa, and the trial created considerable ill-feeling between the members of the two religions. *The Koh-i-Nur* (Lahore), in its issue of the 28th September 1886, published a distorted account of the *Id* riots at Umballa, and stated that goats were brought to be publicly killed, and that beef was also reported to have been boiled (*sic*). About this time it was rumoured that the Hindus of Simla intended to submit a petition praying that the slaughter-house might be removed from its present site on account of its proximity to the *dharmshala*. A movement was also said to be on foot among the Muhammadans of Delhi to memorialise Parliament for permission to kill kine in their houses—a privilege which they enjoyed before the Mutiny.

139. *The Wasir-ul-Mulk* (Sialkot), in its issue of the 12th October 1886, referring to the frequent outbreaks between the Hindus and Muhammadans in connection with the killing of kine by the latter, urged the Muhammadans to abstain from killing those animals.

140. Early in October the rumour was current in the Amritsar District that, owing to the establishment of military stations in Kashmir, cow-killing had been started there. Diwan Lachman Das had ordered two European soldiers to be hanged for shooting a *nilgai*, and refused to listen to the protests of the Resident, who had reported the matter to the Viceroy.

141. In the same month the cow question was discussed by the Arya Samaj in Amritsar city, and one of the plans proposed for adoption by the Society was to outbid the butchers at the approaching Diwali Cattle Fair, and to purchase all the cows and place them in the cattle-yard built by Bawa Narain Singh, Pleader. Funds were being raised for this purpose, and Narain Singh had placards posted up in the city calling upon Hindus to assist in the good cause. The lectures delivered against cow-killing by members of the Arya Samaj caused some excitement, and Hindus were heard to say that during the cattle fair they would invite the Manja Jats to pick a quarrel with butchers and cattle-dealers from the frontier districts who buy cows for the purpose of slaughtering them. It was also said that the Hindus proposed to pay Government three lakhs of rupees annually if they would put a stop to cow-killing, and that Sardar Gurdial Singh, then Assistant Commissioner at Ludhiana, took great interest in the matter. Bawa Narain Singh, Pleader, bought about 500 head of cattle, outbidding Muhammadan purchasers. All the animals were very old and useless, and he intended to send them to Hardwar, where it was said some grazing land had been secured. Subscriptions were raised for the purchase of these animals, placards being posted in different parts of the city inviting Hindus to come forward with their money and afford protection to the cow.

142. Soon after this the Hindus of Murree declined to buy meat in the bazar, as they said the Bazar Sergeant there stamped goats with the same brand as that with which he marked cows, &c., before they were slaughtered.

143. The *Kaisari* (Jullundur), in its issues of the 23rd and 30th October 1886, also published articles regarding the slaughter of kine in that station.

144. At a meeting of the Arya Samaj in Amritsar on the 31st October, Bawa Narain Singh announced that 900 head of cattle had been purchased by the Society at the *Diwali* fair, 500 of them being old and useless cows, and had thus been saved from falling into the hands of Muhammadans. He pointed out that it was incumbent on all Hindus to endure any amount of bodily pain and consider themselves lifeless, or, in other words, to bravely protect the cow. A large number of persons assembled to

Likha Govt!

Hardwar

worship the animals, which were despatched to Hardwar the same day by road in charge of twenty servants. Letters were addressed to Hindu Chiefs and others inviting them to co-operate by sending as many lean and worn-out cows as they could collect to the Arya Samaj, which was prepared to purchase them, and requesting that the animals might not be sold to butchers. The Pandit Sabha of Amritsar also bought about 100 cows at the cattle fair, and sent 27 of them to Hardwar by rail on the 5th November. Nawal Singh, a member of the Arya Samaj, proceeding to Hardwar from Amritsar in charge of 312 cows, arrived at Jandiala on the 1st November, and preached to a crowded audience for two hours in the bazar on the subject of protecting the cow. Some six or seven old animals were made over to him by Hindus of the town, who also gave him money for their road expenses. One of these cows had been previously bought from a Muhammadan.

145. Pandit Dharm Chand delivered two addresses at Amritsar on the 7th and 13th November at the meetings of the Arya Samaj, which were largely attended. He pointed out the good that had been done by the purchase of old and infirm cows and bullocks at the *Diwali* fair. On the 7th November Bawa Narain Singh invited the Hindus to witness the departure of a batch of cows to Hardwar, and the city band headed the procession which followed the animals. A letter was afterwards received announcing that, on the arrival of the cows at Jullundur, the Hindus presented 18 more animals and provided money for their road expenses, and that a cow-protecting society was to be established at Jullundur.

146. About 800 cows were collected at Ludhiana for despatch to Hardwar including some 300 sent from Amritsar in charge of Ala Ram, Sadh; and the Hindus of Ludhiana subscribed Rs. 800 to purchase more animals. The Muhammadans in the villages took advantage of this to sell their useless cattle to the Hindus. The latter, however, did not carry their enthusiasm so far as to pay fancy prices, but would only give what the animals were worth.

147. It was rumoured in November 1886 that the Hindu (? Singh) Sabha at Simla and the *Khalsa Gazette* at Lahore were trying to suppress cow-killing, and that members of the Arya Samaj were

enlisting in the Army and using their influence with the sepoys to put a stop to the practice. The Muhammadans, on the other hand, declared that they would never forego their religious observances—*i. e.*, so far as the sacrifice of cows is concerned—until ordered to do so by Government.

148. In consequence of a rumour spread by three *khatiks* at Delhi, that certain Muhammadan butchers sprinkled cow's blood on goats before slaughtering them, the Hindus stopped buying goat's meat. The *kumhars* (potters) were advised by Hindus not to sell earthen milk jars to Muhammadan milkmen in order that the latter might be put to inconvenience and their trade might suffer.

149. At the meeting of the Amritsar Arya Samaj on the 20th November a letter from Nawal Singh was read, intimating his arrival with a batch of cows at Ludhiana, where the Hindus gave them a grand reception. Bawa Narain Singh addressed letters to the Lahore, Ferozepore and Jullundur branches of the Arya Samaj, urging that subscriptions should be collected for the purchase of cows and every effort made to outbid butchers. Dhari and Suchet, Khatri, of Chitta Kutra, were reported to be going about the city of Amritsar exhorting people to subscribe funds for the protection of cows, paying their money to the Arya Samaj. The Society contemplated securing some land in the Gurdaspur District, where cows rescued from Muhammadans could be kept.

150. A correspondent of the *Koh-i-Nur*, published at Lahore, in its issue dated the 27th November 1886, in pointing out that the recent riots between the Hindus and Muhammadans were the result of the slaughter of kine, stated that the Hindus are mistaken in creating a disturbance against the Muhammadans on this account since it is the Europeans who use beef, and were it not for them the Muhammadans would not indulge in kine slaughter.

151. On the 1st December Ala Ram, Sanyasi Sadhu, arrived at Umballa from Ludhiana with a batch of cows *en route* to Hardwar. He convened a meeting of Hindus in the city, at which it was resolved to raise funds for the purchase of grazing land for the animals. The Committee appointed to collect the money consisted of Bishan Das, Khatri;

Bishambar Das and Thakur Das, *Bani-ahs*; Ram Lal, Kalal; Lehna Singh, Jat; Kaith Das, *Baniah*; and Dewa Singh, Kalal. The four former were members of the Umballa Municipal Committee, and took prominent parts in the disturbances during the recent *Muharram* and *Dashra* festivals.

152. The Hindus of Beri in the Roh-tak District held a meeting and decided to form a fund for the purchase of old and useless cattle. The animals were to be turned loose in a *rakh* near Georgegarh belonging to Raja Kalian Singh, which had been offered for the purpose free of charge. The money for the purchase of such cattle was to be collected by fixed payments on marriages and on the performance of religious ceremonies.

153. Persons who attended a meeting held in the house of Lehna Singh, Jat, of Umballa city, on the 11th December, were exhorted to subscribe largely to the fund for purchasing cows and keeping them out of the hands of the butchers.

154. Sain Das, of the Arya Samaj, Lahore, stated at Amritsar on the 14th December that the Society had published two books on the subject of protecting the cow, *vis.*, the *Gau-dharm-sar*, by Lala Mohan Lal, of Fatehgarh, North-Western Provinces, sold at two annas a copy, and the *Gau-mahatam*, by Swami Parkash Nand, Saraswati, sold at one anna a copy, and that a monthly magazine on the same subject would be started at Hardwar.

155. On the 20th December some Muhammadans of Chichawatni, having killed a cow, brought the flesh into the village, where they were assaulted by a number of Hindus. Other Muhammadans then collected and a riot ensued. Twelve Hindus and thirteen Muhammadans were arrested and sent for trial under Section 147, Indian Penal Code.

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156. On the 7th January 1887 a meeting of the Singh Sabha was held at the house of Lehna Singh, Jat, of Umballa city, and was attended by about fifty persons, including Bishan Das, Bishambar Das and Thakur Das, members of the Municipal Committee. One of the subjects discussed was the possibility of keeping all cattle out of the hands of Muhammadans, so as to put a stop to kine-killing.

157. The *Anjuman-i-Punjab* (Lahore), in its issue of the 26th February 1887, stated that at Bombay the Muhammadan butchers voluntarily refrained from killing kine on the 16th February in deference to the feelings of the Hindus, and that the Bombay Government had recorded a resolution expressing satisfaction at the good feeling existing between the two classes.

158. On the 2nd March of the same year the Hindus of Shamgarh objected to the Muhammadan *telis* bringing beef into the village, and a quarrel arose between them, and the latter were ill-treated. The Hindus afterwards became alarmed at their action and pacified the Muhammadans by paying them Rs. 100. This appeared to have been an organized attempt by certain local Brahmins reckoning on support from certain officials and the Shamgarh Sardar to intimidate the Mussalman residents from the lawful use of beef in a customary manner.

159. In March 1887 Bawa Narain Singh, Pleader, issued notices inviting subscriptions for the purchase of cows during the *Baisakhi* fair, and pointing out that the freedom from sickness enjoyed by the people was entirely due to their having contributed liberally to the fund raised for the protection of cows at the last *Diwali* Cattle Fair; but in April it was reported that Bawa Narain Singh having withdrawn his name from the Singh Sabha, no cows were purchased at the *Baisakhi* Cattle Fair at Amritsar.

160. A few Hindus of Ludhiana city, headed by Kishori Lal and Shib Charan Das, still talked of trying to put a stop to cow-killing.

161. Ichra Singh, a *kahar* of Fatehgarh, District Gurdaspur, having in June 1887 opened a shop in Sutar Mandi, Lahore city, for the sale of *jhatka* meat, the Muhammadans took offence and, headed by Nawab Ghulam Mahbub Subhani and Sheikh Sande Khan, threatened to retaliate by opening a shop for the sale of beef.

162. Certain Muhammadans of Kinjar in the Muzaffargarh District who were sent up for trial for cow-killing were discharged, and this gave rise to ill-feeling between the Hindus and Muhammadans of that locality.

163. Bhai Amar Singh and Pandit Telu Ram from Lahore delivered lectures at a meeting of the Arya Samaj at

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Ludhiana on the 27th June. They pointed out that the cow was a sacred animal, and that every effort should be made to prevent it from being ill-treated or killed. Ramji Das, Treasurer, was present at the meeting.

164. A printed pamphlet entitled *Gau-mahatam* (merits of cow-protection) by Babu Chheda Lal, of Kaimganj in the Farukhabad District, published by Lala Mohan Lal, President of the Cow-protection Society at Hardwar, was reported in July to be in circulation in Amritsar. The *Sarb Deshak Hardwar Gaurakshini Sabha* (Universal Cow-protection Society at Hardwar) also issued a set of rules for the Society, copies of which were sent to Amritsar.

165. At a meeting of the Arya Samaj in Amritsar city on the 19th June it was announced that the Arya Samaj at Agra was preaching vigorously on the subject of cow-killing and denouncing the practice in strong terms. At a meeting of the Arya Samaj in Amritsar city on the 27th June Pandit Lekh Raj stated that Sundar Das, who took a number of cows to Hardwar, had returned. Ganga Ram, a member of the Society, made known to the meeting that the application of the Hindus for the issue of orders forbidding the slaughter of cows on account of the Queen's Jubilee had been refused by Government. Bawa Narain Singh, Pleader of Amritsar, was said to have arranged with the Kashmir authorities to collect and send cows and bullocks to Jummoo in order to prevent them from being killed in this country.

166. It was reported at Delhi that Murli Dhar, Vakil of Umballa, who was tried and convicted in connection with the *Muharram* riots of the previous year, but was acquitted on appeal to the Chief Court, has since gained great notoriety and influence by agitating against the slaughter of cows for *kurbani* at the *Id* festival.

167. A report received from Dasuya in the early part of July stated that the members of the Arya Samaj were endeavouring to stop kine-killing by purchasing all cattle that had become useless and would under ordinary circumstances have been slaughtered.

168. Maharaj Kamar, a Brahmin of Muttra, who had been travelling about the country collecting subscriptions and obtaining the signatures of the leading Hindus to a memorial to the Government

of India praying that the slaughter of kine, monkeys, and other animals might be prohibited in that city, was reported on the 9th July to be in Mooltan putting up with one Behari Lal. He collected Rs. 400 at Dera Ismail Khan, Rs. 300 at Dera Ghazi Khan, and Rs. 75 at Mooltan. It was considered possible that the money might be intended for some other purpose.

169. At a meeting held in Umballa city by Bhai Amar Singh and Pandit Telu Ram of Lahore on the 4th July about 400 people were present. Bhai Amar Singh said that God had given them sight and every day they could see kine-killing going on. The cow was held sacred by all Hindus: its milk afforded people sustenance, and cowdung was also useful. Only a short time ago a large gathering of Hindus took place at Harwar, and people were invited to sign a paper protesting against kine-killing and to send their signatures to Pandit Raghunath. The lecturer advised all Hindu societies to interest themselves in this matter, and to endeavour to collect more signatures in order that the practice might be prohibited. Bhai Amar Singh and Pandit Telu Ram remained in Umballa city until the 8th July, going about the bazars in procession, singing, &c. On the 9th and 10th they proceeded to cantonments and delivered lectures, returning to the city on the 11th and on the 12th to Lahore. Bhai Amar Singh was formerly a student in the Lahore Government School and said he was going to the North-Western Provinces. Pandit Telu Ram gave out that he was a teacher in the High School at Gurdaspur and was on leave.

170. At a meeting of the Society held in the house of Rai Narain Das, Extra Assistant Commissioner, President of the Arya Samaj at Sialkot, on the 17th July, the subject of kine-killing was discussed. Rai Mulraj, M.A., Extra Assistant Commissioner, moved that endeavours should be made to put a stop to the practice. A meeting of the Arya Samaj was held at Amritsar on the 24th July, when it was announced that active measures were being taken at Agra for the protection of the cow.

171. The *Akhbar-i-Am*, Lahore, in its issue of the 28th July, reproduced the following news sent to Muhammad Ihsanullah's newspaper (*Dar-ul-Saltanat*) published in Calcutta by a Delhi correspondent:—The Hindus of Delhi are holding

meetings daily and raising subscriptions for the purpose of putting a stop to cow-killing during the next *Id-ul-Zuha* festival (30th August). A sum of Rs. 1,75,000 has already been collected. They consider that their object will not be attained unless they create disturbances, and they are therefore in search of some desperate characters, who will be employed to stir up mischief in the city; while Gujars and Jats will be secretly located in the streets occupied by Hindus in order to afford them protection.

172. It was reported in August 1887 that the Hindus of Delhi were greatly pleased to hear that cows would not be paraded for sale at the *Id-ul-Zuha* festival. The Muhammadans, however, regarded the prohibition as a grievance, and meetings were held by the Punjabi merchants, who declared that if the sale of cows for *kurbani* is stopped, they would engage counsel to defend their rights. They complained of the partiality shown to the Hindus and of the abolition of an old established custom of selling cows within the city walls during the *Id*.

173. It was reported that numbers of Muhammadans in Ludhiana city, who at the *Id* in the previous year sacrificed goats only, intended to slaughter kine at the festival this year. There was also a rumour in Karnal that the Muhammadans of Delhi had bought a large number of cows for the *kurbani* during the *Id*, and that the Hindus were agitating to prevent the slaughter of these animals.

174. In the same month Bawa Sunder Singh of Fatehgarh gave out at Amritsar that a meeting of the Arya Samaj would shortly be held in Calcutta for the purpose of concerting measures to protect the cow and prevent kine-killing, and that members of the sect from all parts of the country would attend. Subscriptions were being collected towards the expenses of the gathering.

175. Information was received from Umballa that a pamphlet called *Gaurakshni Sabha Dehra Dun ke niyam aur up niyan*, containing, as its title implies, the rules and principles of the Cow-protection Society at Dehra Dun, had been issued from the Vidya Darpan Press in Meerut. The object of the Society is to protect and shelter cows, to buy pasture lands for them, and to put a stop to kine-killing.

176. Early in September some *Baniahs* of Mahim in the Rohtak District complained that during the *Id* festival on the 30th August certain Muhammadans of the town had killed a cow in a place surrounded by houses of Hindus, and that a piece of meat had afterwards been thrown into the courtyard of the Hindu temple. Enquiries were made by the local authorities and the matter was settled.

177. It was reported from Jullundur on the 3rd September that the *Kukas* look forward to the coming of Dalip Singh, when they expect the slaughter of kine to cease altogether. They say that if the English would put a stop to kine-killing they would be content and would wish for no other Government. From Gurdaspur also it was reported that the *Kukas* of Srigovindpur appeared to be restless and discontented, and were greatly exercised on the subject of cow-killing.

178. At a meeting of the Arya Samaj held at Tarn Taran on the 1st September it was stated that although the people were most grateful for the many benefits enjoyed by them under British rule, yet the slaughter of kine was an act of great injustice, and that every effort should be made to stop this objectionable practice.

179. The Hindus of Jhajjar having heard of the excitement at Mahim with reference to cow-killing were preparing a petition to Government praying that the sacrifice of cows in their town might be officially prohibited. Some of the Muhammadans were reported to be supporting the memorialists.

180. The *Dost* and the *Safir-i-Hind* (Delhi), in their issues of the 8th and the 16th September respectively, published an attested copy of a *farman* issued by the Emperor Shah Alam, in which it is stated that the killing of cows or oxen is strictly prohibited according to the *Hadis*, and that the slaughter of these animals is interdicted throughout the Empire.

181. The usual meeting of the Arya Samaj was held at Amritsar on the 18th September. Extracts from the *Arya Gazette* were read, from which it appeared that Pandit Dhani Ram had gone to Hardwar and paid some money for the benefit of the *Gauraksha* (Cow-protection Society), and that efforts were being made at Bombay to stop kine-killing.

182. Before the *Diwali* fair, Sowaya Ram, Hospital Assfstant attached to the Tarn Taran Dispensary, who is a member of the Arya Samaj, urged on his co-religionists the necessity of purchasing as many cows as they possibly could. He stated that the members of the Lahore Samaj intended to do so, and that this advice had been given at every place where a Samaj had been established.

183. A paper on the cow question was received at Amritsar during November 1887 from the Lucknow branch of the Arya Samaj, and was read out at a meeting of that Society. All members were invited to prepare and submit memorials to the Viceroy, praying that the practice of cow-killing might be put a stop to.

184. The Cawnpore correspondent of the *Civil and Military Gazette* mentioned in the issue of that paper dated the 18th November that Ala Ram, Sadh, had delivered a lecture at the Bhagwat Das Ghat, in which he stated that certain European gentlemen had expressed their willingness to join the *Gaurakshni Sabha*, and promised not to eat beef in future.

185. On the 29th December Kharak Singh, Kuka, was overheard repeating the following couplets at Amritsar:—

*London se malech char ae ;
Inhan se ghar ghar buchar khans pas.
Guran de inhan ghat karat,
Sanun hun sir dene ae.*

The unclean have come from London, and have established slaughter-houses in every place. They have killed our Gurus, and we must now sacrifice ourselves.

186. In the same month it was reported that a pamphlet on the subject of cow-killing had been issued in Delhi, at the instance of Maulvis Nazir Husen and Abdul Haq, under the title of *Fatwadar taksib Farman Shah Alam Sani*. The author endeavoured to show that the *farman* of Shah Alam II regarding the prohibition of cow-killing in his dominions, which was published in the *Dost* of the 8th September 1887 and in the *Safir-i-Hind* of the 16th idem, is not genuine. He gave quotations from the Kuran relative to the lawfulness of kine-killing, and cited passages from the Hindu scriptures in support of his statement that cow-killing was authorized by them.

187. A report was received from the Montgomery District that the Muhamadans of Kabir had given offence to the

Hindus by bringing beef into their houses for consumption.

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188. Early in January 1888 Sudh Singh, Lal Missar, and Natha Singh of Jandowal, Police Station Mukerian in the Hoshiarpur District, received parcels containing pamphlets on the subject of cow-killing which had been forwarded to them by a Sikh Pleader (name unknown) from Lucknow.

189. It was said also in the Ludhiana District that the Arya Samajes of Amritsar and Lahore were collecting subscriptions for the purpose of sending a representative to England to lay before Parliament a petition praying that cow-killing may be put a stop to.

190. In the beginning of February the *Mashir-i-Hind* newspaper, published at Ludhiana, gave an account of a large meeting of Hindus held in Benares to consider what should be done to remove the bad opinion which Government has had of the Hindus ever since the disturbances of 1886. A belief was expressed that the Muhammadans would give up cow-killing if it were not for the Government.

191. Mirza Abdullah, a Vakil of Lucknow, published a pamphlet on cow-killing, in which he recommends the Muhammadans of India to abstain from the slaughter of kine and make up their differences with the Hindus. It consists of 24 pages, and is sold at Rs. 5 a copy. A number of copies of a circular dated Lucknow, 26th March, printed in Hindi and Urdu and signed in English, were received at Dharmasala. The writer advised despatch by value-payable parcel of a pamphlet costing Rs. 10, and announced that a paper entitled *Vakil Kanum* had recently been started, and would be supplied *gratis* to persons who pay for the pamphlet, and that they would also be entitled to receive printed copies of all proceedings till such time as the slaughter of kine has been suppressed in India. It was believed that Mirza Abdullah had been sending them out to serve his own interests. This man was formerly editor of the *Koh-i-Nur* newspaper. The pamphlet on kine-killing describes the steps that should be taken by the Hindus in co-operation with the Muhammadans to get the Government to prohibit the practice, and points out that it will be to the advantage of both parties to take action in the matter conjointly. A copy of the pamphlet was

obtained by the Inspector of Police at Dhamsua, who raised a subscription among his subordinates to pay the cost, and another copy by the Tahsildar of Dehra. The author of the pamphlet, Mirza Abdullah, appears to have issued this pamphlet in the hope of obtaining money by starting an agitation against kine-killing as if it emanated from the Hindus, and was altogether for their benefit. About fifty persons attended a meeting of the Arya Samaj at Amritsar on the 4th March, when Salig Ram, Vakil, announced that at Allahabad Ala Ram, Sadh, told him that people of great influence were interested in the Arya Samaj movement, and were prepared to render every assistance towards the protecting of the cow.

192. The *Akhbar-i-Am* (Lahore) of the 7th April 1888 called the attention of its readers to the views expressed by two Muhammadan papers on the kine slaughter question, so as to enable them to see both sides of the question. It appeared that a Muhammadan had recently applied to the Deputy Commissioner of Ferozepore for permission to open a shop for the sale of beef. The application was granted, and the Tahsildar was ordered to select a suitable locality for the shop in question. The *Al Sadiq*, a weekly paper published at Ferozepore, commenting on this incident, remarked that the opening of such a shop was calculated to injure the feelings of Hindus, and might possibly lead to results by no means desirable, and suggested that the Muhammadans should give up the practice in order to please the Hindus. The *Akhbar-i-Am* then quotes from the *Sultan-ul-Akhbar* of Bangalore, which says that some bigoted Hindus are trying their utmost to suppress kine slaughter in India, and to induce the Government to declare the practice in question a crime punishable under the Indian Penal Code. The writer continued that the mere fact that Hindus are forbidden the use of beef is no reason why they should prevent Muhammadans from kine slaughter, and ridiculed the argument that unless kine slaughter is put a stop to there will be a dearth of cattle for agricultural purposes.

193. The Deputy Commissioner of Ferozepore had received an anonymous letter in English on the 6th April threatening him with the same fate that Jaishi Ram, Extra Assistant Commissioner, met with in Lahore if he sanctioned the slaughter of cows in the city of Ferozepore

194. The *Astab-i-Punjab* (Lahore) of the 11th April 1888 stated in a communicated article that Ishar Singh, Sub-Overseer, had prosecuted certain residents of Ahmadpur in the Hafizabad Tahsil who killed a cow and a bull in front of his house in broad daylight in order to hurt his religious feelings. The *Astab* suggested that the offenders should be severely punished, as such offences sometimes lead to very serious results.

195. A correspondent writing to the *Koh-i-Nur* (Lahore), dated 24th April 1888, remarked that the provisions of Punjab Government Circular No. 7111, dated 19th December 1888, are not observed at Gujranwala; that contrary to the provisions of the Circular in question the slaughter-house at Gujranwala is situated within 300 yards from the limits of the town on a public road; and that beef is exposed for sale, and the animals brought for slaughter and tied on the Kacheri road. Several petitions, signed by Hindus and some influential Muhammadans, had, it was stated, been submitted to the District authorities and the Municipality for the removal of the slaughter-house to a more suitable place, but unfortunately no action had been taken in spite of the fact that several members of the Municipality expressed an opinion regarding the desirability of removing the slaughter-house from its present site. The writer then went on to say that hitherto the relations of Hindus and Muhammadans have been most friendly in Gujranwala, and that in order to promote good feeling between the parties it was essentially necessary that this grievance should be redressed without further delay.

196. It was soon after mentioned by Basawa Singh, Granthi of the *dharmshala* in Tilok Nath, Kangra District, that the Kukas and many orthodox Sikhs were anxious that the butchers' shops in the city and district of Gujranwala should somehow be removed.

197. The *Punjab Punch* (Lahore), dated 3rd May 1888, remarked that the Hindus are certainly justified in protesting against the slaughter of kine, inasmuch as their religion forbids the practice in question; but the Hindu papers which write on this question lose sight of the important fact that the Muhammadan community alone is not responsible for the practice; on the contrary, it is chiefly for the sake of Europeans that

the slaughter of kine is allowed. The Muhammadan community consider it a matter of indifference whether shops for the sale of beef exist or not. On the contrary, all intelligent Muhammadans, as well as all right-thinking persons, would be only too glad to see shops for the sale of beef closed by order of Government, inasmuch as these shops very often lead to serious quarrels among the two communities. The writer urged that the Hindus should ask Government, and not the Muhammadans, to suppress the practice.

198. A rumour was reported from the Gurdaspur District on the 26th May that the Kukas were all determined to put a stop to cow-killing by fair or foul means, so that when Dalip Singh arrives he will be pleased to see what has been done.

199. It was given out also at Delhi that the Parsis had forwarded a petition to the Government of Bombay on the subject of cow-killing.

200. The *Astab-i-Punjab* (Lahore), in its issue of the 30th May 1833, published a letter addressed to Christians, in which the writer quotes several passages from Scripture with a view to showing that it is not the duty of Christians to eat beef, and calls upon them to give up the practice for the sake of the Hindus, whose feelings are greatly wounded thereby.

201. On the day of the *Id* the Police at Hoshiarpur received information that cow's flesh was being openly sold in the town. On enquiry it was ascertained that a butcher had been selling beef there, but that he was reported to a Sheikh named Khwaja, who immediately stopped his proceedings and censured him.

202. On the 24th June Dilbagh Rai, of the Arya Samaj, delivered an address in Lahore city, in the course of which he declared that all Hindus who ate meat were butchers and worse than Muhammadans. This statement caused a good deal of indignation.

203. Sodhi Khazan Singh of Lanran, District Ferozepore, was reported to have said in the beginning of July 1888 that the Nizam of Hyderabad and a *Rais* of that State had sent a petition to the Viceroy asking that kine-killing might be prohibited in order that Muhammadans and Hindus should live in unity.

204. In the same month a mass meeting of Hindus and Muhammadans was held in Ferozepore city under the

presidency of a Hindu Pleader for the purpose of submitting a memorial to the Lieutenant-Governor praying that the slaughter-houses recently established in the city suburbs might be closed. The Muhammadans joined this movement because they feared that the opening of a beef shop would be likely to disturb the peace and harmony which had hitherto existed between the Hindus and themselves. They were reported to have said that those who wanted beef could easily obtain it from Cantonments.

205. About the same time a calf which was stolen from a Muhammadan at Khanna, District Ludhiana, was found to have been slaughtered. This circumstance gave rise to considerable excitement and some ill-feeling. The Hindus attempted to make the complainant telegraph to the Deputy Commissioner, Commissioner and Government, but he refused. They then collected subscriptions and intended watching the case which was to be sent for trial as one of theft, and at its conclusion to have the Muhammadan vegetable sellers boycotted. The leading spirit was Hira Lal, *Muharrir*, Municipal Committee, who was supported by Bawa Bhim Sain, Parbu, *Baniah*, and Parsa, Brahmin, members of the Municipal Committee; Bansi, Brahmin; and Kalu, *Kalal*. These men discussed the possibility of getting the slaughter-house closed. It was considered that if the excitement continued there would be some fear of a disturbance. In August 1888 a further report was received that the ill-feeling between Hindus and Muhammadans in the matter of cow-killing at Khanna was spreading to the villages and formed the principal topic of conversation.

206. In its issue of the 21st July 1888 the *Imperial Paper* (Lahore) published an account of a meeting held at Ferozepore for concerting measures to close a shop opened there a short time previously for the sale of beef. Commenting on the proceedings of the meeting in question, the *Imperial Paper* remarked that the Muhammadans of Ferozepore evidently did not understand the real object of the agitation against the slaughter of kine. The question was no longer a religious one. The chief object of the promoters of the movement was to inflict another blow on the English and the Muhammadans, both of whom are in the habit of taking beef, by uniting the Hindus against them. The writer

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warned the Muhammadans against supporting the agitation, which had been set on foot, not because the practice was objectionable from a religious point of view, but because the Hindus desired to bring about a political union among themselves against both the Muhammadans and the English. The *Al Sadiq* (Ferozepore), dated 27th July 1888, reproduced the above with a remark that the object of the meeting was not to discuss the general question of kine slaughter, but to take measures for closing a beef shop.

207. During the month of August 1888 Maulvi Hashim Shah of Ferozepore city endeavoured to get up an agitation among the Muhammadans in favour of cow-killing and went from house to house to obtain the signatures of his co-religionists to a document which was probably intended for submission to the Government.

208. In the middle of the same month there was some friction between the Hindus and Muhammadans in Ferozepore city with reference to the slaughter of kine. The matter formed the subject of the following comments in the vernacular newspapers:—The *Koh-i-Nur* (Lahore) published an article in praise of the Muhammadans of Ferozepore for their action in joining a meeting held to adopt a memorial asking the Punjab Government to cancel the order of the Deputy Commissioner regarding the opening of two beef shops in the city. The writer attributes this praiseworthy act of the Muhammadans of Ferozepore to the amiable character of Khan Bahadur Muhammad Hyat Khan. The *Astab-i-Alamtab* (Lahore) stated that a Sadhu delivered a lecture on the 'Duties of the Hindus' at Ferozepore, and in the course of his remarks dwelt at considerable length on the importance of preserving kine. He said that 60 years ago *ghi* was sold at 10 seers a rupee, and in 5 or 7 years hence it would not be procurable, and that the Muhammadans should, since they are large consumers of *ghi*, join the Hindus in asking Government to sanction the preservation of kine. The *Rafiq-i-Hind* remarked that the Hindus of Ferozepore induced some Muhammadans to join a meeting held to memorialise His Honor the Lieutenant-Governor to suppress kine slaughter and to close a beef shop opened in that city. The writer, however, hoped that Government would take no notice of the memorial.

If the beef shop were closed because some Muhammadans signed a memorial against it, the Hindus in other cities would certainly spare no efforts to secure the signatures of some of the Muhammadans to similar memorials and thus succeed in depriving the latter of their religious freedom. The *Astab-i-Punjab* (Lahore), commenting on the above, enumerated the advantages which would accrue from the preservation of kine, and remarked that, with the exception of some very poor people, the Muhammadans did not care to eat beef, nor did they consider it their duty to do so. The writer was of opinion that it would be infinitely preferable for the Muhammadans to lay the Hindus under an obligation, inasmuch as in that case the ill-feeling existing between the two communities would entirely disappear, and concluded by advising the parties to cooperate in suppressing a practice which is at the bottom of almost all the quarrels that arise between the Hindus and the Muhammadans. The *Khair Khizah-i-Kashmir* (Lahore) remarked that the Muhammadans and Hindus of Ferozepore did, by submitting a joint memorial against kine slaughter, set a very good example which other cities would do well to imitate.

209. During the latter half of the year 1888 there was a lull in the agitation regarding the cow question and scarcely any reports on the subject were received from the various districts in the Province. The matter was, however, frequently noticed in the Press in various articles and communications.

210. The most important of these communications was a letter published in the *Civil and Military Gazette* (Lahore) of the 25th July 1888 written by Muharram Ali, Chishti, Editor of the *Rafiq-i-Hind*, under the heading "The kine-slaughter question, a timely warning." The following is a reproduction in extenso of the letter:—

SIR,—As the kine-slaughter question bids fair to become a burning political question ere long, as meetings are being held all over the country by my Hindu countrymen for suppressing the practice, and as the *Bakra Id* in past years has been the occasion of many a serious riot at Etawah, Hoshiarpur, Umballa, Ludhiana and several other places on account of the kine slaughter, and as the time is again approaching, I beg leave to invite the attention of the authorities through the medium of your valuable paper on this important question. It is only natural that those who take an

interest in the welfare of India should devote a large share of their attention to this very important subject, because the serious riots which occurred sometime ago in which the authority of the law was defied are attributed to no other cause than the slaughter of kine; and as on the decision of this question rests the maintenance not only of peace and order, but also of the governing authority, it is the bounden duty of the Government to settle this question once for all.

The slaughter of kine in India is a religious question. The Hindus consider that the practice is opposed to their religion, but the Muhammadans regard it as lawful. Indeed the latter consider it a religious custom to sacrifice cows particularly on the *Bakra Id*, which literally signifies the feast of cows. The difference on this question is one of long standing, and the Muhammadan and Hindu rulers of the country have treated it differently. The former allowed the practice without any restrictions and the latter put it down with a strong hand. The weaker party has always obeyed the stronger and consequently no riots ever occurred on account of this question. The case of the Native States fully illustrates the policy pursued by the ancient rulers in India. Afterwards Providence transferred the reins of government to a people who were neutral in regard to religious and race prejudices towards the people of India, and who being the inhabitants of a far distant country stood impartially between the various races inhabiting this vast Peninsula. On the advent of this Government a policy of neutrality in religious matters was inaugurated. This policy was no doubt a just policy inasmuch it allowed full liberty of conscience to all classes of the people. The Muhammadans were accordingly allowed to slaughter kine. This policy was no doubt a very good policy, because if Muhammadans were prevented from kine slaughter merely because the practice was prohibited by Hinduism, the Hindu idols and temples would have to be razed to the ground and many other religious matters not allowed by Islam would have to be interfered with, and Government would have thus been put to great inconvenience. Nothing can be fairer than this, that a man should not be compelled to do what is unlawful according to his religion, and that no man should be prevented from doing what is lawful according to his religion, as it is improper to compel people to conform to the principles of other religions.

Kine slaughter has been practised by Muhammadans for the last 1,300 years and under the English since 300 years, but ill-feeling has ever been evinced by the parties. Since the last few years, however, it has been made the cause of almost every riot that has occurred in the country, and it will be found that the dissatisfaction of the Hindus owing to the prevalence of this practice is at the bottom of all riots. The question therefore arises: Have the Hindus changed their religion? Have they obtained a new ordinance about kine slaughter? Have the Muhammadans invented a new system for kine

slaughter? Is *Bakra Id* a new festival? Has Government made any new concessions to the Muhammadans regarding this practice? I hope that every reasonable man will reply to these questions in the negative. Then what circumstances tend to provoke this new excitement in the Hindus? Let any body think over the question as carefully as he may, he will find that the cause of all this is to be found in the fact that the Hindus have become more powerful and that this consciousness of strength has led them to act in a different manner. They at first contented themselves with expressing their feelings in harmless ways, such as the raising of subscriptions for purchasing cows, establishing societies for the preservation of kine, and delivering speeches and memorialising Government on the subject. These tactics having failed to produce the desired effect, they took to picking up quarrels with the Muhammadans in the hope that the frequent occurrence of such riots would compel Government to be alarmed on the subject. This view is fully borne out by the riots which have occurred in various places in the Punjab and other provinces.

It now remained to be seen whether Government would be able to deal with the matter with a strong hand or whether it would take a new departure owing to the agitation of the Hindus. All who are aware of the power of the British Government felt sure that these riots would be treated with indifference and the rioters with exemplary punishments, but the various new restrictions under which Muhammadans were allowed to perform slaughter of kine on the *Bakra Id* last year at Delhi, Ludhiana, Hoshiarpur and other places have disappointed the Muhammadan community entirely owing to the weakness with which the authorities gave way to Hindu agitators.

Some people are of opinion that the Hindus can justly be proud of the success which has attended their agitation. But we must frankly say that the Government, however, cannot be congratulated on its administrative ability inasmuch as all the concessions made in favour of the Hindus were made only in those places where riots had occurred owing to kine slaughter; and it is a matter for surprise that similar concessions were not made in the case of those places where no riots had occurred. No one can for a moment think that the Hindus of the last named places are less religious or less opposed to the practice. On the contrary the general public has come to the conclusion that the Hindus have gained their point wherever they brought pressure on the authorities by means of raising disturbances. Have these concessions taught a good lesson to the Hindus of other places? Can such an action of the authorities produce any good effect on any class of people?

As a loyal subject of Her Most Gracious Majesty the Queen Empress, I consider it desirable to point out that this weak policy is calculated to lead to dangerous consequences

because to teach people to resort to such agitation instead of praying humbly for favours is dangerous to the stability of Government. This act will not only encourage such agitation among those given to such practices, but also to other classes who have hitherto refrained from resorting to such tactics. Government should understand that the Hindu agitation, though apparently directed against Muhammadans, is in reality an agitation against itself which takes beef and which legalises the practice in India, and Government will have to suffer the consequences of the war now being carried on against the Muhammadans, because the present riots are a Camp of Exercise in which Hindus are learning to destroy the kine-killing races.

The barbarous policy adopted in the Kashmir State, where kine slaughter is an offence punishable with imprisonment for the whole term of life, is preferable to the vacillating policy pursued now-a-days by some of our authorities, because at any rate it preserves peace and order.

In British India the Muhammadans think on the one hand that according to British constitution they have full liberty in their religious matters, while on the other hand the Hindus are coming to believe that Government can be compelled to frame new laws if pressure is brought to bear on them. Under these circumstances it seems necessary that the Government, instead of its present vacillating policy, should adopt a definite one, so that each party should understand its position and the danger of riots be avoided.

The restrictions placed on kine slaughter on the occasion of the last *Bakra Id* have led the Muhammadans to believe that the object of such restrictions is to prevent them indirectly from performing a ceremony allowed by their religion. That the Muhammadans did entertain such notions is evident from the fact that on the last *Bakra Id* the Muhammadans of Hoshiarpur were so far alarmed that they refrained not only from kine-killing, but also could not sacrifice goats in sufficient numbers, and were thus prevented from performing one of their religious duties. Nor was this all. The butchers also did not kill the usual number of cows on the day of *Bakra Id*. It is to be hoped that Government will not allow such notions being entertained by any class of its subjects, and especially the Muhammadans, who, though they have lost everything, love their religion more than they love their lives, and who are ready at any time to sacrifice their lives in defending the British Crown, more especially for the reason that they are allowed full liberty of conscience under the benign English rule. Indeed, it is on account of this liberty that they do not regard India as *Darulharb* and are religiously bound to be faithful and loyal to the British Crown.

It is really anomalous that different rules should be in force in every district and *tahsil* for kine slaughter in British territory. Nor was this all. These orders were amended several times on the last occasion in several

districts, and in this way legislative powers were transferred to local officers in so important a matter.

The kine agitation is only a thin end of the wedge. If Government makes any concession in its behalf it will have to make no end of concessions. For instance, the Sikhs might object to the sale of tobacco, while there are several other castes in India who can as reasonably object to consumption of onions, fish and eggs, while according to the *Jainis* it is unlawful to breathe air freely for fear of destroying insects in the air. I must warn the Government in plain words that *the object of the Hindu agitation on this question is to unite various Hindu castes for a common cause against those who slaughter kine.*

I think my letter has already become too long and I will conclude by saying that Government should make its policy known on this important matter. Let the Government adopt a strong instead of the present vacillating policy. In 1862 the late Maharaja of Patiala as a member of the Legislative Council asked leave to introduce a Bill for suppressing the sale of beef in India, but the proposal was considered quite absurd and rejected by the Council. But it would not be a matter of surprise if what was then considered absurd might now, owing to the altered condition of the present age, be regarded as reasonable.

In any case Government should either pass an Act prohibiting the slaughter of kine by Muhammadans and Christians, or show in an unmistakeable manner that no change can take place in its old policy of neutrality, and that it will not interfere in the religious liberties of any class of the people. In either case the transgressors should be threatened with condign punishment so as to preclude the possibility of riots in future, and save the local officers the necessity of framing new rules on every occasion and of changing them again and again.

211. This letter caused a burst of indignation amongst those papers which represented the Hindu interests in the Punjab.

The *Ravi Akhbar* (Lahore), in its issue of the 1st August 1888, remarked that Muharram Ali should remember that Government was wise enough not to interfere in the religious affairs of the Hindus and thus wound their feelings. But if it did the Muhammadans would find their feelings wounded by the sale of pork; for if "beef-eating" were considered a political question, it followed that "pork-eating" must be regarded in the same light, being a question on which all Muhammadans were ready to sacrifice their lives. The *Danish-i-Hind* (Mooltan) thought that Muharram Ali published such articles in order to create enmity between the Hindus and Muham-

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madans. A correspondent writing to the *Ravi Akhbar* (Lahore) of the 8th August 1888 said that the Editor of the *Dushman-i-Hind* (*Rafiq-i-Hind*) was making himself notorious by writing on the kine-killing question with a view to insulting the religious feelings of the Hindus. The *Ganjina-i-Akhbarat* (Lahore), commenting on Muharram Ali Chishti's letter on the slaughter of kine, also remarked that Muharram Ali and the Editor of the *Civil and Military Gazette* published such articles with a view to setting Hindus and Muhammadans against each other. The *Nanak Parkash* (Lahore), in its issue of 15th August 1888, remarked that the Editor of the *Rafiq-i-Hind* first wrote a letter advocating the annexation of Kashmir, but, having failed to produce any effect, next addressed a letter to the *Civil and Military Gazette*, urging that Government should openly allow kine to be slaughtered. The object of such writing was to set Hindus and Muhammadans against each other. If a Hindu were to suggest that pigs should be publicly killed the Muhammadans would take it very ill.

212. On the 4th August 1888 the *Rafiq-i-Hind* (Lahore) quoted an article from the *Dabdaba-i-Sikandari*, of Rampur, in which the writer remarked that the agitation set on foot by the Hindus against kine slaughter was not likely to succeed. In the time of the Emperor Akbar the practice was suppressed, but owing to the complaints made by the Muhammadans it had to be renewed after a short time. Unless Government was converted to Hinduism and all the Muhammadans were expelled from the country, there was no likelihood of the practice being suppressed.

213. The *Victoria Paper* (Sialkot) of the same date stated that the *Rafiq-i-Hind* invited the attention of the Government of India to the approaching *Id* festival, and requested that the Government should either order that a Hindu interfering with a Muhammadan's cow sacrifice would be liable to severe punishment, or that no Muhammadan should kill a cow, and that every attempt to evade the order would render the offender liable to be punished with rigorous imprisonment. The writer remarked that the Government was wise enough not to interfere in

Muhammadans by issuing an absurd order certain to set them by the ears, that it was quite neutral in religious matters and treated both communities alike.

214. In the *Rafiq-i-Hind* (Lahore), of the 18th August 1888, there appeared a communication entitled "The kine slaughter question from a political point of view." The writer pointed out at great length that the British Government was stronger than any former Government of India, but at the same time warned it against heeding the agitation against kine slaughter, and that any concession made in deference to the wishes of the agitators would tell on the prestige of Government and would be construed into a sign of weakness. The Muhammadans would also be led to think that their religious liberty was being unduly interfered with. The Muhammadans were no doubt weak, but Government was a strong one and should stand impartially between the parties. The agitation against kine slaughter is the thin end of the wedge and should be nipped in the bud. If Government made a single concession, it would not be easy to see where it would stop.

215. The *Khair Khwah-i-Kashmir* (Lahore), dated 19th August 1888, remarked that the more respectable members of the Muhammadan community kept themselves aloof from everything calculated to create disunion and ill-feeling. The conduct of the Muhammadan community of Ferozepore, who, knowing that kine slaughter was calculated to wound the religious feelings of the Hindus, convened a meeting for suppressing the sale of beef in the city, was an instance in point. The *New Imperial Paper* (Lahore) said the writer expressed great regret at the conduct of the Muhammadans of Ferozepore, who did not understand the real object of the Hindu agitation in connection with the kine-preservation question, because this question was not a religious question, but a political one, by means of which it was intended to unite all Hindus of India against the English and the Muhammadans.

216. The *Khair Khwah-i-Kashmir* admitted that this question certainly had the power of bringing all Hindus under one banner without any distinction of caste. But was this not because it was a religious question? If the Shiah

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proprietor of the *Imperial Paper* could, in connection with the kine slaughter question, agree with the Sunni editor of the *Rafiq-i-Hind*, what harm could there possibly be if in connection with the kine preservation question all Hindus united together? Were the Muhammadans massacred during the Mahratta and the Sikh rule that the union among the Hindus should be much dreaded by them? If the *Imperial Paper* were impartial it would remember that it was during those times that barbers became *Shekhs* and *Syads*. The kine question, the writer continued, had certainly assumed a political aspect, and it was possible that if the Russians on attacking India were to declare that they intended to suppress kine slaughter in India, the deception would result in the Hindus going over to the side of Russia. The Government officials, therefore, should not view the question in a cursory way, but should look to the serious consequences to which it might lead, and suppress the practice of killing kine.

217. The same issue of this paper contained some observations on a statement made in the *Akhbar-i-Am* (Lahore) that the Lahore Municipality intended to open a market in the Museum building in which beef and pork would be exposed for sale in addition to other articles for the convenience of Europeans. The writer objected to the proposal, as the building was situated on a public road much frequented by Hindus and Muhammadans. It was the duty of the Municipal Commissioners, therefore, to strongly oppose a proposal which would be likely to lead to disturbances and disputes, and it should flatly refuse to sanction such a measure or indeed any measures brought forward by Europeans without first carefully considering them.

218. In its issue of the 22nd August 1888, the *Akhbar-ul-Akhyar* (Delhi) said that according to a Parsi gentleman, who strongly advocated the suppression of kine slaughter, no fewer than 4,050,000 kine had been slaughtered during the past 30 years for the British troops, and that those Hindus who take the Muhammadans to task for kine slaughter should ponder over the above facts.

219. A correspondent writing to the *Khair Khwah-i-Kashmir* (Lahore) of the same date said that the relations between the Hindus and Muhammadans of Dharbhanga were very much strained owing to the kine slaughter question.

The Maharaja of Dharbhanga ordered that every cow sold should be bought back and sent to the pastures reserved for such cows. The Muhammadans intended killing a larger number of cows on the *Bakra Id* festival. The Hindus would try to prevent them and would resort to arms if milder measures proved ineffectual. The Muhammadans were also prepared to sacrifice their lives and had been promised assistance by their co-religionists living at distant places. Commenting on the above the *Khair Khwah-i-Kashmir* said that it was the duty of Hindus and Muhammadans alike to preserve kine which are so very useful to both.

220. The *Al Sadiq* (Ferozepore), of the 24th August 1888, said that Islam did not require its followers to kill any animals in public when such an act was likely to create a disturbance, and in support of this view quoted a passage from a Sunni journal called the *Alwais*, which says that it is not a duty of the Muhammadans to kill cows, but should on the contrary promote friendly relations with the Hindus and refrain from doing anything calculated to offend them.

221. On the 25th August 1888 the *Rafiq-i-Hind* (Lahore) published a communication by an able and distinguished Muhammadan executive officer on kine slaughter, and said that the Muhammadans heartily wished that Government would decide the question once for all. The writer of the article said that it was an open secret that the real cause of disputes and disturbances between Hindus and Muhammadans was kine slaughter as had been shown by nearly all the newspapers. He himself was of opinion that the coming of *Muharram* and *Dussehra* together could not be regarded as the cause of these disturbances. It was a matter of every-day occurrence that in the same city on the same day while one man was bewailing the death of a member of his family, his neighbour was celebrating the marriage of his relation, but no quarrels took place on this account. The *Dussehra* and *Muharram* festivals merely afforded an opportunity to the parties for revenging themselves. The writer divided his article into three heads,—Religious, Social and Political. From a religious point of view, he said a Muhammadan regarded a pig as unclean as a Hindu considered a cow sacred. The former hated a pig and was loath to touch any part of its body, while a Hindu made

a free use of cow's milk, butter, skin, urine and cow-dung, and regarded its urine and cow-dung as clean and lawful. The *Kuran* prohibits Muhammadans from eating pork, while the Hindus of the time of Manu ate beef like the English, and cows and oxen were sacrificed, and he-buffaloes were still sacrificed in India. Why then should the Hindus be hostile towards the Muhammadans because they slaughter kine? In Burma pork, beef and mutton are exposed for sale side by side and no objection is ever raised. Similarly all Hindus carry on their business in Afghanistan, Biluchistan, Persia and Central Asia. Why did no disturbances connected with kine slaughter ever take place in those countries? The writer asked those who said that this was because the rulers of those countries were Muhammadans, why did not the Hindus leave off all connection with those rulers? "The rulers of India," he continued, "consume more beef than those Muhammadan rulers; why then do not the Hindus attack the Commissariat Department, where thousands of cows are killed every day, and fight the European soldiers who eat beef regularly? If the religion of the Hindus requires that Muhammadans should be prevented from kine slaughter, it must prevent the Christians from indulging in that practice. But if the Hindus think that the Muhammadans are helpless because they do not possess Henry-Martini rifles they are sadly mistaken. Their religion does not teach them to oppress the poor and the weak beef consumers, and let the strong party do whatever they like." With regard to the second point, the writer expressed an opinion that the social relations of the Hindus and Muhammadans had undergone considerable change and that the Muhammadans had adopted many customs from the Hindus which were opposed to the religion of the former. Further on the writer advised the Muhammadan community that they should regard the Hindus as their rulers and superiors on whom they were dependent for their livelihood and to whom they were indebted. He also advised the Hindus not to avenge themselves on the Muhammadans for the high-handedness to which they were subjected by the Muhammadan Kings. "A lion does not prey upon another lion because they both belong to the same genus, and the same is the case with the Hindus and the Muhammadans. The Muhammadans sacrifice kine in their houses, but the

Hindus burst open their doors and enter to pick up quarrels. This they should not do. The Hindus eat pork and *jhatka*, but the Muhammadans never protest against their doing so. From a political point of view," the writer says, "Government cannot suppress kine slaughter by the Muhammadans because after the lapse of a few years the Hindus will take advantage of this concession and call upon it to suppress the practice in the Commissariat Department, where cows are killed for the use of European soldiers; and on getting a flat refusal will create a political union and rise to suppress the practice. If, on account of the pressure brought to bear upon it by the Hindus, Government commits any mistake, the whole of India will become a battle-field. The District Officers should also remember well that if they give way to such pressure the result of their cowardice will surely be very serious."

222. Ill-feeling was reported to be existing between the Hindus and Muhammadans of Rajanpur, District Dera Ghazi Khan, during the latter part of August 1888 owing to the latter having paraded through the city a cow decked with a garland of flowers and afterwards sacrificed it as an offering for rain. This ill-feeling resulted on the 1st September in a quarrel between the Hindus and Muhammadans regarding the sale of beef and which was however satisfactorily settled.

223. In its issue of the 1st September 1888 the *Rafiq-i-Hind* (Lahore) reproduced an article from the *Akhbar-i-Alam* of Cawnpore to the effect that considerable excitement was caused at Cawnpore owing to the Police officials having got four Muhammadans to sign a declaration to the effect that they would abstain from slaughtering cows at their houses. The Muhammadans regarded this action on the part of the Police as the thin end of the wedge, and thought that they would gradually be deprived of their religious freedom. The *Akhbar* was, however, of opinion that these tactics, instead of suppressing kine slaughter, would lead to a larger number of cows being slaughtered and would tend to increase ill-feeling between the parties, and referred to places where this had actually happened.

224. A correspondent writing to the *Dharm Jivan* (Lahore), dated 16th September 1888, stated that the sacrifice of animals by the Muhammadans on the

Hakra Id was not enjoined by the Kuran. The writer challenged any Muhammadan to disprove his assertion.

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225. The *Astab-i-Alamtab* (Lahore), of the 25th September 1888, said that Pandit Siriman Swami had been delivering important lectures on the preservation of kine. This question had long been under discussion, but no success had attended the efforts of those who had been urging the preservation of the sacred animal owing to the opposition of the Muhammadans and want of attention on the part of the Government. The writer begged the Muhammadans and the Government to ponder over the great injury that was being done to the country by kine slaughter. The mere fact that milk and everything made therefrom were becoming dearer and dearer every day was enough to show that the number of kine had greatly decreased. *Ghi* had become so dear that the poorer classes of the people could no longer afford to use it.

226. The same paper in its issue of the 9th October 1888 said that the *Civil and Military Gazette* was greatly mistaken in attributing the outbreak of riots on the occasion of the *Muharram* to the agitation against kine-killing, inasmuch as the agitation in question had only been set on foot since the last two years, while riots had always occurred during that particular festival.

227. The *Nanak Parkash* (Kapurthala), of the 18th October 1888, after dwelling on the importance of preserving kine and the veneration in which they were held by the Aryas, remarked that the Muhammadans who considered that India was not an agricultural country allowed the practice in order to offend the Aryas. The English, whose country produces nothing except fish and lizards, also continued the practice because they were ignorant of the great advantages which the people derived from the animal.

228. The same paper published another article on the same subject in its issue of the 31st October with a view to showing that the cow was an animal which, in addition to being an object of worship, was very useful; cow-dung, milk, butter, cheese, hides, &c., being all of great use to man. It was therefore the height of folly to kill the animal even when old.

229. Mehr Singh, Jat, of Jalalabad, District Amritsar, stated at Ludhiana, during the week ending 20th October 1888, that at a meeting of the Amritsar *Singh Sabha* it was proposed to memorialize Government to put a stop to cow-killing, and that if the petition were granted, three *lakhs* of rupees should be given to Government. Several Muhammadans were said to have approved of this proposal.

230. On the 13th November 1888 the *Akhbar-i-Am* (Lahore), referring to the result of the trial of those who had taken part in the kine-killing riots at Dhumri, stated that seven Hindus were sentenced to six weeks' rigorous imprisonment each, and two to one week's imprisonment, and a fine of Rs. 60 and Rs. 100 respectively; the remaining accused, a Municipal Commissioner, being acquitted. Babu Lal Mohan Ghose, the well-known Barrister of Calcutta, appeared for the Hindus and M. Syad Shams-ul-Kadir for the Muhammadans. The Court awarded compensation to the two Muhammadans who were wounded during the riots.

231. On the 1st December 1888 a Hindu of Haveli petitioned the District Magistrate, Montgomery, regarding the slaughter of a cow in that village by certain Muhammadans.

232. During December 1888 several value-payable pamphlets were received in the Jhang Post Office from Lucknow directed to various Hindu officials and notables in the district, but had, it was believed, been all refused by the addressees. Each packet bore the following printed note: "From the Chief Manager, *Kharati Gaushalas* or charitable sheds for old and unserviceable oxen, and Superintendent, *Vakil Qaumi*, or the National Advocate for law against kine slaughter throughout India, Lucknow." More than 100 similar pamphlets were said to have also arrived in Dera Ghazi Khan Post Office and to have all been refused. These pamphlets were likewise sent to Kharar, Jagadhri, Sadhaura and Shahabad Post Offices in the Umballa District, and were treated in the same manner as at Jhang and Dera Ghazi Khan.

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233. During the month of January 1889 reports were received from Delhi and Hoshiarpur stating that value-payable parcels similar to the ones reported

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to have been sent to several districts in December 1888 had been addressed to individuals in those districts from Lucknow. They were all returned unopened.

234. In its issue of the 23rd January the *Astab-i-Punjab* published a letter from a correspondent commenting on the remarks made against the Sikh *Gurus* at the last anniversary of the *Arya Samaj*, and stating that in British India none but the Sikhs had ever been bold enough to sacrifice their lives for the preservation of kine. It was the Sikhs who in 1872 killed several beef butchers at Amritsar and then confessed their guilt so as to prevent the authorities from arresting innocent people in consequence of which 63 Kukas were blown from guns and several were hanged. The writer ended his letter with the suggestion that the rascal (meaning Guru Dat, Professor, Lahore Government College) who spoke disrespectfully of the Sikh *Gurus* should be put to death or rather tortured.

235. About this time a dispute took place at Jalalpur between Muhammadans and Hindus regarding the slaughter of cows and the throwing of pigs' bristles into wells. The matter was settled by the Deputy Commissioner, Gujrat.

236. Early in February it was reported from Thanesar that, owing to the opening of a slaughter-house at Pipli, a good deal of ill-feeling had arisen between the Hindus and Muhammadans. The *Tahsildar* of Pipli received anonymous communications warning him of a possible outbreak.

237. During the same month the Editor of the *Amritsar Gazette* (Amritsar) circulated with his paper a small tract in Hindi-Urdu, written by Pandit Mathra Pershad Misar, urging the importance of the preservation of kine.

238. About this time two value-payable parcels containing copies of the anti-kine-killing pamphlets, issued by the Manager, *Khairati Gaushalas*, Lucknow, were received in the Rupa Post Office, one being addressed to the *Tahsildar* of Rupa, and the other to Sardar Utam Singh, Honorary Magistrate of Garauli. The former was believed to have refused his parcel, but the latter collected a sum of Rs. 14-14-0 and retained his.

239. At a marriage which took place at Dhaka in March of this year in the house of Muhammad Bakhsh, a cultivator, no less than 15 cows and bullocks were

sacrificed, half the number being contributed by friends of the bridegroom. With reference to this report the District Superintendent of Police at Muzaffargarh gave the following explanation:—

"It appears to be a common practice in the Muzaffargarh District to slaughter cattle on the occasion of marriage festivals, and the opportunity is taken of killing stolen cattle contributed by friends."

240. In the latter part of the month it was reported from Gurdaspur that some ill-feeling had arisen between the Hindus and Muhammadans of Kotli Surat Mal, Police Station Dera Nanak, through the action of a *chaukidar* in obtaining beef from Kalanaur and selling it to Mussalmans of the village, and also on account of his disposing of worn-out cows to the butchers of Kalanaur.

241. About this time a man named Ishar Das, Clerk in Mancharji's firm, commenced lecturing in the streets of Mooltan city against kine-killing. He called upon all Hindus to collect subscriptions and establish places for the reception of old and worn-out cattle. This man gave offence to some Muhammadans by his addresses, and the Deputy Commissioner ordered the Police to arrange that he should not be allowed to speak to crowds collected by him in the streets.

242. Early in April 1889 a practice was reported to be springing up at Bannu of slaughtering kine and selling beef on the Kohat and Haweid roads, notably on the occasion of the Friday fairs, notwithstanding that a place had been set apart for the purpose. The Deputy Commissioner of Bannu gave orders that the practice should be stopped at once.

243. On the 16th April 1889 some Brahmins of Thanesar went to Umballa to petition the authorities regarding the slaughter of kine at Pipli and the sale of beef by butchers at Thanesar. One of them was believed to have gone on to Lahore to make a representation to the Punjab Government on the subject. On this petition the Deputy Commissioner of Umballa passed the following orders:—

- (1) That the Government letter sanctions the establishment of a slaughter-house at Pipli, and allows the Muhammadans of Thanesar to provide themselves with beef;

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- (2) That apparently the orders only contemplate their purchasing beef at Pipli when it is required for their own consumption ;
- (3) That they may convey such beef into Thanesar, but must do so in a decent and orderly manner, and in such a way as not to offend their Hindu neighbours ; and
- (4) That no shops for the sale of beef should be set up in the town of Thanesar, nor should beef be exposed for sale in any way.

The Thanesar Brahmins agreed to abide by these instructions, and the Police were directed to see them carried out.

244. In May 1889 a rumour was current at Thanesar that the Hindus were getting up a subscription with the object of taking proceedings against the butchers for kine-killing.

245. On the 8th June 1889 a report was received from Mahim in the Rohtak District that one Allah-ud-din recently slaughtered a cow on the anniversary of the death of one of his relations, and that the Hindus were displeased, but did not intend to complain. The place where the sacrifice was made was not mentioned. Concerning this individual the District Superintendent of Police, Rohtak, reported as follows:—"This Allah-ud-din is the brother of Muhammad Husen, Extra Assistant Commissioner. He is the leader of the Muhammadans in Mahim, a man of some influence and a pestilent fanatic, and was the ring-leader in the case of cow-killing which caused a disturbance in that town two years ago."

246. In the latter part of the month two *Mahajans* of Jakhar reported at the Kamalia Police Station on the 23rd of June that certain Muhammadans had brought a bullock into the village and after slaughtering it in the mosque had distributed the meat with rice among their co-religionists. The complainants added that their religious feelings had been offended by these proceedings.

247. Early in July 1889 the *Rasq-i-Hind* (Lahore) published a communication, the writer of which reproduced the orders passed by the Government from time to time on the subject of kine

slaughter with a view to showing that on the occasion of the *Bakar Id* kine slaughter was lawful. The writer exhorted the Local Government to redeem the promise contained in paragraph 9 of the proclamation issued on the 29th March 1849 on the annexation of the Punjab, and to frame rules under Section 50 of Act IV of 1872, which should be published yearly in the Government Gazette. "This," said the writer, "is essentially necessary, as the Muhammadans of Hoshiarpur, Jullundur, Rahon and Ludhiana, who have got themselves into trouble for slaughtering kine on the *Bakar Id*, will never have the courage to perform what is, as a matter of fact, one of their most important religious duties until they are assured that the practice in question is not a crime punishable under the Indian Penal Code. The publication of the rules will, moreover, enable the people to decide under what circumstances kine slaughter is prohibited."

248. On the 27th July 1889 the District Superintendent of Police, Bannu, reported that the practice of cow-killing on public roads which gives such great offence to Hindus and others appeared to be on the increase.

249. In August 1889 a report was received from Lalian in the Jhang District that the practice of sacrificing cows was becoming common at Muhammadan weddings, and had given offence to the Hindus. This report is similar to the one received from Muzaffargarh in March of this year (see paragraph 239).

250. A statement was made in the *Astab-i-Hind* (Jullundur), of the 3rd August 1889, that a certain Hindu resident of Jullundur was trying to induce his co-religionists to sign a memorial for presentation to the Deputy Commissioner praying for the removal of the slaughter-house from the Jullundur city, and suggesting that, if it was necessary to have a slaughter-house at all, one should be erected at a distance of 3 to 4 miles from the city. The *Astab-i-Punjab* (Lahore), of the 7th August 1889, also published a letter from Bawa Surmukh Singh of Jullundur on the same subject. The writer, after stating that the *Astab-i-Hind* did not give a true and impartial account of the case, remarked that a number of leading Hindus and Muhammadans signed the memorial of their own free will. In support of this assertion the Bawa gave the text of the

memorial, which bore the signatures of the leading members of the Hindu and Muhammadan community of Jullundur.

251. In its issue of the 5th August 1889 the *Rias-i-Hind* (Amritsar) expressed surprise that all the prisoners who were undergoing life sentences for kine slaughter in Kashmir were released on the occasion of the late Maharaja Ranbir Singh's *Chaubarsi*, or fourth year.

252. Early in August 1889 two cows brought to Rewari by Muhammadans were seized by the Police on representations of Hindus as suspected property. As the cows were intended for the *Id* and the prominent person on the other side was one of the Managers of the Hindu *Gaushala*, there was a complication. The Deputy Commissioner, however, disposed of the quarrel himself on the night of the 9th at Rewari.

253. A few days after this occurrence a butcher of Rewari by name Gaju reported that one of the cows, the seizure of which gave rise to the religious dispute above alluded to, had strayed away. The other butchers disbelieved this statement, and after holding a *panchayat* expressed their opinion that the animal was sold to the Hindus for Rs. 300. They then decided not to associate with Gaju any longer.

254. On the day of the *Bakar Id* festival (8th August 1889) some *Baniahs* of Rohtak reported that a cow had been killed in the town by *Dhobis*. The District Superintendent of Police proceeded to the spot and, after dispersing two crowds of Hindus who had collected evidently with the intention of making a disturbance, held an enquiry and arrested six persons who were immediately concerned in the slaughter of the cow. By order of the Deputy Commissioner the carcass was then removed and buried outside the town. The excitement gradually subsided, but a good deal of ill-feeling existed for some time afterwards between the Hindus and Muhammadans in consequence of this occurrence. The *Koh-i-Nur* (Lahore), alluding to the above event, stated that at Rohtak certain Muhammadan washermen slaughtered a cow at the instance of a Police *Havildar* and thereby caused great excitement among the Hindus of the town. A riot would have taken place had not the District Superintendent of Police immediately hastened to the spot and caused the beef to be buried outside the town and

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pressed the Hindns and Muhammadans to come to an understanding. On the following day the Deputy Commissioner called both parties to a meeting and delivered a speech which, instead of bringing about a reconciliation between the parties, excited them more than ever. They were raising funds for the purpose of prosecuting one another.

255. In its issue of the 17th August 1889 the *Koh-i-Nur* (Lahore) published a communication in which the writer stated that on the occasion of the *Bakar Id* festival certain mischievous Muhammadans of Rampur killed a cow and sprinkled its blood on the door of the house of Lala Parmeshari Das, Diwan to the Nawab. The writer charged the Rampur Police with gross neglect of duty, and remarked that such occurrences generally resulted in unpleasant consequences.

256. On the same day a report was received from Rohtak that owing to the recent case of cow-killing at that place the Hindus and Muhammadans had started a system of "boycotting," each refusing to have any dealings with the other. Both parties established their own shops, vegetable stalls, &c., and raised subscriptions for the purpose of defraying the expenses of the law suits which they intended bringing against one another. It was said that the Muhammadans had engaged the services of Mr. Kirkpatrick, Pleader of Delhi, to protest against the action of the Deputy Commissioner of Rohtak in refusing to allow them to cut up and eat the cow that was killed. The Hindus, on the other hand, were reported to be desirous of obtaining a legal decision that the sacrifice of cows should be totally and permanently prohibited in Rohtak.

257. The *Punjab Punch* (Lahore), of the 22nd August 1889, published a communication dwelling on the importance of preserving kine, and calling upon the people of India to subscribe towards a fund for the purpose of establishing charitable *Gaushalas* for preserving and feeding old cattle.

258. On the 21st August 1889 two *Yats* visited the village of Baland and asked the villagers to send about 50 *Yats* armed with clubs to Rohtak on the 6th and 7th September when the *Faljhulni* and *Muharram* festivals were to take place. The Baland *Yats* found on enquiry that their visitors were not properly accredited messengers from the

Jats of Rohtak and took no action. Some Muhammadan dealers in hides and spices were at the same time reported to have complained of having been ill-treated when visiting Hindu villages and of being unable to sell their goods owing to the "boycotting" system that had been started.

259. On the 24th August 1889 it was reported that since the *Id* festival at Thanesar the friction between the Hindus and Muhammadans of that town had slightly increased. The *Baniaks* were reported to be assisting the Brahmins to raise funds with a view to instituting proceedings in Court. A sum of Rs. 700 had already been collected, and Rs. 1,200 more were being arranged for. Some of the Hindus at Ladwa were also said to have helped the Thanesar Brahmins with money to take action against the Muhammadans in the matter of kine-killing. This report was corroborated by one of a similar purport received from Amritsar shortly afterwards.

260. On the same day one Nehal Chand of Jullundur informed the officer in charge of the Khanna Police Station that a Committee consisting of both Hindus and Muhammadans had been formed in the Hissar District for the purpose of suppressing kine slaughter.

261. A slight disagreement was reported to have taken place between the Hindus and Muhammadans of Jagadhri caused by the latter having slaughtered a few head of cattle at the *Id*.

262. In the latter part of September 1889 Maulvi Alik-Ullah of Thanesar was reported to have applied to the Delhi *Anjuman-i-Islamia* for funds to institute proceedings against the Hindus for their conduct during the *Id* festival. The *Anjuman*, however, replied that as they were also engaged in collecting subscriptions for the restoration to the Muhammadans of a mosque at Shahabad which was in the possession of the Sikhs, they could not comply with his request.

263. On the 21st September 1889 the District Superintendent of Police, Karnal, reported that he saw in Panipat certain Muhammadan *Dhobis* of the town of Rohtak who had been apparently implicated in the case of cow-killing which occurred in their *mahalla* during the *Id*. They said they would remain at Panipat for a time, as they were afraid to return home lest they should be waylaid and assaulted by *Jat* villagers.

264. On the same day a report was received from Rohtak that the *Baniahs* of that town were subscribing liberally to put a stop to cow-killing and were instigating the Hindu *Jats* to murder butchers, for which they promised them handsome rewards.

265. During the last week of September 1889 it was rumoured in Delhi that the Punjabi merchants and shoe-sellers were anxious to move Government to permit cows to be killed for *kurbani* inside their houses. They said that if this were done the Hindus would be spared considerable annoyance, as they would not see the animals being taken out for slaughter.

266. On the 28th September 1889 the District Superintendent of Police, Umballa, stated that the friction between Hindus and Muhammadans at Jagadhri had subsided. The Muhammadans who, contrary to orders, slaughtered some cattle were fined, and instructions were again issued by the Deputy Commissioner strictly prohibiting the sacrifice of kine at Jagadhri.

267. On the same day it was reported that the Hindus of Sohana, Mataur and Kamah in the Chandigarh Police jurisdiction of the Umballa District were trying to get copies of the pamphlet published at Lucknow against kine-killing with the object of joining the agitation.

268. Early in November 1889 Sardar Basawa Singh of Laroha, Police Station Bhogpur, District Jullundur, stated that on the application of a *samindar* a slaughter-house was opened at village Sohampur in that district, and that this had given offence to the Hindus, who retaliated by placing pig's flesh on their wells. The authorities were eventually obliged to interfere and the slaughter-house was removed.

269. About this time Kewal Singh, *Zaildar*, complained to the *Tahsildar* of Bahadurgarh in the Rohtak District that cattle were slaughtered and carried into the city on bullocks and that he objected to this practice.

270. On the 11th November 1889 a Brahmin of Pindori Galla was heard to say in the Tarn Taran bazar that cows were being ill-used under British rule; that at the last cattle fair at Amritsar he saw butchers purchasing all the old and useless animals for the purpose of

slaughtering them ; and that such cruel treatment would never have been tolerated under a Sikh Government.

271. The *Akhbar-i-Am* (Lahore), of the 14th November 1889, reproduced a paragraph from the *Nasim-i-Sahar* of Mirzapur to the effect that kine slaughter was increasing with the increase in the number of *Sabhas* for the preservation of kine, and that since the English themselves practice kine-slaughter it was idle to expect them to prevent other people from doing the same.

272. From Montgomery a report was received on the 21st December 1889 that some Muhammadans had killed a cow in Jhakkar village and eaten its flesh. In retaliation one Kishen Singh brought a pig into the village and said he would kill and eat it. He was, however, dissuaded. No disturbance occurred.

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273. Early in January 1890 it was reported that the Hindu residents of Kasauli made a complaint regarding the manner in which beef was carried and sold by the butchers of that place. The Cantonment Committee thereupon resolved that the butchers should not be permitted to carry meat through the bazars, but should take a lower road, that the meat should be covered with a cloth, and that chicks should be used by the butchers in their shops in order that the meat should be concealed from view of the passers by.

274. About this time some ill-feeling was reported to have sprung up between the Hindus and Muhammadans of Makhu, a town in the Ferozepore District, about the slaughter of cows, the Hindus having shut up their shops to the Muhammadans for a day or so. The matter was at once reported to the Deputy Commissioner with a suggestion that the Hindu *chaudhris* should be called up and warned. It may here be noted that this case was settled on the 8th February, the Muhammadans giving in *vasinamas* for the ill-treatment received.

275. At a meeting of the Arya Samaj held at Tarn Taran in the latter part of January 1890 the members were invited to devote more attention towards the protection of cows and to contribute liberally for the maintenance of those animals which had been rescued from the slaughter-house.

276. Some excitement was caused in Kana Kacha, Lahore District, in February 1890 by some Sikhs having feasted in the village on the flesh of wild boar. The Muhammadans prepared to kill and eat a cow, but were dissuaded. Complaint was lodged in Court by the Muhammadans, but subsequently a compromise was filed. It was further reported that feeling ran high in the village, and that each sect disturbed the other when at their devotions.

277. The *Pats Khan* (Lahore), of the 19th February 1890, stated that the Muhammadans of a village near Lakhu (*Zira Tahsil*) killed a cow and a shoe-maker of Lakhu bought the skin and carried it into the village. The Hindus of the place thereupon assaulted him and his two infant children. Other Muhammadans who came to his aid also received similar treatment. The shoe-maker was sent to hospital and the Hindu *Baniahs* closed their shops.

278. Almost this time, at the usual meeting of the Amritsar *Arya Samaj*, Shib Dat, Brahmin, suggested that all the *Arya* Associations in different districts should be invited to collect subscriptions for the purpose of rescuing cows from butchers by outbidding the latter during the approaching *Baisakhi* Cattle Fair. This proposal met with general approval.

279. Swami Ala Ram, one of the leaders of the anti-cow-killing agitation, arrived in Lahore early in March 1890, and gave addresses at the *Tribune Press*, Lahore, on the 25th, 27th and 29th March, in which he denounced the practice of cow-killing and advised all classes and creeds to abstain from the use of animal food. In his lectures he made use of most forcible language and showed no regard for the susceptibilities of those whose practices he condemned. Previously to his arrival in Lahore, Ala Ram had been lecturing in Sukkur on kine-killing. This man was reported by the Bombay authorities to have on one occasion suffered imprisonment for making inflammatory speeches.

On Swami Ala Ram's arrival in Lahore enquiries were instituted through the District Superintendent of Police of that district with a view to ascertaining whence the funds were obtained by this individual to enable him to pay his expenses, and from the enquiries made it appeared that Ala Ram lived on

charity, being clothed and fed by the general public, especially by the Hindus, and that he never solicited alms. He was further reported to be not at all avaricious and to be satisfied with the common necessities of life.

280. One Pohlo Mal, in the course of a lecture delivered at a meeting of the Tam Taran *Arya Samaj* on the 22nd March, stated that at Bahramgarh, District Fatehpur, eight cows were rescued by a Hindu, who outbid the butchers and purchased the animals. The speaker urged all true Hindus to help in this good cause and protect cows from being slaughtered.

281. On the 27th March 1890 the following persons assembled at the house of Nawab Sharf-ud-din Khan in Delhi city:—Maulvi Mahmud-ul-Haq, late *Tahsildar*; Badr-ud-din Khan, *Hatim*; Maulvi Ahsan-ul-Haq; Syad Nasir; Mirza Ikbal Shah; and Nawab Rukn-ud-din. The object of the meeting was to consider the advisability of getting permission for the Muhammadans of Delhi to slaughter cattle for *kurbani* in their houses, a privilege which was said to have been granted by the authorities to their co-religionists in Allahabad.

282. On the 30th March Swami Ala Ram arrived at Amritsar, and on the 2nd April preached in the *Guru-ka-Bagh* and at the Golden Temple on the subject of protecting cows and providing *Gaushalas* (asylums) for them. He stated that he had been travelling about for some years and had been the means of establishing 360 *Gaushalas* in Hindustan, and that there were 1,500 animals in the Allahabad *Gaushala*, where milk was selling at one anna a seer, whereas in the market the price was two annas a seer. He said that in some places Muhammadans had contributed liberally towards keeping up these *Gaushalas*, referred to the *Kuran* and *Hadis* (traditional sayings of the Prophet) which require all classes to be merciful, and pointed out that the cow, which is so useful, demands more mercy than anything else. He expressed great regret that Amritsar, where he first preached four or five years ago, had not provided a *Gaushala*, and in conclusion announced his intention of remaining in that city for one month and of lecturing from time to time on the advantages attending the National Congress movement.

283. On the 4th April Swami Ala Ram delivered a lecture at Amritsar on the advantages of protecting kine from slaughter, and recited some verses of his own composition which had the effect of exciting the feelings of the people.

On the 8th April he again lectured in the *Guru-ka-Bagh* on the same subject. Bawa Narain Singh, Pleader, and many Hindus of the city assembled to hear him. They exhibited a printed paper in which it was stated that kine-killing was a very wicked practice, but the establishment of asylums for the protection of cows was a virtuous act, towards which subscriptions were invited. Many people contributed according to their means. The purport of the Swami's lecture was as follows:—A Rajput sepoy saw a man selling a cow to butchers for Rs. 20. He offered to buy the animal at that price, but the owner refused to part with it for less than Rs. 25. On the Rajput agreeing to give that amount the seller demanded Rs. 30. In this manner the price of the cow was raised to Rs. 75, which sum was also refused by the owner. The sepoy becoming enraged rushed off for his regulation sword (*kirch*) with which he decapitated the owner of the cow, and took the animal to the asylum for rescued kine. He was arrested by the Police and sent for trial, but was acquitted, as the Court held that the owner of the cow, with intent to hurt the religious feelings of the Hindus, offered the animal for sale to butchers, and that the accused committed the offence while under the influence of grave provocation and religious excitement. Thus the murderer by this meritorious act saved his own life. It was a matter of regret, the Swami went on to say, that the Hindus paid so little attention to this important matter, merely contenting themselves with the idea that under British rule the protection of kine was difficult. They forgot that under the Hindu *regime* no asylums were necessary, whereas under the present Government no less than 300 had been established. The city of Amritsar, the cradle of the Hindu religion, the founder of which was Guru Ram Das, was up to date without an asylum. It is written in the *Dharm Shastras* that when a cow dies with a rope round its neck the owner should undertake a pilgrimage to the Ganges and be beaten there by sweepers so as to wash away this great sin which even then could be expiated with great difficulty. How great, then, must be

the sins of those who allow butchers to purchase cows, an act amounting to slaughtering the animals with one's own hands. The Swami, therefore, exhorted his audience to ponder over the enormity of this offence. The efforts of one or two individuals were, he said, useless, so he urged the Hindu population, numbering 20,000,000 persons, to unite as one body and put a stop to this iniquitous practice. He entreated them not to sell their cattle to any but those whose characters were well known to them, so as to prevent the animals from falling into the hands of butchers. In conclusion, he advised them to collect all the money they could and invest it in purchasing cows with the object of protecting them from slaughter, and also to construct asylums for them.

On the 9th April Swami Ala Ram lectured again in the *Guru-ka-Bagh* on the National Congress, Bawa Narain Singh and many others being present. At the conclusion of the lecture subscriptions were again collected for providing asylums for cows rescued from slaughter.

284. Ala Ram again delivered addresses on the 12th, 13th and 14th April against the slaughter of kine. He said on the 12th that those who practise kine-killing will eventually be slaughtered themselves. On the 14th, among other things, he stated that Munshi Nawal Kishor, C.I.E., of Lucknow, was untruthful, a tale-bearer and a flatterer; that on one occasion when asked by Ala Ram why he had refused to join the National Congress and how he would be able to render a satisfactory explanation to 33,000,000 Hindus, Nawal Kishor replied that he was well aware of the advantages which his children would derive from the Congress, but that he was unable to openly join the movement, as Government owed him four lakhs of rupees for printing; that he was, however, prepared to pay or subscribe Rs. 500 to the Congress funds. With regard to Sir Syad Ahmad, K.C.S.I., of Aligarh, Ala Ram denounced him as an enemy, and said he was hostile to the movement directed against the slaughter of kine; that he was neither a Hindu nor a Mussalman, and that the people of Mecca had declared him to be an infidel. Raja Shiva Parshad of Benares was the third person Ala Ram abused and called an enemy of the National Congress. The lecturer

concluded by remarking that these three persons were at heart in favour of the Congress, but that, being flatterers, they had not joined the movement openly and pretended to be opposed to it.

The District Superintendent of Police, Amritsar, remarking on the above reports of Ala Ram's doings, says :—" There is a decided indication of a mischievous intention to work on the religious feelings of the Hindus, inciting them to commit murder and other lawlessness in the same manner as Ram Singh, the Kuka Guru, did—*vide* Ala Ram's reference to the Rajput who killed the owner of a cow and by his meritorious act escaped from justice. Ala Ram is putting up with Bawa Narain Singh, Pleader. The latter needs careful watching, as his sole object is to invest himself with increased importance in the eyes of the people by identifying himself with every political movement hostile to the Government. Members of the *Arya* and other Hindu sects contribute liberally towards providing funds for Ala Ram's travelling and other expenses."

It was ascertained from Swami Ala Ram's disciples that he was a carpenter by trade and a resident of a village in the Gharenda Police jurisdiction of the Amritsar District, where his wife and a son aged 20 years are living. About 17 years ago he became a *śakir*, and for some time was in the habit of reciting verses from the *Sandhya Gaitri* (a Hindu hymn book). Later on he preached on the advantages of the *Arya Samaj* tenets, and five years ago took a prominent part at Amritsar in lecturing against the slaughter of kine. On that occasion Ala Ram proceeded to Hardwar with a large number of cows purchased by the *Arya Samaj* at the *Diwali* Cattle Fair.

185. On the 18th April 1890 one Ganga Ram gave a lecture in Amritsar city, the substance of which is as follows :—Five years ago he accompanied Swami Ala Ram with lean cows from Amritsar to Hardwar, and thence to Cawnpore, Allahabad and other places, where Ala Ram went about preaching on the subject of establishing asylums for cattle. Ganga Ram remained two years with Ala Ram and then returned to Amritsar and took service with Bawa Narain Singh, Pleader, with whom he stayed three years. At that time Narain Singh was a member of the *Arya Samaj*, but was excommunicated for misappropriating the funds of the Association.

He afterwards joined the *Singh Sabha*, and collected and applied to his own use a large sum of money which he had received from *Masbis* on promising to secure for them social equality short of eating and drinking with Sikhs.

286. About this time Ala Ram preached at Majitha under the patronage of Sardar Dial Singh.

287. Shortly after this some butchers of Khairpur, *Tahsil* Alipur, in the *Muzaffargarh* District, slaughtered a cow at the usual place, and a portion of the flesh was carried to their shops by mistake when some Hindus happened to be buying goat's meat. This gave offence to the Hindus, who refused after this to purchase goat's meat from the butchers.

288. In the last week of April Mirza Sruaiya Jah, of the ex-Royal family of Delhi, left that city for Benares, accompanied by four attendants, with the object of obtaining a copy of an order issued on the subject of kine-killing. This he succeeded in obtaining at Allahabad, after which he went on to Tonk.

289. On the 4th May 1890 Swami Ala Ram, accompanied by Bawa Narain Singh, Pleader, went about the Golden Temple and also heard Swami Keshwa Nand lecturing, but both he and Narain Singh avoided speaking or lecturing. The following particulars regarding the antecedents of Swami Ala Ram were obtained and reported by the District Superintendent of Police, Amritsar:—
At Manhula-Khan-Khana, Police Station Manawa, District Lahore, there resided four brothers, all carpenters, by name Jowahir Singh, Hira Singh, Dya Singh and Del Singh. Del Singh married Mussammat Rami and had two sons, Ala Singh (who now calls himself Ala Ram) and Nehal Singh. He then removed with his family to the Kapurthala State and earned a livelihood by the sale of a manuscript *Pothi* and *Granth*s. Del Singh eventually died, and Ala Ram and his brother Nehal Singh, following the occupation adopted by their father, removed to Sukkur in Sind. There Nehal Singh died and Ala Ram turned a *fakir* and remained in those parts. At the same time he discontinued having any communication with his mother, Rami, his wife, Lachmi, and his son, Sundar Singh, who was then only four years old, living in his native village. Four years after Ala Ram turned a *fakir*, his wife Lachmi

married a man in village Dhirki, Police Station Khalra, District Lahore. Meanwhile Sundar Singh remained with his grandmother, Mussammat Rami, who brought him up. Four years ago Ala Ram visited Neshta, a village in this district, and from there went to his native village and would have nothing to do with his mother, son and relatives, and after four days went to Lahore. His son Sundar Singh has been working as a carpenter on Rs. 15 or Rs. 16 per mensem at the Jacobabad Railway Station for the last 18 months or 2 years. He has not sent any money for his old grandmother. Jiwan Singh, son of Dya Singh (Ala Ram's cousin), is employed in the Sukkur Railway Workshops on Rs. 12 or Rs. 14 per mensem. Prem Singh, son of Jowahir Singh (another cousin of Ala Ram), is working as a carpenter at Marri. Kala Singh, son of Hira Singh, a third cousin, is employed as a carpenter on Rs. 10 or Rs. 15 per mensem in the Lahore Railway Workshops. Dya Singh, an uncle of Ala Ram, is working as a carpenter in his native village. Ala Ram had no aunts or sisters. His mother, Rami, belongs to village Jagdeo, Police Station Ajnala, and his wife, Lachmi, came from village Jhanjoti, Police Station Lopoki, District Amritsar. Four years ago Ala Ram visited Neshta, a village in the Gharinda Police Station jurisdiction. He lectured for two or three days and then proceeded to Lahore.

290. Bawa Ala Ram again lectured on *Gaushala* in the *Guru-ka-Bagh* on the 22nd May and obtained signatures for the Bradlaugh Bill on the part of the National Congress.

291. On the 26th May Ala Ram again lectured in the *Guru-ka-Bagh*. Both he and Bawa Narain Singh, Pleader, were reported to be making every effort to obtain signatures of the city and rural people in support of the National Congress, but under the pretence of stopping the slaughter of kine and discontinuance of the income tax.

292. On the 28th June 1890 Bawa Ala Ram left Mooltan for Karachi, where his arrival was noted in the Bombay Police Abstract for the week ending 26th July 1890. A note was also added to Ala Ram's arrival report to the effect that he was believed to have been imprisoned in the Karachi Jail some 10 or 12 years ago for publicly insulting the religion of the Sikhs, making use of

defamatory expressions regarding their *Guru*, Nanak, and at the same time tearing out certain leaves from the *Granth*.

293. On the same day a report was received from Rohtak that some of the lower caste Muhammadans were endeavouring to arrange for the sacrifice of a cow on the same spot in the "Dhobis' Mahalla" where the disturbance occurred in 1889.

294. In the *Kaisar-ul-Akhbar* (Karnal), dated 19th July 1890, appeared an article in which the writer said that the Muhammadans of Delhi recently applied to the local authorities for permission to slaughter kine in their houses on the *Id* festival, but that the Hindus of the town protested against such permission being granted. The disunion prevailing among the Hindus and Muhammadans was strongly to be condemned, and unless they sank their petty differences they would be unable to make any progress. Apparently the protection of kine was considered a religious duty among the Hindus, not only for the sake of agriculture, but also for a plentiful supply of milk and butter, which are necessaries of life. This being the case, if the Muhammadans were to continue to practice kine slaughter, they would suffer as much as the Hindus. The writer expressed his opinion that if the Hindus desisted from trying to prevent Muhammadans from killing kine, the latter would realize the disadvantages of the practice and discontinue it. The Muhammadans were not bound by their religion to slaughter cows on the *Id*, but if instead of killing goats and other animals they considered it necessary to kill kine, they should do so inside their houses so as not to injure the feelings of the Hindus.

295. On the 26th July 1890 the District Superintendent of Police, Rohtak, reported as follows:—"Orders have been issued by the Magistrate of the District strictly defining the areas within which the slaughter of kine during the *Bakar Id* will be permitted. The feelings of both sects have received the fullest consideration, and no reasonable being would suppose that either party had any grounds to consider themselves unfairly treated. Yet it is believed that some notorious bad characters have gone to appeal to the Commissioner to interfere with the orders issued. A force of 200 constables has been brought together, and the arrangements approved by the

Deputy Commissioner and Deputy Inspector-General are such as to preclude any likelihood of disturbance."

296. On the same day a report was received from Amritsar that some friction existed between the Hindus and Muhammadans, especially with reference to the orders of Government issued on the subject of kine-killing and selling beef. The *Singh Sahai* newspaper suggested that the slaughter of goats and sheep should also be stopped by the Muhammadans.

297. On the 29th July 1890 a meeting of Hindus was held at Jagadhri at the house of Bansi Lal, President of the Committee, at which it was decided to boycott the local merchants because they had slaughtered kine on the *Id*. Regarding this individual the Deputy Commissioner, Umballa, wrote as follows:— "Bansi Lal has got a reputation as a loyal *Kursi-nashin*. I fear that he is really one of the most mischievous intriguers of Jagadhri."

298. About this time the following rules regarding the slaughter of kine were published by the Punjab Government:—

PUNJAB GOVERNMENT,—HOME
DEPARTMENT.

GENERAL

The 15th July 1890.

No. 819.—*Notification*.—Whereas it is declared in Section 43 of Act IV of 1872, the Punjab Laws Act, that the slaughter of kine and sale of beef shall not take place except subject to rules to be prescribed by the Local Government; and whereas doubts have been entertained as to the validity of the rules heretofore in force, and it is desirable to maintain the practice which has prevailed under those rules:

The following rules, which have received the previous sanction of the Governor-General in Council, are hereby prescribed by the Lieutenant-Governor:—

1.—(1). Kine shall not be slaughtered in any town or on any town lands except in a place licensed for the purpose by a written license granted by the Deputy Commissioner, and in accordance with the conditions of such license.

(2). The Deputy Commissioner may, at his discretion, and without giving reasons, refuse to grant such license.

(3). In these rules the words "town" and "town lands" mean respectively all municipalities, cantonments and civil stations, also all *kasbas* or market-towns not being municipalities to which a place set apart or appointed as a public slaughter-house for

kine has been heretofore attached, and is attached when these rules come into force, and all lands which are within either the *mansa* boundaries or the municipal limits of any town.

(4). Any yard or enclosure within town lands or adjacent to such lands, which has at the time these rules come into force been appointed by a Municipal Committee or Cantonment authority, or has been continuously used for the past three years as a public slaughter-house for the slaughter of kine, shall be deemed to have been licensed by the Deputy Commissioner under this rule: Provided that the Deputy Commissioner may at any time require the persons using or maintaining such slaughter-house to take out a license in writing under these rules, and may prohibit the slaughter of kine in such slaughter-house till the license is taken out, and till the conditions of the license are complied with.

II.—(1). Beef shall not be hawked about or exposed for sale in any town or on any town lands except within the enclosure of a public slaughter-house licensed under Rule I, or at a shop licensed for the purpose in writing by the Deputy Commissioner.

(2). A place which has at the time these rules come into force been appointed by a Municipal Committee or Cantonment authority, or has been continuously used for three years as a shop for the sale of beef, shall be deemed to have been licensed for the purpose by the Deputy Commissioner: Provided that the Deputy Commissioner may at any time require the person owning or using the shop to take out a license under these rules, and may prohibit the sale of beef in such shop till the license is taken out, and till the conditions of the license are complied with.

(3). The Deputy Commissioner may at his discretion and without giving reasons refuse to grant a license for the sale of beef at any shop which has not been heretofore licensed within the meaning of this rule, and may by order in writing withdraw the license of any shop which he considers superfluous or objectionable, and which has not been continuously maintained for more than three years.

III.—The Deputy Commissioner may, by written order addressed to the headman or headmen of any village, or headman or *chandhris* of any *kasba*, apply the provisions of Rules I and II to such village or *kasba* and the lands included within their *mansa* boundaries, or to any defined part thereof, if he thinks it necessary for the preservation of peace among the residents of such village or *kasba* or for the prevention of riot or affray.

IV.—With the sanction of the Commissioner of the Division, or in urgent cases in anticipation of such sanction, the Deputy Commissioner may—

(1) prohibit the slaughter of kine or sale of beef in any place where they have heretofore been licensed

under these rules, and appoint some other place or places for the purpose instead;

- (2) temporarily suspend any license held under these rules:

Provided that the sanction of the Commissioner shall not be necessary to the issue of orders under the provisos to Rules I (4) or II (2), or to the withdrawal of a license under these rules when the conditions of such license are not observed.

V.—All orders of a Deputy Commissioner—

- (1) licensing or refusing to license any place for the slaughter of kine;
- (2) applying the provisions of Rule I to any village or *kasba*, or rejecting a petition for their application;
- (3) licensing any shop for the sale of beef, or refusing to license the same or withdrawing the license;
- (4) prohibiting the slaughter of kine or sale of beef in any place where it has heretofore been permitted, and appointing some other place instead;
- (5) temporarily suspending any license held under these rules;

shall be open to revision by the Commissioner of the Division of his own motion or on application by any person interested, and may be modified or cancelled by him, and the Local Government may require the Commissioner to modify or cancel all such orders, or may itself modify or cancel all such orders passed by the Deputy Commissioner or passed by the Commissioner in revision. Effect shall be given to a revised order under this rule as if it had been an original order.

VI.—Whoever breaks any rules made under Section 43 of Act IV of 1872 shall on conviction be punished with imprisonment which may extend to six months, or with fine which may extend to three hundred rupees, or with both.

299. The *Astab-i-Hind* (Jullundur), of the 2nd August, the *Astab-i-Punjab* (Lahore), of the 30th July, and the *Kaisar-ul-Akhbar* (Karnal), of the 26th July 1890, published articles in favour of the rules recently framed by the Punjab Government on the subject of kine slaughter. In its issue of the 8th August 1890 the *Dost-i-Hind* (Bhera) published the substance of the rules framed by the Punjab Government with a view to regulating the slaughter of kine, and remarked that the Lieutenant-Governor had entitled himself to the gratitude of the native community by framing rules so well calculated not only to render the occurrence of riots impossible,

but also to promote friendly relations between Hindus and Muhammadans.

300. On the 9th August 1890 the District Superintendent of Police reported that the Muhammadans in Amritsar were said to be much annoyed in consequence of the issue of the new rules about kine-killing. They considered that their religious rights had been interfered with in order to propitiate the Hindus. With reference to the above the District Magistrate of Amritsar remarked that the Muhammadans were sulky, but were keeping quiet, and that the history and motive of the rules had been explained to them.

301. About the same time an order was passed by the Municipal Committee, Pathankot, with the Deputy Inspector Kalka Singh's knowledge, that the slaughter-house at Pathankot should be closed. Deputy Commissioner went to the place and set matters right.

302. The *GhamKhwar-i-Hind* (Lahore), dated 9th August 1890, took the *Urdu Guide*, Calcutta, to task for publishing articles on kine slaughter calculated to estrange the Hindus and Muhammadans from each other, and advised the Editor of that paper to refrain from doing so in future and to try and promote union among all classes of the people.

303. The *Arya Gazette* (Ferozepore), of the 8th August 1890, took the *Kaisar-ul-Akhbar* (Karnal) to task for stating in a recent issue that the ancient Hindus sometimes killed kine.

304. On the 20th August 1890 the *Singh Sahai* (Amritsar) published a letter from a correspondent stating that the Muhammadans of Jagadhri killed a cow for the first time on the *Bakar Id* at the instance of the Muhammadan *Tahsildar*. In spite of the orders passed by Government prohibiting (*sic*) kine slaughter, the Muhammadans openly paraded beef through the streets and threw bones at the houses of the Hindus.

305. The *Sirmoor Gazette* (Nahan), of the 19th August 1890, writing on the same subject, said that as the Muhammadans of Jagadhri were poor they were not allowed to perform their religious ceremonies by the Hindus, who are all powerful in the town. The new rules by which Deputy Commissioners are allowed to grant licenses for kine slaughter greatly offended the Hindus, who were trying to boycott the Muhammadans in

revenge. The writer expressed a hope that the National Congress delegates would go to Jagadhri and try to bring about a reconciliation between the parties.

The same number of this paper contained an account of the *Bakar Id* at Aligarh from the *Aligarh Gazette*, which stated that the Muhammadans killed some kine, and the Hindus in consequence held a large meeting, and with a view to boycotting the Muhammadans passed a resolution to the effect that Hindus should neither buy anything from the Muhammadans nor employ them on any work. As a result of this meeting the Muhammadan *Ghosis* were compelled to sell their milk at 24 seers per rupee, whereas the Hindu *Ahirs* were selling milk at 6 seers per rupee. Hindu litigants had, moreover, withdrawn their retainers from Muhammadan Pleaders after having engaged them. Hindus were, however, not prohibited against selling to the Muhammadans. The writer expressed a hope that the Congressionists who represent the Hindus and Muhammadans to be one and the same nation would endeavour to pacify the two communities. It was much to be regretted that the Hindus in their boycotting resolution did not make an exception even in favour of those Muhammadans who were warm supporters of the Congress.

306. About this time a report was received from Gurgaon of the existence of a good deal of ill-feeling between the Hindus and Muhammadans of Aligarh. The former were reported to have circulated notices threatening Hindus against disposing of cattle to Muhammadans and calling on their brethren to circulate the information far and wide. Any one receiving a notice was called on to send out four. A translation of the Hindi notice is given below:—

Notice.

The Muhammadans and butchers of Aligarh sacrificed 15 cows at the late Id-ul-Zuha. One of the cows ran away and went to the Hindu temple, where it called out thus: "Are there no Hindus in the world? The cow is the saviour of the Hindus and cursed is he who sells it to the Muhammadans." The Hindus have spent and will continue spending money to put a stop to kine-killing. The reader is requested to write out and distribute four copies of this notice or he will be cursed with the sin of cow-killing.

Three of these circulars were traced and apparently very little secrecy was observed in forwarding these notices

The first was sent by the hands of a *Khatrab* of Banchari (Hodal Police Station) to Ram Dyal, *lambardar* of Balim (Hathin Police Station). The second was despatched by Salig, *lambardar* of Nagal Jat (Hathin Police Station), to Pirthi, *lambardar* of Andup (Hathin Police Station). The third was sent by the same *lambardar* to Lekh Ram, *lambardar* of Alibrahman (Hathin Police Station).

307. It was also reported from Jagadhri that the Hindus had decided to combine to boycott the Muhammadan traders of that town on account of the kine-killing propensities of the latter. Ill-feeling was said to run very high between the two factions.

308. On the 30th August 1890 one Chattra Nand, Brahmin, of Allahabad, arrived at Delhi, where he preached in the streets against the slaughter of kine.

309. On the 12th September Swami Ala Ram lectured at the Golden Temple, Amritsar, on the evil of eating meat. He also advocated the establishing of *Gaushalas* or asylums for weak and aged cows. He proceeded to Lahore on the 13th September, from which place he went to Jullundur, where he arrived on the 17th September and put up with Mian Jalmijh. He lectured on the 17th, 18th and 19th, but said nothing inflammatory, though his subjects were on kine-killing and taking of animal life.

310. On the 13th September Chedi Lal, Brahmin of Cawnpore, who put up with Ambeh Sahai, proprietor of a press in the *Dhariba*, preached to a crowd of Hindus and Muhammadans at the fountain opposite the *Kotwali*. He advised both sects to keep on friendly terms, that times had changed, and there was now no necessity for the slaughter of kine for purposes of sacrifice as other animals were plentiful and cheap, which was not the case in ancient times, when the sacrifice of kine was first adopted. About this time several letters were received in the Gurgaon District from Aligarh asking Hindus not to sell kine to butchers, &c.

311. On the 24th September the *Arya Gazette* (Ferozepore) published an article taking the *Kaisar-ul-Akhbar*, Karnal, to task for quoting wrong authorities from Sanskrit books in order to show that the Hindus were not proscribed from eating beef, and endeavoured to prove by a quotation from the *Ved* that beef was strictly prohibited.

312. Early in October the Hindus of Kot Adu in the Muzaffargarh District charged one Ranja, a *tarkhan*, with killing a bullock. They wired to the *Tahsildar* of Sinanwan and also to Police Station Daeradinpana. Ranja went to Muzaffargarh to give a petition against the Hindus, but he was advised there not to do so as he was a poor man; that if he wanted to petition he had better collect Rs. 400 or Rs. 500 and if he had 40 or 50 men on his side, otherwise it was useless doing so. He therefore returned to his village. The Hindus of Kot Adu are collecting money to petition against Ranja.

313. On the 11th October Pandit Ojha of Ujjain arrived in Delhi on a visit to Lala Sri Kishen Das, Gurwala. The subject of *Gauruksha* was discussed.

314. About this time a report was received from Delhi that pamphlets bearing on the cow question were being freely distributed all over the country. One Ram Pershad of Ballabgarh went to Sultanpur, Thana Hodal, Gurgaon District, and brought them back with him. He was told that they had been received from Aligarh.

A rumour was also current at this time that the leading Hindus at Delhi sent word to many villages that no Hindu should sell cattle to the butchers on pain of being put out of caste, and that those who sold cattle to butchers would be held to have killed the cows themselves. In consequence of this action on the part of the Hindus, butchers found the greatest difficulty in procuring cows.

315. In the latter part of October articles appeared in the *Astab-i-Punjab* (Lahore), the *Dost-i-Hind* (Bhera) and the *Mukhbar-i-Sadiq* (Kasur) expressing satisfaction at the news that the propriety of stopping kine slaughter was being discussed in Arabia. Writing on the same subject, the *Gham Khwar-i-Hind* (Lahore), of the 25th October 1890, observed that unless some steps were taken to provide some meat other than beef at a cheap rate for the poorer classes of Muhammadans it was idle to expect the latter to give up the practice of slaughtering kine. This paper also reproduced an article from the *Nairang*, which after stating that Akbar the Great stopped kine slaughter in order to prevent the destruction of a useful animal, remarked that it would not be difficult to induce the Muhammadans to give up the practice; but unless Govern-

ment supplied mutton or buffaloes' meat to its European soldiers, instead of beef, there could be no hope of the practice being put down.

316. Early in November a report was received that Sir Syad Ahmad Khan of Aligarh had written full details of the state of affairs at that place to Hakim Abdul Majid Khan, and had asked his advice as to how kine-killing question could be settled to the satisfaction of both parties and Government.

317. On the 19th November the *Akhbar-i-Am* (Lahore) published a statement that the *Panches* of Fatehpur (Rajputana) petitioned Rao Raja Jai Shankar to take steps for kine preservation, and that the latter had issued an order to all the *Thanadars* in his territory to prevent the sale of kine to a Muhammadan or a Hindu not known to the authorities. The order further prohibited the export of cows beyond the limits of the Raja's territory. The restriction against selling kine to a Hindu not known to the authorities was said to have been made in order to preclude the possibility of a butcher purchasing cows in the guise of a Hindu.

318. On the 28th November a story appeared in the *Dost-i-Hind* (Bhera) to the effect that some of the Muhammadan *samindars* of the Garar (*sic*) village killed an ox in a house belonging to them. A few days later the Hindus hearing of this occurrence called some of the leading Muhammadans and threatened to discontinue lending money to the Muhammadans of the village if they did not swear to refrain from killing kine. The Muhammadans promised to give an answer after consulting their co-religionists in the village; but the next day a Maulvi of the place in the course of his *was* (sermon) remarked that the conduct of the Muhammadans who killed the ox was quite in conformity with the doctrines of their religion, and that whosoever prevented them from the practice should be excommunicated.

319. On the 6th December it was reported from Delhi that the Anti-Kine-Killing Society had turned out a failure, and that the *fakir*, who had gone there from Mathra on purpose to see it fairly started, had gone back again.

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320. The *Akhbar-i-Am* (Lahore), in its issue of the 10th January 1891, mentioned that numerous lectures were being delivered in the Madras Presidency calling upon the people to take measures for the preservation of kine, and urging on Government the desirability of prohibiting kine-slaughter by legislation.

321. On the 31st January 1891 the District Superintendent of Police, Ludhiana, reported that the Hindus appeared to be turning their attention towards slaughter-houses, and it appeared as if an agitation was being got up for their suppression. The Hindus of Bahlolpur in the Machiwara *thana*, and those of a couple of Hindu villages in the Ludhiana Sadr Station, had petitioned to have the slaughter-houses in Bahlolpur and Baran Basu (about eight miles from the city of Ludhiana) shut up.

322. On the 7th February 1891 the District Superintendent of Police, Amritsar, mentioned in his confidential diary that the Hindu passengers had complained that a slaughter-house had been established near the line of Railway at Umballa, and that it was distressing to them to see cattle killed before their very eyes.

323. Again, on the 21st February 1891, the District Superintendent of Police, Ludhiana, reported that there had been disputes in two different parts of the district regarding the slaughter-houses that were open in certain villages. The District Superintendent of Police inquired into the dispute at Bahlolpur and found that the Hindus had the upper hand there and had induced some influential Muhammadans to join them in their petition. The grounds for their objection were (1) that the health of the people suffered from eating diseased meat and mortality had also increased; (2) that slaughtering kine decreased the supply of bullocks and cows. The District Superintendent of Police noted that there was no foundation for these statements in Bahlolpur. The other dispute was at the Baran Basu village near Ludhiana. The Deputy Commissioner remarked that all that appeared needed was to make better arrangements for inspection.

324. On the 2nd March Ala Ram, lecturer of the National Congress, arrived

in Amritsar, where he was the guest of Bawa Narain Singh. He lectured in the Guru's Garden and also in the "Golden Temple" on the evils of kine-killing, and exhorted Hindus to join in putting a stop to it. He also pointed out that owing to dissensions among the people the Government had obtained possession of Kashmir and was prepared to lay hands on Nipal.

325. On the 8th March 1891 Ala Ram, in a further address, called on his hearers to unite in putting a stop to kine-killing, and ended by saying "Don't murder the cow, whose milk you drink."

326. Towards the end of March 1891 a meeting was held at Bhiwani in the Hissar District, which was presided over by Pandit Din Dyal of Jhajjar, who calls himself the "General Secretary of the *Bharat Dharam Maha Mandal*." About four thousand Hindus, principally of the *Banniah* caste, including several men of wealth and influence, were present. The Pandit in addressing the meeting exhorted the Hindus not to lavish large sums of money at weddings, as it would be better if they gave the money thus spent to *Brahmans*, who would spend it to greater advantage, and the souls of the givers would benefit by it. All Hindus were warned not to grant loans to Muhammadans, as such money was usually spent in the purchase of cattle, which were ultimately slaughtered, and their skins used for different purposes, the sin whereof rested upon the Hindus. The persons assembled were then called upon to sign an agreement that they would not spend money lavishly at marriages; that they would give up the practice of having *nautches*, fire-works and such like; that they would also give up the practice of throwing money to the poor during marriage processions, and would as far as possible renounce any dealings with the Muhammadans.

The Pandit then explained to the Hindus assembled that it was his intention to establish a *Pat Shala* in Delhi for the religious education of the sons of *Brahmans*, but that as the scheme would cost a large sum of money—probably a lakh and a half of rupees—he proposed that each Hindu house in the Haryana tract should contribute at least Re. 1 each among the poorest, and the others according to their means. For this object the sum of Rs. 1,251 was subscribed on the spot. It was also arranged by those

present that they would undertake to collect money from the rural population.

The Pandit himself undertook to collect money for the above object from the different *Rajas*.

The Hindus of Bhiwani then suggested that a branch of the *Pat Shala* should be established at Bhiwani.

Before the meeting dispersed a further sum of about Rs. 150 or Rs. 200 was subscribed for the *Gaushala* in Bhiwani, in which there were about three or four hundred head of cattle, which had become useless from old age or other causes.

327. On the 7th April 1891 a meeting of the Hindus of Pind Dadan Khan, Jhelum District, was held in the Nikka Das Dharmsala to protest against a butcher of Pind Dadan Khan being granted a license to kill cattle during the Choha Saidan Shah fair. The Vice-President of the Municipal Committee and the members were the leaders in this agitation, as well as some of the leading Hindus in Pind Dadan Khan. Altogether about 400 persons were present. The following resolutions were passed at the meeting, *vis.*—

- (1). That telegrams should be sent to the Lieutenant-Governor of the Punjab and to the Deputy Commissioner to stop the slaughter of cattle.
- (2). That the Hindus of Katas should not go to the Choha Saidan Shah fair nor visit the shrine at that place.

From enquiries made on the spot the District Superintendent ascertained that since 1885 a butcher had always had a shop for the sale of beef at the time of the fair, but that until 1891 he had not applied for a license. In 1891 a license was granted to him on his applying for it, and arrangements were made to prevent beef from being brought into the fair. The District Superintendent of Police was also informed privately that one of the chief causes for the agitation was that the Hindus of Pind Dadan Khan had taken a dislike to the Assistant Surgeon, Fazl-ud-din, and wished to get him transferred, and it was alleged that it was owing to his influence and at his instigation that the butcher had applied for the license. The agitation commenced at Pind Dadan Khan, and

had it not been for the action of the Hindus there, the Brahmans of Katas would not have taken any notice of the matter.

328. On the 25th April 1891 the District Superintendent of Police, Jhelum, reported that the case mentioned in the previous paragraph was still being talked about among the Hindus of Pind Dadan Khan, who asserted that the Assistant Surgeon, Fazl-ud-din, and Saif Ali, Sub-Registrar, had instigated the butcher to apply for a license; that a number of the Hindus had refused to take medicine from the dispensary in consequence; and that they also declined to take meat from the Muhammadan butchers, and had purchased a number of goats, which they intended to kill as required by the Sikh method of "jhatka." Khazan Singh, Ram Asra, Jawala Sahai, Pleaders, and other members of the Municipal Committee were believed to be the leaders in this movement.

329. On the 14th May 1891 the *Singh Sahai* published the prospectus of a company started by Bawa Narain Singh, Pleader, for the preservation of kine. It was stated in the prospectus that the profits to be derived from setting aside a piece of ground of 100 bigahs as grazing land for cattle, and from the sale of the milk and young stock, were likely to be in excess of what could be obtained from a similar piece of land under ordinary cultivation.

330. About the middle of May the Assistant District Superintendent of Police, Pind Dadan Khan, reported that the ill-feeling between the Hindus and Muhammadans of that place still continued, and that the Hindus refused to purchase meat killed by the Muhammadan butchers. Jowala Sahai, Vice-President of the Municipal Committee, was said to be the head of the Hindu faction, and Attar Singh, Arora, and Jowala, shop-keeper, were the usual spokesmen at the meetings held in connection with this agitation.

331. Again in June the Assistant District Superintendent of Police, Pind Dadan Khan, reported that the Hindus refused to purchase soap manufactured by the Muhammadans, as they believed that it was prepared from beef fat. The Muhammadans on the other hand declined to sell milk to the Hindu *halwais*. The ill-feeling between the two parties appears to have been intensified owing

to the Hindus having opened a *jhatka* shop near the bazar.

332. Towards the end of June 1891 Parmanand Gir, *Sanyasi fakir*, who was staying at Amritsar with Bawa Narain Singh, Pleader, delivered an address in which he reproached the Hindus present for their apathy with regard to the kine-killing question. He advocated memorialising Government to close the slaughter-houses and butchers' shops. Large numbers of people attended his lectures.

333. During the month of July the above-mentioned man was reported to be selling an antidote for snake-bite at Amritsar. In his circular his name appeared as Swami Parmahans of Arura, district Mirzapur. He had not lectured again on kine-killing.

334. In the same month it was reported that the Muhammadans of Kohar in the Gujrat District were in the habit of killing kine secretly in the village, and that the Hindus felt hurt about it.

335. Reports were also current of considerable excitement at Shahdara in the Delhi District over killing cows for the 'Id. The *Bannials* were said to have closed their shops for the day.

336. It was also stated that at Hardwar the Muhammadans had induced a Hindu to sell their cattle for them. They themselves went to bid, and the Hindus not in the secret, thinking the animals were for *kurbani*, bid up with great spirit, the owners realizing good prices in consequence.

337. It was further reported that the Muhammadans living in the Sadr Bazar and the Sabzi Mandi, Delhi, intended pointing out to the authorities that the slaughter-house was inconveniently placed for them. They apparently hoped to be allowed to sacrifice at home, or that some special arrangements for them would be introduced.

338. In the Delhi District it was reported that the Punjabi Muhammadans intended calling the attention of Government to the proclamation issued in 1857, and would ask, with reference to the terms therein set forth, why Government interfered with the old sanctioned practice of sacrificing in private houses.

339. The residents of *Pipalwali Gali*, Delhi, were also said to have received letters from friends, Hindus, in Calcutta, stating that a disturbance during the 'Id

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in the *Machli Basar* was only averted by the Muhammadans giving up a cow purchased for *kurbani*.

340. A further report from Delhi stated that the butchers disapproved of being moved out of the market in Hamilton *Serai* to the other side of the Railway near the "Kashmiri Gate" and intended protesting.

341. At the beginning of August 1891 it was reported from the Rawalpindi District that Nabi Bakhsh, Khoja, an Honorary Magistrate in the city, had applied for permission to build a butcher's shop where other butchers' shops existed. On learning this Mitha Mal and Lakku Mal, at the head of some Hindus, had objected. The Deputy Commissioner after personally inspecting the spot decided that there was no objection to the shop being built, and after censuring Mitha Mal and Lakku Mal warned them against inciting ill-feeling.

The Hindus were annoyed, and proposed starting a *jhatka* shop in opposition to irritate the Muhammadans.

The Deputy Commissioner stated that the above account was not quite correct. Nabi Bakhsh had three years previously applied for leave to build a butcher's shop alongside of two others in the butchers' quarters. The required permission was given him and the shop was built. The Hindus then objected

342. At Chak Miana, *Ilaka* Kot Maman, Shahpur District, a man named Hasan, Gondal, was reported to have cooked beef for a wedding feast publicly, which offended Ganda, Ganga and other Hindu neighbours, and but for the intervention of certain Constables, who were patrolling in the village at the time, the matter would have resulted in a quarrel.

343. On the 8th August 1891 the District Superintendent of Police, Delhi, reported that the Hindus were complaining of butchers being allowed to carry meat across the over-bridge, which was narrow, and presented a danger of blood, &c., dropping on them.

The Deputy Commissioner remarked on this that if the Hindus had their way there would be no meat to carry anywhere.

344. The *Bharat Sudhar* (Lahore), an organ of the *Arya Samaj*, in its issue of the 8th August 1891, stated that Swami Ala Ram, the anti-kine-killing agitator, had seceded from the Society.

345. In October the District Superintendent of Police, Shahpur, reported that the slaughter of a cow by a barber named Channu at Jhawrian had caused some ill-feeling between the Hindus and Muhammadans.

A report was also received from police station Jhawrian in the same district that ill-feeling existed between the Hindus and Muhammadans owing to kine-killing, and that the Hindus had threatened to perform *jhatka* during the Daserah.

346. About the same time a dispute arose in the village of Puthi Mangal Khan in the Hansi *ilaka*, Hissar District, between the Hindus and Muhammadans about the slaughter of cattle.

347. On the 13th October 1891 the agitation at Pind Dadan Khan was again revived. A meeting of the Hindu community was convened by Joala Sahai, Vice-President of the Municipal Committee, Lorind Chand, Gopal Singh, Tulsi Das and other leading men. This led to an opposition meeting on the part of the Muhammadans, headed by Fazal Din, Assistant Surgeon, and Pira, Khoja, a member of the Municipal Committee.

348. On the 17th October 1891 the District Superintendent of Police, Lahore, reported that Abdul Rahim, Wahabi of Zira, in the Ferozepore District, had come to Lahore, and given out that the Wahabis intended to appeal to the Chief Court against an order by which they were prevented from killing cattle at the 'Id, and that if successful the animals would be sacrificed at once. Chittu and other Wahabis subscribed Rs. 20 towards expenses.

349. The *Sanatan Dharam Gazette* (Sialkot), in its issue of the 20th October 1891, urged the importance of the preservation of kine, and considered that the Hindus should not shrink from sacrificing even their lives in furtherance of this object, as the loss of a single cow involved that of thousands of human beings. The *Gazette* called upon the different societies to establish Gau Rakshani Sabhas, as it was calculated that if the present state of things continued the cow would become extinct in India within the next 80 years. The article concluded by praising the action of Lala Bakh-tawar Mal, Lala Dina Mal, Hari Das Mukarji, Station Master of Sonapat, and the Muhammadan Deputy Inspector of Police, in inducing a butcher to sell them 14 cows for Rs. 51.

350. Again, on the 31st October, the District Superintendent of Police, Jhelum, reported that the *Anti-Jhatka* Committee in Pind Dadan Khan, headed by Pira, Khoja, had met, and tried to raise funds to open a milk and curd shop in opposition to the Hindu shop-keepers. They were, however, unable to collect any money.

351. The *Taj-ul-Akhbar* (Rawalpindi), in its issue of the 1st November 1891, stated that a Christian Clerk named Inayat Masih, belonging to the Mission School, had sent a student to purchase some beef for him from the bazar. The student on his return went to every class in search of the clerk with the beef in his hand. This gave offence to the Hindu students, who complained to the Head Master, and on the latter failing to take any notice of the matter, the boys absented themselves from school in the hope that their absence might lead the Head Master to enquire into the matter. Contrary to their expectations, however, the Head Master instead of taking up the matter passed an order to the effect that if they failed to return to school within 24 hours, and tender an apology, their names would be struck off the rolls.

352. The *Khair Khush-i-Alam* (Delhi), of the 8th November 1891, referring to the above case, stated that great excitement prevailed among the Hindus, who had held a meeting, and that the students had not returned to the school.

353. At Jullundur a *Jolaha* named Gám, of Basti Sheikh, slaughtered a cow in his house. A report was sent to the Magistrate, who ordered the meat to be buried. The case was disposed of by the Deputy Commissioner, who convicted the man on the 7th November 1891.

354. The District Superintendent of Police, Delhi, reported that *Gaushalas* appeared to be springing up everywhere, and that people in Delhi had been asked to do all they could to send animals to Muzaffarnagar and Garh Mukhtesar to be looked after; that rupees 400 had been subscribed by well-to-do Hindus towards providing a *Gaushala* at Garh Mukhtesar in the Meerut District.

355. During December 1891 the District Superintendent of Police, Karnal, reported that a butcher's shop opened at the Ghosi Gate, Karnal, had been closed

by Nawab Azmat Ali Khan as the Hindus in the vicinity objected to it, and the Nawab, to reassure them, had given in to their prejudices in the matter.

356. On the 2nd December a meeting was again held at Pind Dadan Khan at which Pindi Das, *Tahsildar* of Hafizabad, in Gujranwala (on leave), Jowala Sahai and Lorind Chand took the lead. About 150 Hindus were present. The object of the meeting was to try and stop killing by *jhatka*, and also to induce the Hindus to again take meat from the Muhammadan butchers. The meeting was convened by Pindi Das at the request of the Muhammadan butchers, whose trade had suffered through the ill-feeling existing between the Hindus and Muhammadans.

357. About the same time Mauju, *mochi*, and some other Muhammadans instituted a case in the Magistrate's Court at Pind Dadan Khan to stop the Hindus killing goats, &c., by *jhatka*.

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1892.

ON the 2nd January the District Superintendent of Police, Jhelum, reported that ill-feeling had again arisen at Rohtas between the Hindús and Muhammadans on account of the latter having killed some cattle, and distributed the flesh among themselves. No actual disturbance, however, took place.

On the 16th January 1892, Naráin Dás, a Brahmin of Meerut, was noticed in Delhi collecting money for the expenses of a *Gaushála*. He is said to have collected about 50 rupees.

On the 17th January Mauju, *Mochi*, of Pind Dádan Khan, called a meeting of the Muhammadans in the Khajurwáli Masjid to take measures to defeat the promoters of *jhatka*, and also to raise subscriptions.

The *Astáb-i-Punjab* (Lahore), of the 25th January 1892, published a communication in which the writer stated that the relations between the Hindús and Muhammadans of Taru and Jaba in the Pesháwar District had become strained, and that a breach of the peace was apprehended. The Muhammadans were said to have taken to killing cattle on the banks of the Kattha, from which the Hindús take water.

The *Táj-ul-Akhbár* (Ráwalpindi), of the 6th February 1892, stated that at Dinga (Gujrát District) some Kashmirís slaughtered a cow. The Hindús of the mohalla reported the matter to the Police, but Abdul Ghani, the Thánadár, paid no heed to the report. Gopál Singh and Gunda Singh thereupon went to Diwán Tirath Rám, President of the Municipal Committee, who deputed four of the members to make enquiries on the spot. One of them, Muhammad Khán, Zaildár, did not go to the spot, but the other three found some beef and blood in the house of a Kashmirí and reported the matter to the Committee. Inspector Faiz Bakhsh of the Gujrát Police then proceeded to make enquiries into the matter. The Hindús at last went to seek justice at the hands of the District Magistrate.

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357 etc.

The *Singh Sahdi* (Amritsar), dated 2nd March 1892, published a communication in which the writer stated that the religious feelings of the Hindús at Batála were being wounded by the sale of beef in the town, that the public was under the impression that this was being done at the instance of the Tahsildár of Batála without the knowledge of the Deputy Commissioner, and that the hides of the animals killed were openly carried from the slaughter-house through the streets past the Hindu wells.

The same paper in its news columns stated that a disturbance was likely to occur in Batála owing to the sale of beef.

The District Superintendent of Police, Jhelum, in his confidential diary dated 5th March 1892, stated that a report from Pind Dádan Khan had been received to the effect that the Hindús of that town had collected Rs. 400, and intended to appeal against the order of the Deputy Commissioner about the site of the "Jhatka khána;" that they had appointed Diwán Singh as their agent. About 40 Muhammadans, headed by Píra and Fazal, Khojás, and Imám Dín, petition-writer, were said to have assembled at the house of Ján Muhammad to arrange measures for opposing them.

On the 26th March 1892 it was reported that the Hindús and Muhammadans of Pind Dádan Khan had made up their quarrel on the condition that the beef butchers were to have nothing to do with selling mutton, &c.

On the 30th April 1892 it was said that the Hindús and Muhammadans had fallen out at Anandpur. The origin of the ill-feeling was the introduction of beef into the town by the Muhammadans. The offending parties were sent up for trial under Section 290, Criminal Procedure Code, and Section 50, Act IV of 1872, but were discharged. The Muhammadans then further aggravated the Hindús by petitioning the Deputy Commissioner to sanction a slaughter-house in the town. The Hindús retaliated by boycotting the Muhammadans from their wells and bazárs, or threatening to do so.

On the 21st May 1892, the friction at Anandpur between the Hindús and Muhammadans was said to be increasing.

The circumstances of the Anandpur case as reported by the Deputy Commissioner were as follows :—

A Mussalmán purchased some beef in Rúpar and brought it to Anandpur for his own consumption. The octroi peon discovered it when it was passing the barrier. The Hindús attempted to prosecute the importer under the Penal Code, but failed. The Muhammadans, however, were somewhat incensed and gave out that they were going to establish a slaughter-house and a butcher's shop in Anandpur. Accordingly they petitioned for permission to do this. This petition the Deputy Commissioner promptly rejected, as Anandpur is specially a Hindu, or rather Sikh, head-quarters, and cattle-killing would not have been tolerated by the Hindu inhabitants. Moreover, the Muhammadans were an uninfluential lot—mostly *Julahas*. Before the matter was settled, however, the Hindús adopted retaliatory measures. They refused to have dealings with the Mussalmáns. They, so far as they could, prevented the latter taking water from Hindu wells, and they talked of evicting the Muhammadans from their dwellings. In connection with this matter it was also stated that the Mahárája of Patiala had had some difficulty in restraining his Nihangs from rushing off to Anandpur.

About the middle of the month Maulvi Gauhar Ali lectured against the Arya sect in the Anárkali Bazár. He said that according to the Hindu religion it was right to eat cow's flesh. Some Hindús present expressed their indignation, but no disturbance occurred. The Maulvi had previously published a pamphlet in which he declared that beef was the best eating meat and that Hindús eat it.

On the 28th May Hazári Mal, Bhábra, of Delhi, arrived at Siálkot to collect money for establishing *Gaushalas*. The Bhábras of Siálkot promised to raise Rs. 400 for him.

The *Bharat Sudhár* (Lahore), dated 9th July 1892, published a poem with a view to proving that the present state of the country, the prevalence of cholera and the scarcity of food-grains were due to kine-slaughter.

At Rohtak the *Id-us-Zuha* festival passed off quietly. No cows were allowed to be sacrificed within the city. Two

places were appointed for this purpose outside. In consequence of this order the greater part of the Muhammadans refused to sacrifice anything.

The *Tāj-ul-Akhbār* (Rāwalpindi), in its issue dated 23rd July 1892, remarked that in some of its back numbers it had complained against the sale of cooked beef at Railway Stations, on the ground that this sale injured the feelings of the Hindu passengers; but that no notice seemed to have been taken of the matter. The *Akhbār* regretted to hear that cooked beef was still sold at the Rāwalpindi Station with the permission of the Doctor, and remarked that seeing that it hurt the religious susceptibilities of the Hindús the sale should be put a stop to.

Towards the end of July it was stated that the Muhammadans of Rohtak were collecting subscriptions to complain against the Deputy Commissioner for not allowing them to kill cows inside the city at the *Id*.

They also proposed to have no *Tāsias* on account of no cows being killed in the city (?) The Muharram, however, passed off quietly.

On the 20th August the District Superintendent of Police, Umballa, reported that the *Jāglrdārs* of Kaliāna, Nahar Murza, Rām Nagar and Bokhar Murza had determined to file petitions in the Honorary Magistrates' Courts in order to prevent kine-killing during the *Id* festivals.

During September a case in which certain Muhammadans of the Jīnd State were accused of slaughtering cattle caused some excitement, and the Council of Regency were accused of having resorted to torture in order to extort evidence. Government was pressed by the Native papers to hold an independent enquiry into the matter; the case formed a frequent subject of comment in the vernacular press, and the *Paisa Akhbar* vernacular newspaper was accused by one of its contemporaries, the *Tāj-ul-Akhbār*, of endeavouring to cause dissension between the Hindús and Muhammadans.

On the 8th October the District Superintendent of Police, Karnál, reported that owing to certain influential men having been imprisoned in Jīnd a bad feeling was creeping into the Karnál District between the two sects, as both

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parties were doing their best for mastery ; that Patiála being on the border there was a good deal of bad feeling, and it was gradually spreading into Karnál.

On the 15th October 1893 the District Superintendent of Police, Delhi, reported that the *Gaushala* established in Katra Ashrafi appeared to be getting on ; that there were 30 animals, and 4 servants employed to look after them, the Marwáris paying the expenses.

On the 22nd October the Assistant District Superintendent of Police at Pind Dádan Khan reported that a good deal of ill-feeling existed between Hindús and Muhammadans at Pind Dádan Khan. The two parties, however, shortly afterwards settled the matter of dispute amicably between themselves.

On the 29th October it was reported from Delhi that, owing to the recent action of the Jind authorities in the matter of kine-slaughter, 15 families had left that territory, and taken up their residence in Badli, Rohtak District.

On the 12th November the District Superintendent of Police, Rohtak, was informed that the butcher (*Kasáí*) community at Rohtak intended submitting a petition to His Honor the Lieutenant-Governor regarding the interdiction of sacrifices inside the city during the *Bakra Id*, and that Hamda, one of the leading members, had engaged three seats in Moti Rám's Dak under the name of Nathu Singh and had left with two companions for Delhi to petition His Honor, but was advised by a Pleader not to do so and to return to Rohtak.

It was stated from Delhi that the Marwáris were about to establish a *Gaushala* in a village near Delhi, that some land had been purchased for Rs. 1,100 from Asa Mali.

During November the Hindús of Bhiwáni, Hissar District, tried to get up some ill-feeling in the matter of cow-killing. One Ganeshi Lál, a teacher in a Hindu school, sent a telegram to His Honor the Lieutenant-Governor on the 18th November at Kalánaur complaining of the ill-treatment of a Brahmini bull and requesting a private audience. The case was made over to the Deputy Commissioner for disposal.

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The *Himda* (Ráwalpindi), of the 18th November 1892, published a communication in which the writer remarked that those Hindu papers which published advertisements regarding the sale of beef were equal to butchers, as they assisted in the sale of beef and came under the category of the eighth kind of butchers mentioned by Manu.

The Editor, commenting on the above, remarked that this question was raised some time back, but that no explanation was given by Hindu papers. The *Himda*, however, hoped that, the question being an important one, the Hindu papers, and especially those which were in the habit of publishing such advertisements, would give a satisfactory explanation on the present occasion.

The *Wafadár* (Lahore), of the 22nd November 1892, remarked that the orders passed in the Jínd kine-slaughter case had alarmed the Muhammadan subjects of the State, and called upon the Government to send for and peruse the records of the case.

On the 26th November the Assistant District Superintendent of Police at Pind Dádan Khan again reported some excitement in the town in consequence of the slaughtering of a cow which, however, subsided immediately. One Fattah Pauli had slaughtered the cow and carried the meat about for sale. He was sent up before the Sub-Divisional Magistrate and punished, and the matter ended.

The *Dost-i-Hind* (Bhera), dated 16th December 1892, published a communication in which the writer said that in the Sadr Bazár at Nowshera (Pesháwar) a bigoted *nánbdi* (baker) used to sell beef. This gave great offence to the Hindús, who being powerless kept quiet; but the matter having been brought to the notice of the authorities, the baker was expelled from the bazár. Some days after a boatman named Kálu sold a cow to a butcher. The cow being ill fell down near the school and the bazár. Thereupon Kálu and the butcher killed the cow on the spot. The Hospital Assistant, though a Muhammadan, reported the matter to the tahsíl, and both Kálu and the butcher were fined Rs. 15 each, and the beef was sold to the people. The writer ascribed the increase of sickness to the sale of the meat of diseased animals.

The *Himála* (Ráwalpindi), dated 23rd December 1892, reproduced from the *Anis-i-Hind* (Meerut), a complaint to the effect that the chaukdárs and lambardárs of villages situated in the vicinity of the Gujrat City practised great oppression on the people by slaughtering kine and selling beef near the houses of the Hindús. If the Hindús remonstrated the Muhammadans threatened to beat them.



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389. In January 1893 Rangi Khan, Jamadar of Chaukidars of Dharmkot Randhawa, Dera Nanak, reported "that Bura and Baga, sons of Mokam, and Imamdin, Kashmiris, and Nabo and Bassa, Kakkezais, were in the habit of slaughtering cattle inside their houses at night in order to sell beef to the Muhammadan community; that Mulla Ibrahim and Samdu, Kashmiri, were the men engaged to kill the animals; and that the Hindus were grumbling, and if action were not taken, the probability was that there would be a disturbance."

390. Later on the Deputy Inspector of Police, Dera Nanak, reported that the information given by Rangi Khan, Jamadar of Chaukidars, that cattle were slaughtered by certain Muhammadans of Dharmkot Randhawa in their dwellings, was quite true; but that the Muhammadans had held a meeting and had given a written promise that they would not act in such a manner again; that this proceeding had pleased and satisfied the Hindus, and there was no further reason to anticipate any trouble.

391. The Deputy Inspector of Police, Kalanaur, Gurdaspur District, reported that the butchers of Kalanaur were in the habit of slaughtering cattle in the shambles, but carried the carcasses for sale from village to village. On the 18th January two butchers carried beef laden on a donkey into the village of Kila Natha Singh, the proprietary village of Mahant Manohar Das, the present Gadi Nashin of the Sikh Temple at Dera Nanak. The Hindus were much exercised, but before the Mahant's local representative could do anything, the butchers had moved on.

With reference to the above, the Deputy Inspector reported that he visited the shambles at Kalanaur and found ten shops, each with a carcass, and two animals in the act of being slaughtered. From enquiry on the spot he ascertained that the butchers went about from village to village selling beef laden on donkeys and ponies and travelled over a radius of twenty miles; and that besides the butchers there were several persons who made a

living by purchasing beef at the shambles at wholesale rates and retailing it by hawking it from village to village.

392. From Narot in the same district it was reported that the Muhammadans in the village of Jhela were said to slaughter cattle occasionally in their homes on the quiet.

393. The *Paisa Akhbar* (Lahore), of the 16th January 1893, stated that strenuous efforts were being made at Jind and Sangrur to throw obstacles in the way of the Government enquiry. Subscriptions were being collected and emissaries sent to Extra Assistant Commissioners, &c., to use their influence with the authorities. The office bearers of a certain Religious and National Association were being asked to act in the same way. Efforts were also being made to win over an influential Anglo-Indian paper to the side of the State officials.

394. The *Aftab-i-Punjab* (Lahore), dated 6th February 1893, published a communication in which the writer complained that the slaughter-house at Umballa being situated near the Cantonment Station, the Hindu passengers had to shut their eyes when the train passed. The writer suggested that the slaughter-house should be removed from its present site to some other locality.

395. Pandit Jagat Narain of Benares visited Amritsar early in February 1893 and gave a lecture in the Golden Temple in honor of the cow. It was reported that he intended opening a *Gaushala* in the city for keeping cows, and had asked for subscriptions. He was believed to have some connection with the National Congress.

396. At Amritsar, Nathu Mal, Khatri of the city, brought a Muhammadan named Maula Bakhsh, a butcher, to the Kotwali and complained that he brought some beef to Rusla Kashmiri's house in a cloth, and began weighing it there, where Nathu Mal and other Hindus saw him. The meat was brought concealed in a cloth through the bazar. Inspector Sandhi Khan, in consultation with Rai Khushal Singh, Extra Assistant Commissioner, did not allow the matter to go any further.

397. A meeting of the Vegetarian Society was held in the Lahore city in February. Some forty persons were

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present. A lecture was given against eating meat, and a motion brought forward to establish a chanda for the preservation and maintenance of cows.

398. In March Jagat Narain, Brahmin, was still in Amritsar, doing his utmost to arrange for a *Gaushala*.

399. The *Sanatan Dharm Gazette* (Sialkot), of the 20th March 1893, published a communication in which the writer remarked that as Government had done nothing in the way of kine preservation, for it countenanced the practice of kine-slaughter for the sake of supplying beef to its European soldiers, the Hindus should form committees in each district and town, and buy grass preserves for feeding cows by raising subscriptions among themselves. The writer considered that if the Hindus wished to gain this object, they should rely solely on their own unaided efforts.

400. The District Superintendent of Police, Delhi, reported that Ganga Ram, a well-to-do banker at Meerut, had announced his willingness to assist his friends in Delhi in purchasing cows in Delhi at the time of the "Bakra I'd."

401. The *Nusrat-ul-Akhbar* (Delhi), of the 14th May 1893, stated that, according to an English paper, the blood of bullocks was used in refining sugar. The Editor believed that the sugar prepared at Shahjahanpur was not refined with blood, but called upon the proprietors of the sugar works to explain the matter and re-assure the Hindu public.

402. A *Gaushala* for the protection of stray cattle was reported in May to have been started at Phagwara in the Kapurthala State. It was said to contain about 13 head of cattle. For its up-keep a sum of Ra. 600 had been subscribed, and the interest on this sum was to go towards the keep of a man to look after and feed the cattle. The Tahsildar, Station Master, and other Hindus of Phagwara appeared to take an interest in the matter.

403. Jagat Narain, Brahman, of Benares, held a meeting in the *dharmshala* of Mehr Das, Killa Bhangian, on the 24th May, at which about 250 persons assembled. They discussed ways and means of raising funds to start the *Gaushala*. One Sundar Singh, a

Veterinary Assistant, suggested a tax to be levied on the income of each individual, but nothing definite was settled.

404. The *Siraj-ul-Akhtar* (Jhelum), of the 29th May 1893, published a communication in which the writer, a Muhammadan, endeavoured to show that the slaughter of kine in India was doing a great deal of harm to the people, seeing that it had raised the price of milk and *ghi*. The writer called upon Government to put a stop to the practice.

405. The *Nanak Prakash* (Kapurthala), for the month of May 1893, published an article with a view to showing that the cow was a very useful animal, and that the rise in the price of *ghi* was due to the practice of kine-slaughter. The Editor urged that steps should be taken towards the preservation of kine in India.

406. Lalu, Rajput, of the Jind State visited Simla in June to petition the Lieutenant-Governor regarding the imprisonment of 18 Muhammadans who had slaughtered a cow in a village in the Jind State on the occasion of the I'd festival.

407. The *People's Journal* (Lahore), in its issue of the 10th June 1893, published an article headed "The Cow Protection Movement Again," and referred to a series of lectures delivered by Sri-man Swami in Lower Bengal with a view to enlisting the sympathy of the Muhammadans and Christians in connection with the preservation of kine.

408. Ramzan, a butcher, of Rohtak, arrived in Simla on the 21st June. He gave out that he had come to petition His Honor the Lieutenant-Governor regarding a cow-killing case, which was decided against him.

409. On the 24th and 25th June 1893, in the Landa Bazar at Lahore, Dhai Harnam Singh of Batala, Gurdaspur District, was observed reading and selling to the people a book on the disadvantages of kine-killing. He remarked that the slaughter of kine amounted to oppression.

410. Towards the end of June Abdul Rahim, a low caste Muhammadan, living in the Sadr Bazar, Ferozepore Cantonment, who had before given some trouble about the I'd time, again gave

out that he intended proceeding to village Zira (his village) and celebrating the I'd by slaughtering cows. The District Superintendent of Police had the man up, and he then stated that he had no intention of doing anything of the kind until such time as he received a reply from the Imperial Government to a memorial he had submitted.

411. The *Dost-i-Hind* (Bhera), of the 7th July 1893, published a communication from Nowshera in which the writer stated that on the Bakra I'd a cow was killed near the shops of the Hindus, who had bitterly complained of this outrage.

412. The *Akhtar-i-Am* (Lahore), dated 20th July 1893, stated that the *Pioneer* had published a series of articles in connection with the ill-feeling prevailing between the Hindus and Muhammadans in regard to the kine-killing question. There could be no doubt that the slaughter of cattle in the presence of Hindus injured their religious feelings. On the other hand, it was equally true that the Muhammadans were fond of beef, and considered it their religious duty to kill cattle as sacrifices. This being the case, it was not easy to understand how a neutral Government like the British could deprive one class of its religious liberty for the sake of the other. However, considering the question apart from a religious point of view, the preservation of kine was beneficial to Hindus, Muhammadans, Christians and other communities alike.

413. The District Superintendent of Police, Rawalpindi, reported in July that religious antagonism between Hindus and Muhammadans in the city had increased considerably, the bone of contention being the starting of a butcher's shop for goat's flesh and mutton.

The facts were briefly as follows :—

A respectable Khoja, named Nabbi Bakhsh, who was also an Honorary Magistrate in the city, had purchased a house in the "Kassaba Bazaar," or Butchers' street, some years back from a prostitute. This street contains a number of prostitutes' houses and butchers' shops. In 1891 Nabbi Bakhsh wished to start a goat and mutton butcher's shop in this building, but on the Hindus

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objecting, the matter was referred to the Deputy Commissioner for settlement, who, the District Superintendent of Police believes, suggested that the Hindus should rent the building, and thus prevent its use as a butcher's shop, and so the matter was amicably settled it was thought. The Hindus, however, did not rent the building, and Nabbi Bakhsh, after consulting Mr. Inayat-ulla, Barrister, obtained permission to open a butcher's shop in the building. The Hindus immediately complained and protested against this, and orders were again issued to close the shop. The result of this was that party-feeling and religious antagonism had made rapid strides, and both parties were determined to gain their points.

The Muhammadans urged that the opening of a goat and mutton butcher's shop was not calculated to offend the religious feelings of the Hindus; the Hindus, on the other hand, stated that they had a *dharmshala* opposite, and a butcher's shop would be objectionable: rumours were afloat that if the Muhammadans did open a butcher's shop the Hindus would open "jhatka" shops near the masjids, and the Muhammadans would retaliate by opening out beef shops all over the city.

The factions, as far as District Superintendent of Police was able to ascertain, were—Nabbi Bakhsh with a very large following of Muhammadans on one side, and Mittha, son of Khazana, Khatri; Lakhu, son of Ganga, Bhagat; and a large following of Hindus on the other. Mr. Inayat-ulla, Barrister, was adviser and counsel for the Muhammadans, and Hans Raj, Pleader, adviser and counsel for the Hindus. The Deputy Commissioner remarked that the case was one of long-standing and that there was no danger of a riot.

414. The *Umballa Gazette* (Umballa), dated 25th July 1893, endeavoured to show that the Muhammadans killed cattle with the sole object of injuring the religious feelings of the Hindus, and advised the former to abstain from practising kine-slaughter, and to make peace with the Hindus in order to put an end to the religious disputes between the two communities. The preservation of cattle, the Editor remarked, was beneficial to a country where agriculture, the chief industry of the people, was carried on with the help of the bovine species.

415. The *Koh-i Nur* (Lahore), dated 29th July 1893, writing on the same subject, enumerated the advantages which would accrue from the preservation of cattle, and expressed regret that the Government should allow the destruction of such useful animals, the want of which was the cause of the frequent visitations of famine. Both the Hindus and Muhammadans were generally in favour of kine-protection, but some short-sighted Muhammadans killed cattle to wound the religious feelings of the Hindus, although the slaughter of cows for purposes of sacrifice was not obligatory. The Editor appealed to the Government and the leading members of the Muhammadan community to adopt measures for the protection of kine.

416. The *Nanak Parkash* (Kapurthala), for July 1893, remarked that the preservation of kine was enjoined on the Hindus as a religious duty, and advised every Hindu to perform this duty, as the cow was more useful to man than any other animal.

417. It was reported from Jagadhri during July that the Hindu community had collected subscriptions amounting to Rs 3,000 for legal expenses connected with the attempt they intended making to put a stop to cow-slaughter on the occasion of the Id-ul-Zuha at Jagadhri. Ramchara, late Patwari, and Chajju, formerly an "arzinawis," were the promoters.

418. The *Be-Misal Punch* (Delhi), dated 1st August 1893, regretted that religious riots between Hindus and Muhammadans were becoming frequent, and remarked that the more the Hindus and Cow Protection Societies tried to preserve cattle with the object of depriving the Muhammadans of their religious liberty, the more the latter would kill kine for the purpose of sacrifice.

419. In August the District Superintendent of Police, Karnal, reported that bad feeling existed between the Hindus and Muhammadans of village Patti Kalliana, and that it was spreading owing to the cow-killing question and the keeping of pigs.

420. About the same time it was stated that Dip Chand, Moti Ram, Marwaris, Manu Lal, cloth merchant, Karm Chand, Banya, and others had collected money to build a *Gaushala* in the Delhi city in the neighbourhood of the Kashmir Gate.

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421. The *Singh Sahai* (Amritsar), dated 7th August 1893, remarked that it was sorry to find that severe sentences had been passed on several Hindus in connection with the kine-slaughter question, but was unable to agree with the *Akhbar-i-'Am* that a Muhammadan had as good a right to slaughter a cow as a Hindu had to worship it. If this view were correct, then every one would be at liberty to kill his son or commit suicide. In the same manner if a man purchased a *Quran* or a *Bible* and burnt it or trampled it under foot, or disgraced a church after building it at his own expense, he would commit no offence. The Editor added that the Government was greatly mistaken in being indifferent to the kine-slaughter question and doing nothing to prevent the wounding of the feelings of Hindus. Government was in fact encouraging the Muhammadans because the Europeans also eat beef, and it was for this reason that no justice was done to Hindus.

422. The *Ghamkhar-i-Hind* (Lahore), dated 12th August 1893, referring to a long article published in the *Pioneer* of 9th July 1893 regarding the cow-killing riots in the Azamgarh District, stated that with the increase in the number of Cow Protection Societies not only were religious riots becoming more and more frequent, but an unnecessary number of cattle were killed. In other words, these societies instead of doing anything for the protection of kine had resulted in intensifying the ill-feeling between the Hindus and Muhammadans. As regards the prohibition against kine-slaughter, the *Ghamkhar* remarked that so long as beef formed a part of the food of Europeans it was absurd to expect that kine-slaughter would be put a stop to. The Editor condemned the action of the Hindus in resorting to violence for the purpose of preventing Muhammadans from practising kine-slaughter, and remarked that the best plan for the Hindus would be to become reconciled with the Mussalmans and to impress on them in a friendly way that the destruction of cattle had injured the prosperity of the country; that the preservation of the cow was beneficial to India as was evident from the fact that the Moghal Emperors Akbar, Jahangir and Aurangzebe passed orders in their respective reigns prohibiting the killing of cattle for a specified period.

423. The *Singh Sahaj* (Amritsar), of the 16th August 1893, published the substance of the Circular issued by the North-Western Provinces Government to District Officers in connection with the cow-killing riots.

424. The *Nur Afshan* (Ludhiana), of the 18th August 1893, noticed the very sound advice given to the Hindus and Muhammadans by the Lieutenant-Governor, Bengal, in connection with the cow-killing riots.

425. On the 19th August it was reported that the ill-feeling between Hindus and Muhammadans referred to in paragraph 419 had abated at Patti Kalliana, but still existed at Sewin and Sikri. Cow-killing and building of the masjid and *azan* crying were said to be the causes of ill-feeling and dispute.

426. The *Taj-ul-Akhbar* (Rawalpindi), of the 19th August 1893, condemned the establishment of a Cow Protection Society at Jummoo on the ground that the State was already doing a good deal for the preservation of kine, which were held in high esteem in Kashmir. The establishment of a Cow Protection Society though harmless in itself might at some future period lead to serious consequences and add to the difficulties of the State.

427. The *Victoria Paper* (Sialkot), of the 28th August 1893, remarked that the religious riots which had occurred at Rangoon, Azamgarh and Ballia, &c., were a great disaster to the country. That these tumults had alienated the Mussalmans and Hindus and should serve as a warning for the future. That it was certainly laid down in the Shastras that the Hindus should worship the cow and improve the breed, but that it was nowhere stated that they were to fight with any one who was performing a religious rite according to his own faith. On the other hand, the Muhammadans were enjoined to preserve their religious principles and to perform religious ceremonies without hurting the feelings of others. No more riots would occur in the country if both parties were to act according to the principles laid down by their respective religions, wherein no signs of prejudice were to be found.

428. The *Lahore Punch*, of the 30th August 1893, published a cartoon in which the cow was depicted as entreating

Hindus and Muhammadans not to kill each other for her sake, but to live in peace.

429. A Muhammadan correspondent, writing to the *Sada-i-Hind* (Lahore), dated 31st August 1898, regretted that riots should have taken place at many places in India in consequence of kine-slaughter. As these riots had ruined both the Hindus and Muhammadans, it behoved the two parties to come to an understanding and to be reconciled to each other. Ignorant persons of both communities were the cause of the ill-feeling. It was not obligatory on the Muhammadans to kill cows on the *I'd* festival for purposes of sacrifice, and this being the case it was not advisable for them to injure the feelings of their Hindu fellow-subjects by slaughtering kine, which were very useful in India. The Hindus should, on the other hand, abstain from troubling the Muhammadans and bringing them into discredit. Most of the Hindus considered it a sin to associate with Muhammadans and tried to injure them in every way they could. Thousands of cows were slaughtered every day for the European soldiers, and the Hindus did not take exception to it. It therefore mattered little if the Muhammadans also killed cows as a religious duty on the *I'd* festival.

430. The *Singh Sahai* (Amritsar), of the 31st August 1893, stated that the article on cow-killing which appeared in its issue of the 7th August 1893 was published merely to rebut the wrong opinion formed by the *Akhbar-i-Am*, and certain words inserted therein were intended as examples and not in any way to insult the Quran and Bible. As some of the friends of the *Singh Sahai* had, however, advised the Editor that it was improper to use words which would insult the feelings of persons of another religion or their books, and as the Gorakhpur paper had invited attention to the article in question, the Editor announced his regret and thanked his friends and his contemporary for pointing out his error. The Quran and Bible were sacred as the Hindu religious books. It was unbecoming to insult such books, all of which equally taught the way to worship the one Almighty God. They were certainly considered worth worshipping, and he who insulted them insulted the Great God.

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As it was presumed that the article in question had given offence to the Muhammadan community, the Editor tendered his apology and withdrew the whole of the article.

431. Early in September 1893 the District Superintendent of Police, Ludhiana, reported the formation of a *Gaurakshani Sabha*, and that Rs. 2,000 had been collected in Jagraon and Rs. 5,000 from other parts of Ludhiana, which had been banked with Balmokand, Sahukar. One Jugal Kishore, late Sub-Judge of Rohtak, who was said to have been concerned in some disturbances there, was mixed up in the matter. The following persons were appointed as the Committee of the *Gaurakshani Sabha* with power to dispose of the fund: Lala Kishori Lal and Mahtab Rai, Shibhu Mal, Sawan Mal, Dina, Wasdeo, son of Lala Mal, Kirpal, Daroga and Umrao Singh.

The ostensible object of the society was to purchase weak and sickly cows to save them from sacrifice; to purchase a plot of waste land on which to let at large these cows. It was said that the money was not likely to be expended on this object. Babu Shiv Saran Das was also charged to submit a petition to Government asking for aid on behalf of the objects of the society.

432. The *Vakil-i-Bewagan-i-Hind* (Delhi), dated 7th September 1893, stated on the authority of the *Bombay Samachar Gujrati*, dated 16th August 1893, and the *Gujrati Akhbar Aslam*, dated 20th August 1893, that a Brahmin of Surat had had unnatural intercourse with a cow and was arrested for the offence. The Editor remarked that the Hindus pretended to have great respect for the cow simply to vent their spleen against the Muhammadans, but that in reality they had no regard for the animal, as was evident from the case cited above.

433. The *Wafadar Akhbar* (Lahore), of the 8th September 1893, published a communication in which the writer, referring to the riots which had occurred in various parts of India, thanked God that the Punjab had enjoyed perfect immunity from such disturbances. The Editor attributed these outbreaks to the ignorance and bigotry of the illiterate masses, and, though himself a Muhammadan, did not hesitate to say that his ignorant co-religionists were very much

to blame. In the first place it was not a religious duty on the part of the Muhammadans to sacrifice cows on the occasion of the *I'd.* What was incumbent on them was to sacrifice a ram or a camel. Secondly, though according to the Muhammadan religion it was lawful to eat beef, yet the sacrifice of cows was declared to be a sinful act. Thirdly, since the sacrifice of cows was not essential, and was calculated to offend the feelings of their old neighbours, the Hindus, it was desirable in the interests of peace and order that the Muhammadans should forego the practice. The Hindus too were not free from blame. They call the Muhammadans *Malechhas* (i. e., polluted) without any reason, and some of them were so bigoted that they considered it a sin to speak to a Muhammadan, and regarded it as an act of merit to offend the Mussalmans.

434. With reference to para. 431 above, the District Superintendent of Police, Ludhiana, reported that he had made enquiries at Jagraon regarding the contribution of Rs. 2,000 to the *Gaurakhsha* movement. The amount was the sum named or thereabouts, and was raised by Lala Ram Pershad, Beri, aided by Kishan Gopal, Mukhtar, and Daulat Ram, Brahman. It was subscribed by well-to-do Banyas and Khattris. The object of the collections was well known at Jagraon to be to form a defence fund. That Ram Pershad, Beri, was a man of some local influence. He was in correspondence with members of the National Congress party, and it was his intention to be present at Lahore at the meeting of the Congress in December. On the 9th September it was reported that the jewellers were collecting money to build a *Gaushala* at Jaisinghpura just beyond Paharganj. Another establishment of the same kind was being built at Serai Rohilla Khan in the Delhi District.

435. The *Akhbar-i-Am* (Lahore), dated 14th September 1893, remarked that it was an admitted fact that the Hindus, including the Sikhs, held the cow in great veneration and looked upon the animal as an object of worship. This being the case, the Government should exercise great caution when deciding questions regarding the slaughter of that animal.

436. On the 14th September 1893 it was reported in the city at Ludhiana

that the evening previous Ghulam Rasul, Kashmiri, residing in the Huzuri Sharak, having purchased some salt at the Ghalla Mandi, was returning home carrying it in a package when he was set upon in the Chaura Bazar by Achhru and other Banyas and Hindus who asked him if he was carrying beef. On finding that it was rock salt he had with him, they allowed him to pass.

437. On the 16th of the same month Abu, a student, was taking some beef wrapped in a cloth from the old Cantonnments, Ludhiana, to his house in the city, and was stopped near the *Chaubara* of Ghaus Ali Shah by a number of Mahajans in the Mali Ganj Bazar. The Mahajans threatened him, but the boy escaped from them and ran home. The boy's master, Mujanji Afzal, was summoned to the Kotwali by Deputy Inspector Karm Bakhsh, and on being asked confirmed the report.

438. On the 22nd September 1893 Motsaddi, a butcher, of Jullundur, brought a cow from the district, and on coming into the city with it, was stopped by a Brahmin named Jaimal, at one time a Sub-Postmaster. On being told that the cow was brought in to be killed, the Brahmin purchased it for Rs. 3-4-0.

439. On the evening of the 25th September 1893 some excitement was caused in the city of Amritsar owing to a Muhammadan boy having accidentally wounded a calf. The matter however was quietly settled by the District Superintendent of Police and Mr. Nicholl, Secretary to the Municipality.

440. The arrival was reported at Lahore on the 1st October 1893 of Swami Ala Ram from Delhi. He lectured on the 2nd on the Sanatan Dharm sect and condemned cow-killing.

441. It is rumoured in Delhi that a *Gaushala* was to be started in Sonapat. Lala Banarsi Das had taken up the matter, and Singh Ram, Zaildar, who was acquitted on appeal by the Chief Court in the Halalpur murder case, was reported to have given Rs. 1,500.

442. On the 7th October Pir Bakhsh, son of Kamma, Jhinwar, complained that the previous day he had made some purchases in the Chaura Bazar, Ludhiana, and when he got into the Lalu Mal Galli one Achhru, Banya, and a Brahman stopped him and demanded to see

what was in his bundle. When satisfied that it was not beef, they allowed him to pass.

443. The *Wafadar* (Lahore), of the 8th October 1893, published a communication headed "Cow-protection and Cow-slaughter," in which the writer traced the origin of the theory of cow-protection, and showed how it became part and parcel of Hinduism. He said that the idea of kine-preservation was first introduced into India by wise Brahmins on their return from Egypt. These far-seeing men, finding the animal a very useful one, enjoined cow-worship upon the Hindus in order to ensure its preservation. The result was that gradually the Hindus came to regard the cow as a means towards their salvation, and it was for this reason that the slaughter of the animal outraged their feelings.

444. In November 1893 the District Superintendent of Police, Delhi, forwarded two pamphlets,—one printed in Delhi for the use of the Sonepat Gau-rakhshani Sabha, the other in Nagri, which had been brought from Bareilly by Pandit Dharm Sahai and made over for sale to the *Kaisar-i-Hind* Press. The first was a pamphlet in verse in praise of the cow published by Pandit Din Dyal for use of the Cow Protection Society of Sonepat. It had been printed at the *Kaisar-i-Hind* Press, Delhi. The author stated that it was the duty of every Hindu to protect and show reverence to the cow, which furnished milk, curds and ghi; sweetmeats were also made from these articles. The cow was slaughtered by the butchers. This injustice was unbecoming. Before cows were sacrificed, ghi was sold at 4 seers per rupee, oil at 10 seers and gur at 24 seers, but these articles had become dearer since cows began to be slaughtered. The cow was the god-mother of the Hindus. Sheds for its protection had been erected. The Hindus should assist with body, mind and money. The twenty crore of Hindus in India should join together and protect the cow. Why did the Brahmins, Khatrias, Vesh and Banyas withhold themselves from such a work of religious merit. Sins were forgiven by seeing the cow, and blessings were obtained by serving it. The Hindus spent money in ornaments, fireworks and dances, and thus caused cows to be

slaughtered. Old cows should not be parted with as they eventually reached the butchers' hands and were killed. The Hindus should bear this in mind. Most of the Muhammadans, Christians and Jews dreaded the killing of cows. The protection of the cow was enjoined in the Quran. Old cows were sometimes given as alms to the Brahmins at marriage festivals and by them sold to the Muhammadans, who purchased them in the guise of Banjaras. Old oxen were turned loose and no food was given to them. Hindus should subscribe liberally towards the cow protection movement. Some Hindus gave thousands of rupees to prostitutes (dancing girls), but hesitated to give a pice towards the protection of the cow. *Gaushalas* (cow sheds) should be opened. There was no better plan than this to preserve the cow. This was not the time to fight. Give one pice in aid of the *Gaushalas*. This was a religious act. The twenty crore of Hindus should construct *Gaushalas* in India and should buy old and worn out cows, which would be tended in these sheds. The second pamphlet was in the Nagri character and bore the title of *Gauban Patrika* (supplication of the cow). It was printed at the *Rashak-i-Kanshi Press*, Delhi, in July 1890, by Babu Ram Chand with the permission of Seth Mohan Lal, Secretary, *Gaurakhshani Sabha*, Hardwar. The cow was represented as entreating the Hindus to save her from being sacrificed by the Muhammadans, and calling upon the Hindus to establish sheds for her protection and preservation. Subscriptions were invited for this purpose.

445. From Delhi it was reported that Lachmi Narain and Pana Lal, Marwaris, had remitted Ra. 150 for the expenses of the *Gaushala* at Rewari.

446. The Deputy Inspector, Shahpur, reported in December that at the instance of Sharadu, Lambardar of village Gujrauwalla, the mochis, mirasis and sakirs had slaughtered kine near the Hindus' quarters. The persons reporting the matter were referred to the Court.

447. The Deputy Inspector of Gurdaspur reported that he had heard that the butchers had complained that the Banyas had boycotted them and declined

to sell them provisions, and that their petition had been made over to the Tahsildar for enquiry.

448. On the 20th December 1893 Jot Ram, Mahajan, of Beri, Rohtak District, went to Harbans Lal, "Siah Navis," Tahsil Jhajjar, to ask him to raise subscriptions for a "Gaushala" which was being started at Beri. Mutsadi Lal, Ajudhia Parshad and Mangat Rai, Mahajans of Beri, gave some land for this purpose.

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C.P.M. 2.2

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(Confidential.)

Dated Lahore, 14th December 1893.

From—Colonel J. B. HUTCHINSON, Offg. Commissioner and Superintendent, Lahore Division,
To—W. A. E. LAKE, Esquire, Assistant to the Inspector-General of Police, Punjab, Special Branch.

SEND you the replies of all the Deputy Commissioners on the cow-killing question. I have had one from Amritsar, and I only got Colonel Lang's reply to-day.

As far as I can see, there is at present no reason to think that there is any particular excitement or excitement on the subject. The most touchy place certainly is Amritsar, but I made personal enquiries when I was there the other day, and at present all is quiet there.

Dated Gurdaspur, 20th November 1893.

From—Lieutenant M. W. DOUGLAS, Deputy Commissioner, Gurdaspur,
To—The Commissioner and Superintendent, Lahore Division.

WITH reference to confidential Circular dated 2nd instant, from Chief Secretary to Government, Punjab, received under cover of (confidential) demi-official Circular dated 6th idem, has the honor to state that there is no society in the district specially constituted for the protection of kine.

1. Itinerant preachers, such as Swami Ala Ram, late of the Arya and now of the Sanatan Dharm Sabha, occasionally visit the district and speak on the subject, but there has been no unusual agitation.

2. Arya Samaj meetings are held from time to time in the district at Gurdaspur, Dalhousie, Batala, Srigobindpur, Dinanagar, but this particular question is seldom discussed.

3. The Sanatan Dharm Sabha, which was started at Batala in August 1893, includes the protection of kine amongst its propaganda. The society is at present just struggling into existence, but it is expected to flourish. A proposal was mooted to ask the Muhammadans to close their slaughter-house, but the idea was subsequently abandoned as being likely to give offence.

It was then decided that after the permanent establishment of the society and the inauguration of a Dharm Sabha School the subject of cow-protection should again be taken up. Jagat Narain of Benares and Raja Ram of Amritsar came specially to start this society, and it is possible that their real object was the dissemination of seeds of agitation against kine slaughter.

4. The matter requires vigilance no doubt, but I do not think that on the present state of developments there is any danger, nor do I think that there are any indications that the movement has made material or recent progress in this district.

Dated Camp Lahore, 26th November 1893.

From—A. K. HUNAY, Esquire, Offg. Deputy Commissioner, Lahore,
To—Colonel J. B. HUTCHINSON, Commissioner and Superintendent, Lahore Division.

THERE is no cow-protection society in Lahore. In May 1891 at the instigation of the Arya Samaj the members of the vegetarian society, Lahore, held a meeting, when a lecture was delivered by Swami Ralla Ram on cow-protection. It was decided to establish a "Gaushala" (cow-pen) in the city, in which cows and oxen should be kept after being purchased, the cows to be sent towards the Ganges, so that they might not be slaughtered at the P'd festival. It was also decided to raise subscription, but the matter fell through, and there is now no Gaushala in Lahore. Ralla Ram is a member of the cow-protection society. The movement is no doubt spreading in the Punjab, but I cannot say if it is becoming dangerous.

I think the cow protection societies need very careful watching. They are essentially hostile to Mussalmans, but their grave importance as regards the peace of India will be increased very considerably, if they are ever found to be connected with the fomenting of disloyalty or dissatisfaction on the part of Mussalmans to our rule. In my opinion there will be ground for grave apprehension when these two movements are found to be simultaneous.

I do not think they are so as yet.

P.S.—This is in reply to confidential Circular of 2nd November 1893, to your predecessor's address, from Chief Secretary to Punjab Government.

Ala Ra

Dated Jhang, 27th November 1893.

From—Kisi MUHAMMAD ASLAM, Offg. Deputy Commissioner, Jhang,
To—The Commissioner and Superintendent, Lahore Division.

IN reply to the Confidential Circular of the Chief Secretary to Government, Punjab, dated 2nd November, I beg to state that up to this time no movement started by the cow-killing societies has reached this. There are two Arya Samajes in this district,—one at Maghiana and the other at Chiniot,—but as far as I have been able to ascertain, nothing has been preached in any public meeting convened by the Aryas regarding this subject.

Dated Camp, Amritsar District, 10th December 1893.

From—Colonel B. T. M. LANE, Deputy Commissioner, Amritsar,
To—Colonel J. B. HUTCHINSON, Offg. Commissioner and Superintendent, Lahore Division.

IN reply to your demi-official Circular dated 6th November, forwarding Chief Secretary's Confidential Circular dated 2nd November about cow-killing societies in the Punjab, my enquiries now made confirm my previous ideas on the subject, viz., that, as far as we can find out, there are no regularly organized societies for the protection of cows in the Amritsar city or district. An attempt was made to form such a society some six years ago by the notorious Bawa Narain Singh of the *Singh Sakai* newspaper, but nothing permanent came of it, and no such society exists now. But there is no doubt I think that the Hindu society generally and every Hindu "society" in Amritsar, as elsewhere, is at all times ready to help in furthering the object of cow-protection, whenever it is called on to assist, and all the Hindu societies, such as the Arya Samaj, Singh Sabha, Khalsa Diwan and Dharm Sabha, go in at times for advocating protection of cows at their meetings. Speeches in favour of it are often made at all these societies' meetings, and papers interested in them sometimes give articles on the subject. Nothing apparently tangible has as yet come of all this, and there seems to be no planned organization for cow-protection as yet, but these constant "stimulants" afforded by the societies' speeches and articles does enough to keep alive a dangerous feeling of excitement.

Excuse the delay in my reply, the result of my being in Camp, and Allsop and Nichols having to be written to and consulted on the subject.

No. 414, dated 4th December 1893.

From—A. MERRIDITH, Esquire, Offg. Deputy Commissioner, Mooltan,
To—The Commissioner and Superintendent, Lahore Division.

WITH reference to Mr. Fanshawe's Confidential Circular dated 2nd November 1893 I beg to inform you that it does not appear that any anti-cow-killing agitation has been started in this district. The Arya Samaj meet regularly, but have not specially discussed the subject, nor has any special public meeting been convened for the purpose, as far as our information goes.

Dated Montgomery, 11th December 1893.

From—T. J. KENNEDY, Esquire, Offg. Deputy Commissioner, Montgomery,
To—Colonel J. B. HUTCHINSON, Offg. Commissioner and Superintendent, Lahore Division.

I CANNOT trace your Confidential Demi-official Circular dated 6th ultimo in my confidential box. It was possibly sent to Plowden by me for report, and he has gone into Camp. If it related to any possible disturbance between Hindus and Muhammadans in this district regarding cow-killing, I can write and say now that there is no apprehension of any such disturbance, as the relations between the two sects are fairly harmonious. I will write to Plowden in any case; but, if it related to any other subject, will you kindly let me have a copy of it, and I will reply to it sharp.

Dated Camp Chichawatni, 13th December 1893.

From—G. FLOWDEN, Esquire, Offg. District Superintendent of Police, Montgomery,
To—T. J. KENNEDY, Esquire, Offg. Deputy Commissioner, Montgomery.

IN reply to your demi-official dated 6th November. I am still making confidential inquiries regarding the subject referred to in Confidential Circular, dated 2nd November 1893, from the Chief Secretary to Government, Punjab. As far as I have ascertained, there is no movement started by cow-killing societies in this district, nor am I aware of any such societies existing in this district.

The Arya Samaj Society holds a meeting once a week at the town of Montgomery. I have a detective watching their proceedings, and if anything of an important nature takes place, it is forthwith reported. I am still making inquiries very confidentially and will submit a farther report later on.

P. S.—I am returning the circular and telegram. Please return me the former after sending reply.

Dated Montgomery, 13th December 1893.

From—T. J. KENNEDY, Esquire, Offg. Deputy Commissioner, Montgomery,

To—Colonel J. B. HUTCHINSON, Offg. Commissioner and Superintendent, Lahore Division.

In continuation of my letter dated 11th December 1893, I send on this reply from Plowden.

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(Confidential.)

Note by Lieutenant-Colonel J. A. L. MONTGOMERY, Deputy Commissioner, Sialkot, -dated 10th December 1893.

0 DELAY in noting on this subject has been caused by the papers being kept some time by the District Superintendent of Police, to whom I sent them for report.

So far as we can ascertain, there is at present time no open movement in the Sialkot District for the suppression of kine-killing; and seeing that the majority of the inhabitants are Mussalmans, and that no large tract is exclusively inhabited by Hindus or Sikhs, it is improbable that there will be any serious agitation here. The matter will be borne in mind.

Note by Lieutenant-Colonel C. F. MASSY, Deputy Commissioner, Gujranwala, -dated 12th December 1893.

No political agitation of any sort has as yet reached this district.

Punjab Government Press, Lahore -18-12-93-10.

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(Confidential.)

Dated Rawalpindi, 6th December 1893.

From—S. S. THORNTON, Esquire, Commissioner and Superintendent, Rawalpindi Division,
To—The Offg Junior Secretary to Government, Punjab.

I HAVE lately been on tour some 28 days in Sialkot and Gujranwala and asked callers whether any such agitation was going on, and all said no, that no Gaurakhshani Societies are at work yet, though some of the busybodies would start them if they could. By busybodies I understood Pleaders.

P. S.—I have been through Jhelum and Gujrat also and heard nothing in either district, though I made inquiries.

Punjab Government Pres, Lahore—18-12-93—20.

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Dated Hissar, 31st November 1893.

From—Lieutenant G. P. THOMPSON, Offg. Deputy Commissioner, Hissar,
To—The Assistant to the Inspector-General of Police, Panjab, Special Branch.

In compliance with Chief Secretary's Confidential Circular dated 2nd November 1893, I send you the following reply thereto.

In this district there are no Cow Protection Societies, and the matter of cow-protection is never publicly alluded to in the meetings of the "Arya Samaj" and other Hindu Societies.

The fact is this is a Hindu district. The Muhammadans are in such minority that there is no necessity for the Hindus to protect their religious tenets.

Punjab Government Press, Lahore—11-12-93—20.

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(Confidential)

No. $\frac{0}{X}$, dated Delhi, 18th December 1893.

From—Colonel I. J. H. GERT, C.S.I., Commissioner and Superintendent, Delhi Division,
To—The Assistant to the Inspector-General of Police, Punjab, Special Branch.

In continuation of my confidential letter No. $\frac{0}{X}$ of the 14th current, I beg to forward herewith original reports by the Deputy Commissioner of Simla and Gurgaon on the cow-protection movement.

No. 239, dated 18th December 1893.

From—J. B. DAWSON, Esquire, B.A., C.S., Deputy Commissioner, Gurgaon;
To—The Commissioner and Superintendent, Delhi.

Anti-kine-killing Propaganda.

In compliance with his confidential office endorsement on a Circular from Government on the above subject, dated the 2nd November 1893, has the honor to submit a memorandum giving such relevant information as is available at date for this district.

Note by J. B. DAWSON, Esquire, Deputy Commissioner, Gurgaon, on the anti-kine-killing propaganda, dated 13th December 1893.

It can hardly be said positively that the movements lately in progress in certain other parts of India in connexion with the above have spread directly under the auspices of the societies established in Bombay and in parts of the North-Western Provinces to the Gurgaon District.

Nor can it be said that the tenets involved in the propaganda in question have been preached through general sectarian or class societies such as the *Sanatan Dharam*, or the *Arya Samaj*, or the local *Bhargava Sabha*.

Nevertheless there are signs that a propaganda is at work throughout the district; and there has been agitation, and organization of a sort also, directed against kine-killing going on more or less openly for some years past.

This agitation has extended and intensified during the last two years.

It has proved inimical to the public peace in different ways and at different places, and has caused a little trouble, but not much, to the District authorities.

So long as the District Officer in Gurgaon has local knowledge and influence, and is supported as I have been by Lieutenant Donnys and Mr. Hamilton in the working of the Police, there is nothing immediately dangerous in the local movements. No disturbances except of the pettiest kind could well occur, and if any local squabble, or even an affray, took place, it is unlikely that it would attract much attention, or breed any further consequences at the time at all events. Still what is going on is most decidedly mischievous, and is bound to swell, more or less, the sum of popular discontent and unrest which I have already reported, with profound regret, to be observable in this section of the Hindustani portion of the Province.

There does not seem to be any avowed *Gaurakshani Sabhas* in this district; but there are special reasons why the style of such organizations should be avoided here, even if the organization is quietly at work.

These movements, even if they do not originate with our own officials, can seldom make any head without their countenance. Now in 1894 when *Babu Parma Nand*, who was then Accountant of the Simla Treasury, and is an Outh Brahman of the *Bajpai* class, took a prominent part in starting a *Gaurakshani Sabha* in *Kalka* and other places near, his conduct came under official notice, as his propogandist zeal interfered with his efficiency as a clerk; and the action taken in his case by Colonel Beadon was made known in Karnal and Gurgaon by persons who maintained correspondence from Simla with subordinates, leaders and the like in the districts mentioned.

Accordingly, when about 1885 a Cow Protection Society was started in Rewari with branches at Bharawas and other villages, *Lal Singh*, *Ahir*, Honorary Magistrate, *Ranjopal*, *Baramgi* (Municipal Commissioner), *Pirbadiyal*, *Dhwar* (a local Pleader), and others who were mixed up in its institution, avoided the appearance of such a society, but set on foot what was nominally a *refuge for disabled cattle (Hansals)*, which is still in operation.

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Their proceedings, however, have on several occasions led them into collision with Muhammadans, especially with butchers, and even, in Mr. Maconachie's time, with the authorities to some extent.

Last year Jowala Parshad, a Mahajan owning a good deal of land in the close neighbourhood of Gurgaon, who is zaildar of the Badshahpur Circle, and has considerable local influence, started a "Gausala" at Badshahpur, and convened a "Panchayat," at which the Gojars of a large number of the surrounding villages bound themselves in caste penalties not to sell cattle under any circumstances to Muhammadans.

This action was taken, there is reason to suppose, at the instigation of certain relations of the zaildar in the North-Western Provinces.

He has connexions, it is understood, in Manipuri and other places where there is said to be much bitterness between the money-lenders and the butcher class, which has lately been pushing ready-money transactions in plough cattle, and trenching on the profits of the agricultural bankers in consequence of the facilities afforded by the extension of cattle fairs and improvement of communications.

This competition is spreading to the Gurgaon District, where there is little waste left suitable for grazing; while recent prosperity has induced the cultivators to make their purchases of fresh stock for well and plough work from dealers direct, for a cash payment which the "Bopari" is often ready to reduce by taking over a worn-out steer or a surplus heifer. This is an innovation among the Meos, although nominal Muhammadans, as well as for the Jats and Ahirs, because until quite recently most Meos looked on the disposal of a cow or bullock for the use of the flesh or hide as discreditable.

Nowadays all classes, except Gojars and Hindu Rajputs in some estates, trade freely with the itinerant Muhammadan brokers who abound in this tract, or with agents of the substantial cattle-dealers of Nuh, Taoru and the Jhajjar country.

The Rohtak "Boparis" have actually attempted to set up a fair of their own in the neighbourhood of Rewari, which has provoked a similar enterprise by the Rewari butchers. How far the latter is controlled by the Rewari Hindus I cannot say as yet, but it is suspected that Ahirs were discouraged by the Rewari "Gausala" people from attending either market.

The worst feature which has come to light in connexion with the local agitation is that false complaints of theft or possession of stolen property appear to have been instituted from time to time against persons obnoxious to the leading promoters of the anti-kine-killing propaganda. I have been expressly told that such cases have been launched, and matters that have transpired in the course of appeal and supervision led me to believe that certain persons are in the habit of trumping up such cases. Suspicious claims have been put forward by Hindus resident in Alwar territory, and there have been indications for some time of similar abuses in the neighbourhood of Farrukhnagar. Quite lately a complaint has been preferred, but not openly, to the police against machinations of this kind by a Rajput headman of notoriously bad and turbulent character of a village near Farrukhnagar. This man is known to be the tool of certain Khatris, belonging to the Bulandshahr District originally, who have purchased land in the Farrukhnagar neighbourhood. One of these men was formerly the Nazir of the Gurgaon office, and another brother is a clerk in the office of the Executive Engineer, Karnal Division, Western Jumna Canal.

The police have reported that the agitators in this district are supported by Indar Singh, Rajput, Honorary Magistrate of Kutani in the Rohtak District. A member of the Kutani family has been trying hard to acquire land in the Farrukhnagar tract lately, and I am told that one object of this is to check the traffic in bovine stock, so far as possible. He is a Deputy Collector in the North-Western Provinces.

It is not easy, without making more of this aspect of the question than appears to be justified at present, to verify details, or get at any thing very tangible; but I have so arranged the distribution of Magistrate's business that any case about kine or bullocks which would be at all likely to be the fruit of malice of the sort just indicated shall come before the District Magistrate in the first instance. This has been done in such a way as to avoid attention.

I spoke to the Badshahpur Zaildar about his proceedings, pointing out that in such a district as Gurgaon such interference as he attempted with the course of trade was not unlikely to affect agricultural interests injuriously, and that in his own particular case his action might be attributed, though I did not entertain any such idea myself, to a wish to keep the profits of the money-lending class at an artificial level. He professed to be convinced; and he has broken up his "Gausala" and abstained from any further tampering with his neighbours in the matter of kine and boves. I believe that Jowala Parshad acted in good faith, and that he had been persuaded that such organizations are favoured by the avowed desire of the British Government to allow fair scope for the development of popular associations.

Men of his stamp are beginning in these parts to discuss such matters as political and social toleration, and I find that they not unnaturally imagine that official toleration is meant to cover any thing which appeals to the sentiments or interests of their particular class, provided that it is not understood to conflict with any express and positive enactment. Properly similar ground was taken by the other side some months ago when a vigorous attempt was made in different towns to establish kine sacrifices at the I'd and to forestall the practical application of the Rules under Act IV of 1872 of 1890.

I have not gone into all the matters pertinent to this question that have been before different times since I took charge of the Gurgaon District in October 1890. This discussion is ready quite long enough, and I feel that while the subject in its local bearings is dear to myself, it is not so easy to put it accurately before those who are less familiar with the local circumstances.

To sum up. I would answer the points touched in the Government inquiry briefly as follows, viz.—

- (a)—The main *Ganvakhshani* movement has extended as yet rather feebly to the Gurgaon District and, so far, comparatively harmlessly.
- (b)—The organized societies of other Provinces have not apparently established any actual footing in Gurgaon.
- (c)—The local caste and sectarian societies, as well as certain recently revived branches of the Arya Samaj, have not as yet taken up the kine-killing agitation openly.
- (d)—There is nevertheless a decided growth of feeling among all classes of Hindus in the district and a certain measure of rather vaguely directed agitation on the subject of the sale and slaughter of bovine stock.
- (e)—The feeling just mentioned is unhealthy: it might at any moment assume very mischievous proportions, and it is producing a decided feeling of resentment among certain classes of the Muslim community; by some Muhammadans on the other hand it is abetted, either from motives of individual interest or on sentimental grounds.

The Darwesh class, who have great local influence, and many Muhammadan Rajputs affect to side in this matter with the Hindu agitators.

Memo. by G. St. B. BROWSE, Esquire, District Superintendent of Police, Simla, dated 15th November 1893.

No special meetings have been held in Simla to discuss the cow-killing question, nor has the matter been brought up at the meetings of the Arya Samaj or Singh Sabha which have been held at Simla.

I hear however that privately the matter is freely discussed by the Hindus at Simla.

Endorsement by E. B. STEDMAN, Esquire, Deputy Commissioner, Simla.
No. 134 E., dated 1st December 1893.

FORWARDED on in original to the Commissioner and Superintendent, Delhi Division, for information. I have nothing to add to the above report.

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(Confidential.)

No. $\frac{O}{X}$ (29), dated Delhi, 14th December 1893.

From—Colonel L. J. H. GREY, C.S.I., Commissioner and Superintendent, Delhi Division,
To—The Assistant to the Inspector-General of Police, Punjab, Special Branch.

As directed by the Chief Secretary to Government, Punjab, in paragraph 2 of his Confidential Circular dated the 2nd November last, I beg to forward herewith original reports by the Deputy Commissioners of Umballa, Delhi and Rohtak regarding the cow-protection movement and to state that reports from the rest of the districts in the Division will follow.

Dated Umballa City, 12th December 1893.

From—Captain C. G. PARSONS, Deputy Commissioner, Umballa,
To—Colonel L. J. H. GREY, C.S.I., Commissioner and Superintendent, Delhi Division.

I REPLY to Mr. Faosshawe's Confidential Circular, dated 2nd November 1893, to your address, regarding cow-protection organizations.

I enclose a report by Mr. Ernest Holder, Extra Assistant Commissioner, and Mr. Meakins, Inspector of Police.

The reports confirm the opinion I myself held. I do not believe that there is any organized movement in the district. If one existed anywhere, it would be in Jagadhri or Thanesar, but I believe that the matter has not been taken up.

I have in other confidential correspondence regarding the Congress given it as my opinion that societies like the Arya Samaj, &c., indirectly and sometimes directly stimulate the circulation of propaganda directed towards cow-protection, but protracted enquiries have failed to show that any one except the Pleader, Murli Dhar, has been openly active in this district. In my letter regarding the Congress organization I reported on Murli Dhar. He is an enthusiastic and active Congressman who stumps the country and makes speeches at Labora. He is the principal Umballa delegate for the Congress.

How he is able to reconcile his radical political tendencies with his conservative notions about cow-slaughter it is difficult to conceive: and this is perhaps an instance of the sham aspirations put forward by Congressmen to cover real aspirations kept in the background.

I regret being late with this reply, but Mr. Holder allowed delay to occur in collecting information.

Dated 9th December 1893.

From—K. HOODSA, Esquire, Extra Assistant Commissioner, Umballa,
To—Captain C. G. PARSONS, Deputy Commissioner, Umballa.

I beg to report as follows in reply to Punjab Government Confidential Circular dated 2nd November 1893, regarding the cow-protection movement.

1. There are no societies in this district specially constituted for cow-protection.
2. Of societies constituted for general religious or sectarian purposes, we have the following:—

Umballa City—

- (1) Arya Samaj.
- (2) Anjuman Islamia.
- (3) Kaisth Sabha.
- (4) Singh Sabha.

Umballa Cantonments—

- (5) Arya Samaj.
- (6) Kaisth Sabha.
- (7) Singh Sabha.

But in none of these, as far as I have been able to ascertain, is the cow-killing question discussed, at special meetings or otherwise.

At Umballa City very careful inquiries have been made, and policemen in plain clothes, specially deputed for the purpose, have attended all the recent meetings.

The reply about Umballa Cantonments has not yet been received, but I find from verbal inquiries, made indirectly from several respectable men, that the agitation is not known at Cantonments.

The delay in submission of this report is due to non-receipt of the Cantonment reply. (I wrote to Mr. Meakins, Inspector of Police, and sent my letter registered.)

I return the Government Circular with slip containing your orders of 14th November. P. S.—There are no societies of any kind at Thanesar.

Dated 11th December 1893.

From—F. W. MEAKINS, Esquire, Inspector of Police, Umballa Cantonment,
To—E. HOLDER, Esquire, Extra Assistant Commissioner, Umballa.

I have had secret enquiries made through my Deputy Inspector, and he informs me there are no cow-killing societies in Cantonments. He states, however, that Murli Dhar, Pleader, with some others of Umballa City, about two or three months back visited Cantonments to collect funds. The matter was anything but warmly taken up by the Hindus of Cantonments; in fact was a failure; a very small sum indeed was collected, the money being given more to oblige Murli Dhar. I cannot ascertain how much was collected.

I hope you will excuse my not being able to furnish you this information earlier.

Dated Ourep, 2nd December 1893.

From—A. ANDERSON, Esquire, Deputy Commissioner, Delhi,
To—The Commissioner and Superintendent, Delhi Division.

I forward herewith the reports received from the Police about cow-protection societies in reply to the Confidential Circular semi-official dated 2nd November 1893 and also a semi-official sent me direct, dated 18th November 1893, which I enclose.

2. There are Gaushalas—

(1) at Delhi:—

(a) Surai Rakhul Khan, only started and stopped in consequence of advice given by me to the Marwari projectors,

(b) Katra Ashraf.

(2) at Sonapat,

(3) at Najafgarh,

(4) at Ballahgarh.

3. The Marwaris have for some time been collecting funds for a Gaushala at Delhi, especially the Marwaris of Katra Tumbakki; they have promised contributions on sales, &c., and a large sum has been collected already, though for some time past the managers have not collected the subscriptions due. When there was no business in Delhi, I had the principal men up, and as the land which they had purchased for the site of the Gaushala was nominally if not really Government property, being shown as Government property in (sic, copy torn). I said they must stop operations. At the same time I said this activity was unwise just at that time, and so they stopped the work and also the collection of subscriptions. The people came to me recently and asked if they might not build a Dharamshala near the Railway Station for travellers. I said I should see about a site, and on this understanding subscriptions are being again collected I believe. In my opinion the movement in Delhi is genuine, for the purpose of tending old cattle and not for political reasons, though the idea is perhaps the result of political agitation. The other societies do not take much direct interest in the Gaurakshani Sabha of Delhi.—See Mr. Jackson's note. Still the movement is spreading and requires to be watched, especially in Sonapat, where both in the city and in the villages there is an agitation for the protection of cows. I doubt if Singh Ram, Zaidar, has given so much as Rs. 1,500, but he has probably contributed something in return for his acquittal by the Chief Court. The subject is being more fully enquired into, and further reports will be submitted if necessary.

Note by H. JACKSON, Esquire, District Superintendent of Police, Delhi, dated 31st November 1893.

Tumra is also a Gaushala started at Ballahgarh. Deputy Inspector Shaukat Husen has been asked to furnish a report as soon as possible.

With regard to the interest which is or is not taken in this movement, we have nothing to show that the Arya Samajists of Delhi have any connection with these particular Sabhas, but as regards the Dharm Maha Mandal people, it may be noted that the pamphlet forwarded recently by me with the Confidential Diary was edited by Din Dayal, the General Secretary, and Pandit Ram Chand, who is a very influential member of the Dharm Maha Mandal, was mentioned in the pamphlet. That he takes a practical interest in the Sonapat Gaurakhsani Sabha is evident from the fact that pamphlets, &c., in connection with it are sent to him for sale and disposal.

I enclose another pamphlet edited for the Sonapat Sabha presumably written by a Muhammadan,* but I very much doubt whether a Muhammadan would endorse the opinions, &c., set forth.

As a matter of fact I believe that all Hindus are, and cannot well help themselves being, very much interested in the movement, but influential men, with their usual caution, do not care to make themselves too conspicuous by an open advocacy of the movement at present.

* This pamphlet is in the Nagri character and bears the title of "Gaurakhsani Puchhawali" (verges constituting an appeal of the cow). It has been prepared by a Muhammadan named Sadli, a poet of Oriya, for the use of the sympathisers with the cow, and has been revised by Ram Chand and printed by Lala Devi Dasi, Manager, at the Gaurakhsani Press, Delhi, in 1893.

The pamphlet commences with a prayer to God to the effect that though the author is a Muhammadan by birth, yet he would be delighted to see the cow protected, as India has been devastated.

Then follows a poem in Lami style in which the cow is represented as calling upon Krishna, who while incarnated upon the earth used to look after cows and calves. The cow laments that after she has fed people with her milk, &c., she is sold to butchers in her old age. The residents of Oriya have wisely resolved to open a cow shed, but it is to be feared that some wicked official may be standing by.

This is followed by another appeal to God to save the cow as it has on many occasions in ancient times rescued pious persons from the persecution of their oppressors. Hundreds of cows are now slaughtered without any fault on their part. This is a grave misfortune, O, all merciful God!

This is followed by another poem in the *Lasydi* style, appealing to the merciful God, in that notwithstanding His being the protector of cows, they are slaughtered:—

"We graze in the woods, do no harm to any one; do not commit highway robbery, &c.; and yet we are slaughtered notwithstanding our being under Thy protection."

The next poem is a Lami song the purport of which is that cows are profaned by the foolish.

The cow is represented as crying her case by detailing the benefits she bestows upon men, and yet sinful men slays her and eats her flesh. She curses those who persecute her.

This is followed by an ode which runs as below:—

"Hear ye people the complaint of the cow. They kill me without any fault on my part.

"O people of India! The cows are slain in your presence. Where are you sleeping, forgetful of me? How should I be slain if you did not sell me!"

The author, Sadli, is glad to learn that a cow shed is to be established in Oriya.

Another Ode:—

"What a gross injustice (another). The innocent cows are slain without mercy. Is the kind Empress sleeping in neglect! The whole country is weakened by kind-slaughter."

At page 9 and the poems said to be composed by Sadli.

Then follow verses regarding a meeting of the Jats of Sonapat with a view to adopting measures for cow protection as a pious and useful act. All the Zamindars were called together and the painful story of old cows slain by butchers was related to them. It was shown how the Hindus were profaning their religion and there were none courageous enough to remove the troubles of the cow. The audience was appealed to for subscriptions, which were collected to the amount of Rs. 503. The verses conclude with the following appeal:—

"The merits of the cow are proclaimed in the Vedas.

"Great injustice prevails; do protect the cow.

"Do services to the cow, O men and women, by words and deeds.

"You will receive salvation thereby."

At the end of the pamphlet occur the following verses:—

"The Hindus have been drowned (in sin).

"The innocent cows are being slain.

"Be firm in your religious belief and do not sell the cow to mean people.

"It is an unbearable distress that wicked people slay cow.

"A cow shed has now been opened and a *Sadharat* (charitable institution) is maintained."

Confidential Police report on the Gau Rakshani Sabhas in the Delhi District.

Six or last three years Hardial Singh, son of Dina Nath, Parsari (Druggist); Ambey Sahai, son of Gopal Dass, Banua, Veshnu; Shaunkar Dass and Gurdial, Marwaris, shop-keepers, of Katra Tobacco, Delhi, near Sarai Rahulla Khan. Khari Baoli, Delhi, with assistance of other Hindus of the City and "Marwaris," have been collecting money for keeping a Gaushala in Delhi.

They levied three pies per rupee on the goods sold at Khari Baoli (some of the goods (valuable) are charged three pies per tola, some three pies per seer and some six pies per bundle, and so on). They have collected about Rs. 10,000 and deposited it in the National Bank.

A piece of land (12 Bighas) has been purchased for Rs. 2,000 near Sarai Rahulla Khan to build the Gaushala there. The construction was started, but the work has not been completed and is delayed.

They have appointed a chaprasi on Rs. 5 per mensem to collect subscriptions.

No other members have been named and no rules framed as yet.

No cows or cattle in possession of the Gau Rakshani Sabha.

About 20 cows are kept in this Katra. The expenses for their feeding, &c., are paid by all the Marwari shop-keepers of the Katra. Chatar Bhoj, Ram Narain, Jiwan Lal and other about 10 men are looking after the cattle feeding.

Katra Ashraf.

Sonspat.

There are 22 members in this Sabha, of which 4 are called patrons, 6 panches and the remaining 12 are members.

Patrons :

1. Lala Banarsi Das, son of Rajkaran Das, Saraogi.
2. Pandit Kidar Nath, son of Buij Nath, Brahmin.
3. Mutsaddi Lal, son of Jogi Das, Saraogi.
4. Sheo Nath, Lambardar, Jat.

Panches :

5. Bamsaran Das, son of Ram Parshad, Banua, Veshnu.
6. Nanak Chand, son of Ram Dial, Banua, Veshnu.
7. Chiranji Lal, son of Parem Sukh, Banua, Veshnu.
8. Mutsaddi Lal, Saraogi.
9. Lakhi, Lambardar, Jat.
10. Vacant, *vice* Kabul Singh, Brahmin, dead.

Members.

11. Umrao Singh, son of Dharm Das, Saraogi.
12. Mithan Lal, son of Shazad Rai, Saraogi.
13. Piyarey Lal, son of Sant Lal, Banua, Veshnu.
14. Ganga Dial, son of Shankar Das, Banua, Veshnu.
15. Nanak Chand, son of Mutsaddi Lal, Banua, Veshnu.
16. Ravi Dat, son of Jagdis Singh, Brahmin.
17. Niadar Mal, son of Har Parshad, Banua, Veshnu.
18. Wazir Chand, son of Mohar Singh, Banua, Veshnu.
19. Nand Kishor, son of Ramji Lal, Banua, Veshnu.
20. Narinjan Das, son of Ganeshi, Banua, Veshnu.
21. Moti Mal, son of Piyare Lal, Banua, Veshnu.
22. Thambu, Lambardar, Jat.

The Gaushala was started about a year ago. There are 61 cattle in the Gaushala. They were kept at first in a hired house in Gali Khatiau, but a piece of land was purchased for Rs. 400 between the Lal Darwaza and Jats Darwaza near the circular road and a

building constructed, where the cattle are now kept: Rs. 500 were spent in construction of this building. All this money was collected by subscriptions. The Hindus pay donations on their marriages towards the fund. Two members take the responsibility of looking after the arrangements weekly. There is no money in hand at present. At each harvest fodder is collected *gratis* from villages for the cattle.

Ram Chand, son of Bansi Lal, Bania, Veshnu, is treasurer of the Gaushala.

The following *servants* are kept at Gaushala.

1. Makhan Lal, son of Shankar Lal, Brahmin, "Muharris," on Rs. 6 per mensem.
2. Baldeo Sahai, son of Ganeshi, Brahmin, "Chaprasi," on Rs. 2-8-0 per mensem. This man collects "ata," &c., as alms also.
3. Bhambu, Dhanak, } "Palis." No. 3 gets Rs. 3-9-0 and No. 4 gets Rs. 2 per
4. Buddhu, Chamar, } mensem.

The object of this gaushala is to take care of the old and unclaimed cattle.

The gaushala has no connection with any other Sabha.

There are no other rules framed by the Sabha.

There is a Gaushala started since 2½ years here in which cattle from surrounding villages, Delhi, Rohtak and Gurgaon Districts, are brought for being taken care of. One Bagru, Bania, gave his ruined house for the purpose. About Rs. 1,500 were spent on it in constructing stables for the cattle. A piece of adjacent land was bought in auction for Rs. 70 and enclosed so as to form a compound round which they can build other stables should the necessity arise.

At the beginning of the Gaushala, R. B. Rughnath Singh, Honorary Magistrate, Hira Singh, Hospital Assistant, Tipar Chand, Girdawar Kanungo, and Patwaris, &c., used to hold a meeting every fortnight, but they do not assemble now. A list of monthly subscription was started, by which about Rs. 38 per mensem used to be collected. Three pies per rupee on the goods sold in the Bazar and the same amount per rupee on the salaries of public servants (Girdawar, Patwaris, Hospital Assistant, &c.) used to be collected. The Hospital Assistant has now ceased paying his monthly "Chanda," and therefore the income has been reduced.

The Hindus give donations on their marriages. One Lachhman, Bohra, paid Rs. 150 on his marriage.

The fodder is collected at harvests from villages. There are 111 cattle in the Gaushala at present. Four hundred and nine cattle brought to Gaushala from the starting of it, out of which 266 died and 32 were sold after being taking care of and become fit for use.

Members.

1. Pandit Salig Ram, School Master. This man keeps the register of cattle in the Gaushala.
2. R. B. Rughnath Singh, Honorary Magistrate.
3. Hira Singh, Hospital Assistant.
4. Tipar Chand, Girdawar Kanungo.
5. Batti Ram, Mahajan, also treasurer of the Gaushala.
6. Lachhman, Bohra.
7. Ganpat, Mahajan.
8. Mathra Das.
9. Fakira.

Servants kept at the Gaushala.

1. Shankar, Brahmin, on Rs. 6 per mensem. This man collects fodder from villages.
2. Yadu, Abir, on Rs. 3-12 per mensem, to look after the cattle feeding, &c.
3. Kadra, Gawalla, on Rs. 3 per mensem.
4. Abdulla, Gawalla, on Rs. 2-8 per mensem.

This Gaushala has no connection with any Sabha. The members are Veshnus and Saragis by religion. None of them belong to Arya Samaj.

There are no rules framed for the Gaushala arrangements.

Confidential note by BASHIR HUSAIN, Inspector of Police,—dated 27th November 1893,—on Gau Rakshani Sabha at Ballabgarh.

THERE is a Gaushala kept here in which 12 cows and calves are kept at present, but they are all of them useless, being lame, &c.

On the occasion of marriages (Hindus), Rs. 3 are paid to the Gaushala fund.

Kalli, Brahmin, is kept on Rs. 3 per mensem to look after the cattle. He takes them out for grazing to the jungle. The expenses of feeding at night amount to 12 annas daily.

(1) Bansi Dhar, Bannia, Mubarrir of the Sub-Registrar's Office, Tahsil Ballabgarh, is the President; (2) Rám Sarup, Bannia, is the Manager; and (3) Santi Mal, Bannia, is the Treasurer.

The President belongs to Arya Samaj, and the other men are Veshnus by religion.

The Gaushala is named *Dharam Sabha*, and about Rs. 600 are in fund.

The accounts are passed by the President.

Nothing else could be ascertained. The Sabha holds no meetings.

No. 200, dated 16th November 1893.

From—Colonel A. RENNICK, Deputy Commissioner, Rohtak,

To—The Commissioner and Superintendent, Delhi Division.

WITH reference to Confidential Circular dated Lahore, 2nd instant, from the Chief Secretary to Punjab Government, I have the honor to report that there are no societies whose object has anything to do with cow-protection, &c., &c., in this district, and, as far as I can judge, the district is perfectly quiet, and no ill-feeling exists between Hindus and Muham-madans, and the subject of cow-killing is not discussed.

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Dated Karnal, 8th January 1894.

From—P. D. AGNEW, Esquire, Offg. Deputy Commissioner, Karnal.
To—Colonel L. J. H. GALT, C. S. I., Commr. and Supdt., Delhi Division.

My reply to the confidential circular of 2nd November has been delayed for reasons which are known to you. There is only one place in the district where a Gaurakhshani Society is in course of formation, and that is Panipat. Two Banyas, Shabdial Singh and Hargolal, are collecting subscriptions. The object of the movement is the protection of lame and diseased animals and to prevent their falling into the hands of the butchers. There appears to be no other motive.

There have been no organized meetings of any kind in connection with the anti-cow-killing movement or the formation of cow-protection societies.

Endorsement by the Commissioner and Superintendent, Delhi Division.
No. C-X (a), dated 6th January 1894.

FORWARDED to the Assistant to the Inspector-General of Police, Punjab, Special Branch, in continuation of this office No. C-X., dated 18th December 1893.

Punjab Government Press, Lahore—8-1-94—20.