

Enclosed 1

CPM 3

No. 4658J.

From H. J. S. COTTON, Esq., C.S.I.,

Chief Secretary to the Government of Bengal,

To THE SECRETARY TO THE GOVERNMENT OF INDIA,
HOME DEPARTMENT.

Dated Calcutta, the 11th November 1893.

JUDICIAL.

SIR,

In submitting, for the information of the Government of India, the enclosed copy of the marginally-noted papers connected with the agitation against kine-killing in the Patna Division, I am directed to state that, so far as the points disclosed in the correspondence can be treated under the existing law, the Officiating Lieutenant-Governor thinks that they have been dealt with in the letter to the Commissioner of Patna. That letter has been laid before, and has received the full concurrence of the Hon'ble the Advocate-General. The question of strengthening the existing law has been considered separately in my letter No. 849J.D., dated the 28th October 1893.

2. I am to add that Sir Antony MacDonnell does not take the same pessimistic view of the situation that Mr. Gibbon does in his observations which are an enclosure to the letter from the Commissioner of Patna.

I have the honour to be,

SIR,

Your most obedient servant,

H. J. S. COTTON,

Chief Secretary to the Govt. of Bengal.

Dated Bankipore, the 27th October 1893.

From—A FORBES, Esq., Commissioner of the Patna Division,
To—The Chief Secretary to the Government of Bengal.

I have the honour to submit the report called for in your circular No. 87J.D., dated the 8th September 1893, regarding the anti-kine-killing agitation in this division.

2. Reports have been furnished by all the district officers of this division, and I have also received a long and interesting note from Mr. T. M. Gibbon, C.I.E., of the Bettiah Raj, which is attached to this report as an appendix. I will divide the report into four sections corresponding with the various topics, information upon which is called for in the circular under reply.

SECTION A.—The Gaurakshini Societies of Bihar and the history of the movement.—The earliest organization for the preservation of kine appears to have been in the district of Gaya. Here a Gaurakshini Sabha was founded by Bhikari Sankar Bhattacharji, a domiciled Bengali zamindar, in 1887, and subsisted as a voluntary organization till 1890. In that year Gaya was visited by Sriyan Swami, whose preaching led to the founding of a large Gauashala on land given by Raja Itan Bahadur Singh, of Tikari. At the same time the subscriptions ceased to be voluntary and were levied upon all Hindus as a species of religious tax, while agents were sent out to preach the well-known Gaurakshini doctrines regarding the duty of preserving kine and the sin of selling them to butchers or their middlemen. The Vice-Presidents were respectively Babu Indra Narain Chakravarti, Government Pleader, Babu Raj Kisore Narain Singh, Deputy Collector, and Babu Brij Mohan Pershad, Munsif.

In 1890, however, the funds dwindled chiefly through embezzlement, and the Society was therefore remodelled under Babu Baldeo Lal, Pleader, and regular accounts were kept,—one Mahabali Bajpai, an up-country Brahman, being appointed accountant and curator of the Gauashala.

There was an attempt to prevent the usual Bakr Id cow sacrifice by the Brahmins of Kabar in Tikari in 1890, but it subsided as soon as the leading Hindus were made special constables. In 1891 there was a serious riot in the town of Gaya on the same occasion, due to ostentatious parading through the Hindu quarter of a sacrificial cow by some ill-conditioned Musalmans. This riot was suppressed with great difficulty after the Hindus had been allowed to buy back the cow, and grave anxiety was felt lest it might be renewed in 1892. Special precautions were, however, taken in time, and all passed off quietly in the town, though there were two or three cases of interference in other parts of the district which did not lead to disturbances. So far Mr. Macpherson is of opinion that the Gaurakshini Sabhas cannot be held directly responsible for

* A list of these is given. They occurred at—
(i) Kalwara, 22nd March 1892.
(ii) Bhawalpur, 12th April 1892.
(iii) Bhawalpur, 12th April 1892.
(iv) Bhawalpur, 12th April 1892.
(v) Bhawalpur, 12th April 1892.
(vi) Bhawalpur, 12th April 1892.
(vii) Bhawalpur, 12th April 1892.
(viii) Bhawalpur, 12th April 1892.
(ix) Bhawalpur, 12th April 1892.
(x) Bhawalpur, 12th April 1892.
(xi) Bhawalpur, 12th April 1892.
(xii) Bhawalpur, 12th April 1892.
(xiii) Bhawalpur, dated 1st May 1892.

what took place, though no doubt its teachings had done much to excite public feeling on the subject. But in March of the current year there was a sudden rerudescence of militant opposition to kine slaughter, which could only be held in check by promptly quartering bodies of additional police in the different places* where disturbances from time to time broke out. This revival of fanaticism is attributable chiefly to the violent and inflammatory language used by the various petty agents sent by

the head or branch societies to cattle fairs to discourage the sale of kine to Muhammadans. Those minor or branch Sabhas had been established chiefly in the western portion of the district principally as a result of the preaching of a pandit of the Ranchi silla school in or near Aurangabad some two years ago. There are altogether seven of them, viz.:—

- | | |
|---|--------------------------|
| 1. Sakurbigha in Tikari. | 4. Jamhor in Aurangabad. |
| 2. Gopalpur, police-station
Shorgatty. | 5. Obra in Aurangabad. |
| 3. Raniganj in the same. | 6. War in Aurangabad. |
| | 7. Aurangabad town. |

Particulars of these will be found in the enclosure to Mr. Macpherson's report (Appendix B).

Finding they are likely to be held responsible for those repeated outbreaks, the executive of the Gaya Sabha have since resigned in a body and have not

been replaced. In a word, the Gaya head-quarters Sabha is for the present in a dormant state. Similarly, the office bearers of the musalman Sabhas have withdrawn, and there is for the present but little or no active agitation going on anywhere in the Gaya district.

In Saran the first Gaurakshini Sabha was founded in 1887 by the reconstitution of the religious "Sonatan Dharmi Pracharani Sabha" founded seven years before by Rai Matadin Singh Bahadur, then Sub-Judge of Chapra. The conversion was brought about by Thakur Prasad Kalwar, a Bania of Sahibganj, and Rudra Prasad, Pleader, a managing committee of 13 being appointed. During the Sonopore fair of 1888 a mass meeting was held under the presidency of the Maharaja of Hutzwa, and in November of the same year Pandit Jagat Narain, of Allahabad, lectured at the shrine of "Humber Nath" on the banks of the Mahanadi. This Jagat Narain has since then visited Chapra every year, and the movement has gained ground and been organized; officers, designated as muharrirs, tahsildars, jamadars and piyudas, were appointed, and a certain Udit Chaubo sent out as a preacher. Jagat Narain and a certain Kisore Lal again visited Chapra in January 1890, and meetings were regularly held until the end of 1891, during which time Babus Trijedhan Upadhyaya and Oudh Bihari Saran Misir were successively Presidents. Regular accounts were kept and a Gaushala was built, into which the cattle protected by the Sabha and formerly kept in the serai were removed. Thus affairs went on quietly through 1891 and 1892, but in May of the current year the movement suddenly became vitalized. In that month meetings took place at Ghatni and Kisanpali in the Darawli jurisdiction, and the notorious Jagdeo Bahadur, of Ballia, made an incursion into the district with 200 or 300 followers and held Sabhas at various places in the same thana. At these meetings the people were first directed to rescue cattle from the butchers at any cost.

In June there were five meetings—those at Siwan, Patar and Titura (addressed by Hominath pandit, a well-known agitator), at Huzwa and at Mahajganj, where Mohabir Upadhyaya from Gorakhpore preached, and Rs. 500 was subscribed for a Gaushala. Ramnath Singh, now undergoing four years' imprisonment for cattle rescue, was the President of this meeting.

On the 25th June (the third day of the Baqr Id) a disturbance was threatened at Jalahatola in Barharia outpost, but the affair blew over.

Early in July meetings were held at the instance of the Ranees of Majhauli (who has espoused the cow cause with great vigour) at Darauli, and afterwards at Shiapura Sakra and Bishmia. About the 10th of the month another disturbance between Hindus and Musalmans appeared to be imminent at Firozpur in Darauli, but eventually nothing came of it, thanks to special precautions being taken by the Magistrate. Just before the Muharram another meeting was held at Mahajganj, and Hindus were forbidden to join in the procession or help in making *tazais*.

Shortly after this the case occurred in which Ramnath Singh was subsequently convicted as already mentioned. He compelled a butcher by force to surrender to him a buffalo, which had just been bought for slaughter, and succeeded, with the connivance of the local police, in keeping the matter secret for a considerable time.

Another meeting took place at Mahajganj on the 20th August for the purpose of inaugurating branch Sabhas in the interior, and this was followed by a mass meeting on the 26th at Basantpur, where the people were incited to rescue cattle and resist the police, &c. The result was seen within a week in the series of riots which culminated in the attack upon the Basantpur thana on the 6th September and the firing by the police upon the mob.

Prior to this there had been several instances of leading Hindus forbidding Musalmans to draw water from the village wells, and, though an attempt to start a Gaushala near Hutzwa had failed, a movement began to forbid the Gonds to parch grain for Musalmans in the Majhauli Raj. A scuro was also created by an order from the Hutzwa Raj ordering the Gonds to throw away their old vessels and buy new ones, but this has since been explained by the Maharaja to have been ordered on purely sanitary grounds.

A few days after the Basantpur riot, the principal members of the Gaurakshini Sabha of Chapra met by night at the house of Baba Debi Prasad, of Ruseo, when Rs. 5000 was subscribed for the defence of the last-mentioned

case (Babu Mahabir Prasad and Debi Prosad each subscribing Rs. 1,000) and Sen Baksh Mal Rs. 500: the amount was deposited with a local banker of Chaprah.

In Shahabad the first Sabha was instituted in 1888 by a Bengali accountant in the District Engineer's Office, two Punjabi shawl-sellers and a rich Marwari. Subsequently, others were opened at Sasaram, Naugunj, and more recently at Bhabua. Of these, that at Sasaram was started by pleaders and a Municipal tax daroga, while the other two are due to Banniwalis and Marwaris. By each of them a Gauashala was founded and kept up for worn-out and useless cattle, and by a mutual arrangement each received from the others such cattle as they had not accommodation for. Until this year they appear to have kept within their ostensible and legitimate objects, but about the time of the Muharram an attempt was made at Sasaram to boycott the Muhammadans, Kahars being forbidden to carry the *tasiaks*, and other Hindus to assist as formerly. The Joint-Magistrate was deputed to the spot, and all passed off quietly.

The great riot at the fair of Berhampore in April 1891, when a large mob of armed Hindus attacked the butchers as they were driving off their purchased cattle, and would not desist nor disperse till the police had fired upon them, was due in great measure to the preaching of the notorious agitator, Gopalanand Swami, who was subsequently arrested and imprisoned for two years. The local Gaurakshini Sabhas do not appear to have been implicated, but Gopalanand is well known as an organizer of Sabhas and a preacher of their doctrines. His programme for an organization of the Sabhas has been published at paragraph 1963 of the Confidential Abstract of Intelligence.

The next development appears to have been that at Sasaram, already alluded to, and about the same time a serious outbreak very nearly took place at Bhopur near Dumkaon. There are several butchers near this place, and they were suspected of having made away with a cow belonging to a Brahman. The Brahman vented his wrath by coming into the bazar and cutting the butchers with threats of vengeance. Accordingly, when during the Muharram some person threw a clod of earth at the procession, the Musalmans thought they were being attacked, dropped their *tasiaks* and rushed upon all the Hindus they could see. One or two of these were beaten, and the Musalmans then went off and laid a much exaggerated complaint at the thana, first knocking a hole in their own *tasiak* to support it. Meanwhile a counter-mob of Hindus assembled; but the Dewan, Rai Jai Prakash Lal Bahadur, c i.e., hurried to the spot and succeeded in quieting both parties with the help of the police.

The month of August was outwardly quiet, but *patras* (anonymous letters of which more hereafter) kept pouring into the district in great numbers and were extensively circulated in Sasaram and Bhabua. These for the most part forbade Hindus to sell cattle to butchers, but also enjoined them to shun the Musalmans even to the extent of not employing them as law agents.

In the last days of August came the riot at Kouth, regarding which a separate report has been submitted. Here the proximate cause was the misconduct of the butchers in killing a Brahmani bull. The system of *patras* was used here with marvellous secrecy and despatch, an armed mob of over 1,000 men being collected within 24 hours.

A few days later there were rumours of an intended attack upon a Muslim mukhtear at Kochus in Sasaram and upon the butchers of Ranisagar, but timely warning was received by the Magistrate in each case, and the precautions taken by him prevented any outbreak.

In Champaran there has only been one Gaurakshini Sabha, that established at Bettiah by Sriman Swami in 1888. This was entirely officiated by the *amlaik* of the Bettiah Raj, and the Maharaja himself at the outset subscribed Rs. 2,000 to the funds of the Central Committee. Subsequently, however, he came to the conclusion that the agitation was the work of "Congresswallahs," and withdrew his support. An abortive attempt to start a Sabha at Motihari was made in June 1893, and again during the current year, when some Marwaris tried, but failed, to obtain land for a Gauashala. The movement at Bettiah appears to have been purely religious, and the local committee has confined itself to its legitimate objects and has founded and maintained a Gauashala. There have been no riots in this district, but in July last there was a minor attempt at rescue of cattle on the road.

between Segowlie and Gobindganj, and during the month of September rumours were ripe of an intended attack upon the Muhammadans while in the mosque at Friday prayers. Further details will be found in Mr. Gibbons' note.*

* Appendix A.

In the Muzaffarpur district there are three Sabhas, viz., those of—

(i) Sitamarhi (which, though a branch of the Madhubani Sabha in Darbhanga, has an affiliated *Gram Sabha* of its own at Balragnia).

(ii) Hajipore.

(iii) Lalganj.

All of these were established since last March; that at Sitamarhi through the influence of Babus Durga Datt Singh and Hakhdhari Singh, cousins of the Maharaja of Darbhanga, while it is believed that Pundit Ram Anugrah Tripathi, Manager of the Sitamarhi Sabha, was the founder of that at Rajipore, and that all three Sabhas are more or less in connection with one another. Gaushalas are kept up by all and regular contributions are levied from all Hindus. A copy of the rules of the Sitamarhi Sabha has been obtained and will be found reproduced at paragraph 1877 of the Police Abstract of Intelligence.

There have been no disturbances whatsoever in this district, but a scare spread that the Muhammadans would be attacked at prayers in the Juma Masjid on Friday, 15th September. They accordingly mustered in very unusual strength and prepared to defend themselves, but precautions had been taken by the Magistrate, and nothing came of it;—in fact the rumour was false.

A certain Ram Charan Paro (his real name is Chuni Lal Baniya), with three subordinate preachers, appeared in Muzaffarpur and attempted to collect subscription for the Chapra Gaurakshini Sabha and to found a branch. His books, collecting boxes and flag were attached, and, as he met with small encouragement from the leading Hindus, he left the district.

The strongest supporters of the movement are said to be Babu Nandan Lal, a rich zamindar, and all the leading Marwaris.

In Patna there are two societies. The larger of these is in the city, and is administered by Babu Jai Narain Bajpai, Rai Itadha Kissen, Mansukh Lal, Choto Lal, Joj Raj Bahadur and other rich Marwaris with Jowahir Mal as Secretary. It was founded some five years ago, and has built and maintained a large Gaushala. The other Sabha is at Paliganj in the Bikram thana, is conducted by Babu Raghunath Pershad, a zamindar, and has no Gaushala.

The movement against kine-killing is believed to be very old, but to have redoubled its activity since 1883 under the influence of Benares: it has been principally supported by the Bunnials and Kaiths, who hope thus to make up for their laxness in certain other matters (widow remarriage and drunkenness).

The principal cases arising out of the agitation are given below:—

In the year 1891 a riot took place at Phulwari owing to the Hindus being allowed to drag the Rath car past a masjid, and another in Patna City during the Muharram, which, however, was probably not due to religious feeling since both creeds take part in the processions.

In 1892 near Fatuha, a cow destined for sacrifice at the Bagh Id was forcibly rescued by a mob of Hindus, who broke into the owner's house and carried it off. Five men were convicted in this case by the Sub-divisional Officer of Barh.

In April 1893 certain villagers of Musahurli attacked some butchers who were driving cattle into Dimapore for the Commissariat and rescued the animals.

In June there was a serious riot at Hilsa over the Bagh Id. Both these cases have been the subject of special reports to Government.

In Darbhanga the movement appears to have started as far back as 1883, and, though no disturbances have taken place, it has probably obtained as firm a grasp and spread as widely as in any other district, save perhaps Gaya.

The following is a brief history of the movement:—Mr. Williams' report, together with an interesting note on the Madhubani Sabha by Mr. Mullick, the Sub-divisional Officer, are appended.

In January 1885 a certain Bihari Pathak issued a circular, printed at the Raj Press, asking for aid in protecting cows. However, Bihari Pathak and his brother Darbari, the leading spirits, though Municipal Commissioners, are men

of little weight, and the movement languished till 1888, when it was thoroughly reorganized under the auspices of Pandit Jagat Narain. Letters and lectures in support of the cause are freely resorted to, with the result that within two

^{* It will be observed that the Magistrate of Muzaffarpur reported three Sabhas as of recent creation, but the Magistrate of Darbhanga is probably right.}

years Sabhas were opened at Lalganj, Hajipur and Sitamarhi in Muzaffarpur,* and at Tajpur, Madhubani, Rosera and Dalsinghserai in Darbhanga. All the four latter still exist, and have attempted to throw out branches.—Sitamarhi is such a branch of Madhubani. Ostensibly the motives of the societies were legitimate and harmless, and *Gauhalas* were started by all, Darbhanga in particular having an auxiliary *Gauhala* at Rakweria besides that at Darbhanga, each containing 200 or 300 cattle. Preachers were appointed from the first and circulars issued, especially by Madhubani. It should be mentioned that this latter Sabha denies owing its birth to the Darbhanga one, and claims to have been founded by certain school-boys in 1888 on their return from the Sonapur fair, where they had heard "revivalist" lectures. It certainly repudiates the Darbhanga Sabha's interference, and regards itself as under that of Nagpur, whence they have occasionally sought advice.

The President of the Darbhanga Sabha is the Maharaja, and he has lately been addressed by the Nagpur Sabha with a request to accept the Presidency of all Sabhas through Bihar, the North-West and Central Provinces, but this matter is still in abeyance. He has a good deal of power and subscribes Rs. 600 per annum. The meetings are frequently held in his private office. Babu Tulapati Singh, his Private Secretary, is the Vice-Chairman, and the latter's brother "Lalu Babu" (himself formerly Vice-Chairman) is a nominal subscriber of Rs. 200 per annum. The Secretary was until recently Babu Kali Pada Banerji, head master of the Dalton School, and the Assistant Secretary who did almost all the work, was Lal Singh, a clerk in the post office. In August, however, the former resigned and the latter was transferred, while Babu Ramdhari Lal, Assistant Government Pleader, formerly a zealous supporter, has of late ceased to take an active part in the movement.

At Dalsinghserai the late Narhan zamindar subscribed Rs. 50 annually; at Rosera the Vice-Chairman of the Municipality is the President, and another trader Secretary, but Biseswar Marwari is the real leader. The Tezpur branch is largely supported by subscriptions from the traders of Somastipur.

The Presidents of the Madhubani Sabha are Babos Durgu Dut Singh and Harakhdhari Singh, zamindars. The work is done by two Secretaries, Lal Bihari Lal, Mukhtear, and Mohabir Perhnd, second teacher of the Middle Vernacular School. The latter does most of the work and is described as a very able man, conducting the affairs of the Sabha in an extremely businesslike way. Besides Sitamarhi, the Madhubani Sabha has a branch at Purnabaganj in Bhagalpur, while another branch was opened at Pandoal, but failed, and efforts have recently been made to open another at Phulpras. Dalsinghserai has also attempted to open a branch at Now, but this too failed.

SECTION B.—Activity of the Sabhas; their emissaries or preachers; distribution of pictures and pamphlets; collection and distribution of funds.—The societies can be described as most active in Suran, Darbhanga and Shahabad. There has been a lull in Muzaffarpur and Motihari. Patna has never been active, and in Gaya, as already mentioned, the movement has for the time being come to a stop. The most energetic Sabhas, and those which travel most beyond legitimate aims, appear to be those of Chapra, Darbhanga, Madhubani and Sitamarhi.

The question of emissaries and preachers is complicated by the presence in every district of foreign agitators, chiefly from Benares and its neighbourhood as well as of hordes of wandering Sabhas, sometimes in gangs of a hundred or more, all of whom preach cow-protection and anti-kine-killing doctrines and receive subscriptions for the purpose, but do not appear to be directly under the orders of the local Gaurakshini Sabhas, which also have their own paid preachers (Brahmans) and collectors.

In Gaya the principal foreign visitors were Sriman Swami in 1889, Hansa

^{* An outline history of the men furnished by Col. H. H. Munro, District Superintendent of Police, Muzaffarpur to annexed as Appendix D.}

Swarup Swami in 1891,* Pandit Jagat Narain in 1892, and Gopalnand Swami in 1893 (this agitator appeared in Gaya shortly before the Bagh Id, but was turned out by the Gaurakshini Sabha itself so soon as his identity was discovered). The principal local preachers

are Pandit Ajudhia Misir of Aurangabad and Dahu Bhagat and Gopi Bhagat Ahirs. Mr. Macpherson's report in original is attached as Appendix B.

In Saran the foreign preachers have been Jagat Narain in 1884 and every year since; Kishori Lal of Allahabad in 1890. In 1893 they were Ram Golam Pandit of Sikandrpora, district Ballia, Amar Path of Pindi police-station Salimpore in Gorakhpore, Jagdeo Bahadur of Nagra in Ballia, Homanth Pandit of Hardwar, Mahabir Upadhyaya of Gorakhpore and Govind Das alias "Pawari Baba" of Baikantpur in Gorakhpore. A list of principal Sadhus has been sent to the Inspector-General of Police by the District Superintendent. The chief local men are Non Singh Chaubi, Tarpixir Misir of Kisanpali, Subatpath Pandit of Darauli, Har Kisai Singh, Baldeo Singh, Deonarain Singh, Jagrup Singh, and Rameswar Singh of Kisanpali and the man Ram Charan Pare or Chuni Lal already mentioned.

The following persons have harboured or assisted the foreign preachers, viz.—

Babu Durga Prasad, late Government Pleader, Janki Prasad, and Bal Govind Prasad, zamindars of Mairwa, and the Rani of Majhauli.

The Collectorate Sarishtadar at Chapra is also believed to receive them. In Shahabad the only foreign emissaries reported are Gopalnand Swami and a certain Deokenandan Tewari, a paid preacher of the Ballia Sabha. It has also been ascertained that Hunsas Swarup of Muzaffarpur has visited Jagdispur and preached there some three months ago. No names of local preachers are given. The agitation is believed to be carried on chiefly by means of *pistes* circulated from hand to hand. Jagdeo Bahadur recently appeared near Dumraon, but was at once arrested with the assistance of the Dewan, and in due course handed over to the North-Western Provinces authorities.

In Champaran the chief men are reported by Mr. Gibbon, to be Sri Swami (1888) and the Pawari Baba of Baikantpur in Gorakhpore, and more lately Ganga Narain Bhattacharya (who, however, confined himself to non-contentious religious matters) and Rup Narain Pandit of Ballia. This man was visited by the Babus of Barguna and Domaria in Bettiah. He is now living with his uncle Adit Pandit and is under police supervision. Within the past six weeks Ram Charan Pare alias Chuni Lal (of Saran) has made his appearance, and though nothing suspicious is apparent in his movements, there was quite recently an unusual circulation of pamphlets against the sale of kino to butchers and others. In Muzaffarpur the chief foreign visitor has been Ram Charan Pare with Sri Govind Upadhyaya, preacher, Baldeo Pare, collector, and Sirat Tewari, cowherd, all of Saran. The head of the local preachers is Bindhyachal Prasad alias Hunsas Swarup Swami (see Appendix D). It is not known who harbours these men. Ram Charan and his following put up in the Dharmashala.

Patna does not appear to have been professionally visited by any foreign agitators. The City Sabha employs the following paid preachers:—Chota Lal of Patna, Mohabir Pare of Arrah, Gonesh Das of Benares and a Gaya Brahmin, name unknown.

Darbhanga.—The chief visitors here have been—

(I) Alaram Swami, who has visited the district several times and usually stays with the road cess board clerk.

(II) Jagat Narain, who usually stays with mahajans at Kalinasthan.

(III) Ambica Datt Vijay, a school pundit of Bhagalpur.

(IV) Madan Mohan Mallani, High Court Pleader, Allahabad.

(V) Kumar Krista Prasanna Sen, Sanyasi.

(VI) Bindhyachal Prasad alias Hunsas Swarup Swami of Muzaffarpur (whose history will be found in Appendix D).

(VII) Akasdan Achari of Chapra, who visited the district recently, but was coldly received.

The Darbhanga Sabha has given up employing preachers for two years past, but recently advertised for one, to receive Rs. 30 per month: the only applicant was a Muhammadan, Sher Ali of Azamgath. There are, however, readers (of the Ramayan and Bhagvat) in every mahalla of the town.

It appears all the above preachers get Rs. 50 or Rs. 60 per visit (save Alaram Swami who takes nothing), and that they have much influence. The chief local agitators are Pandit Ram Anugrah Tribedi of Madhubani (who is also

the chief of the Sitamarhi Sabha) and *Bhubaneshwar Misir*, a would-be pleader and correspondent of the *Bangabasi*.

The distribution of pictures and pamphlets is largely carried on by the regular preachers and servants of the Sabha; and the Sadhus also carry pictures and occasionally circulate hand-bills. Under this head also come the anonymous "patras" or "chitties," which are circulated from hand to hand with injunctions to each recipient to make a specified number of copies (usually five) and send them on to as many villages.

In Gaya a certain number of pamphlets have been circulated, all printed at Benares or Nagpur. They do not appear to be inflammatory or objectionable. A picture of a cow with Hindu gods stamped all over its body was found shortly before the Baqr Id (this is evidently the same as was found in Darbhanga and Motihari). It may be noted that the place of printing is not recorded thereon, as required by section 3, Act XXV of 1867). No mention is made of "chitties."

Two pamphlets circulated in Saran are appended as Appendix F. Innumerable "chitties" are also circulated in this district, and a translation of one of them, forbidding Hindus to join in the Muharram and Telis or Gonds to supply Musalmans, has already been submitted.

In Shehabad no pamphlets or pictures have been found, but "chitties" in very large numbers have been circulated from Ballia and adjoining districts. I enclose an abstract translation of ten of them intercepted in the Bhabua thana.

Champaran reports having seized five books from Rup Narain Pande. The books are inoffensive, but the picture, a cow stamped with images of gods, also contained a representation of a Mussalman advancing to slay the cow and a Hindu beseeching him to restrain. A number of "chitties" are believed to be in circulation, but none have been intercepted and nothing is known as to their author or source.

No inflammatory book, pamphlets or pictures are known to be in circulation in Muzaffarpur or Patna.

In Darbhanga there has been a very considerable quantity of literature issued by the Madhubani Sabha or imported from Bankipore, Gaya and Benares, where the presses seem to be pretty freely employed. The *Hindustan* and *Ganerat* newspapers circulate to some extent. The latter (published by *Parhu Dyal*) is described as inflammatory, controversial, quoting Muhammadan opinion against cow-slaughter and advising Mussalmans to agitate against the slaughter of pigs. A large picture of a cow similar to that found in Champaran and Gaya, and of which Mr. LeMesurier has also seen a coloured copy in Muzaffarpur, was also circulated with it. This matter is now under enquiry. In Darbhanga itself there are two presses—(I) the "Raj" and (II) the "Union." The former does the work of the Darbhanga Sabha, but there seems to have been very little of it: the proprietor of the latter, a District Board employee, has supplied a list of circulars printed for the Darbhanga and Sitamarhi Sabhas; those for the latter being of a decidedly inflammatory nature. Specimens are appended. At Madhubani the Pundit composes a number of pamphlets dedicated to the Madhubani Babus, the nature of which, to judge from the translation of one appended to Mr. Mullick's note, is decidedly objectionable.

My attention has been drawn to the fact that some at least of these circulars and pamphlets do not contain the particulars required by section 3, Act XXV of 1867, and I am about to issue a circular to district officers on the subject.

Collection and distribution of funds.—The methods adopted seem to be the same in all cases. Originally the subscriptions appear to have been voluntary; but as the societies became more firmly established, a regular assessment was made upon all Hindus. Every head of a family was required, before partaking of a meal, to set aside one "chusti" of food for each member of the family; traders were required to set aside 1 piec out of every 100 turned over in their business, and donations were required at marriages, feasts, or on winning a case. Officers called in some districts "subhaids," in others muharrirs, tahsildars or piyadas were entitled to collect the subscriptions, and refusal to pay them was punished by religious penalties,—the curse attendant on eating cow's flesh.

Besides this subscriptions were invited from the large zamindars (these amounts are usually paid into the Sabha direct) and collections were made by the preachers from their audience, and in tin-boxes (with the cow painted on them) which are put up in various conspicuous places, bazaars, post-offices, bunniah's shops, and so on.

Besides this, the Sadhus make collections, but, it is believed, for the most part either embezzle the money themselves or remit it to unknown persons. Indeed, embezzlement is admitted by Jugdoo Bahadur, one of their leaders in the Azimgarh and neighbouring districts, who recently made a statement to the police there. It is therefore unlikely that the local Gaurakshini Sabhas make much by this source. The Gaushalas make a little income from the sale of the manure and the fee (annas 4 in Patna) charged for the services of the bulls.

In the opinion of all officers there is much waste and embezzlement in the collections. The expenditure of the Gaya Sabha is estimated at Rs. 370 per mensem, and the four Sabhas in Shahabad are believed to have an annual income of about Rs. 3,000 each. No figures are obtainable regarding the Sabhas at Chapra, Bettiah or Patna, but the means of the latter must be considerable judging from the size and substantial build of its Gaushala. The Magistrate of Muzaffarpur found that at Sitamarhi the expenditure was Rs. 900, and the balance in hand over Rs. 1,700. He also remarks that the expenditure on salaries was much greater than on maintenance of cattle. It may on the whole be safely assumed that the income is very much larger than the expenditure, and that, while a good deal of it sticks to the fingers of the collecting staff, whether paid servants of the Sabha or the irregular Sadhus, there is a large sum available for other than the professed objects of the Sabhas. In fact the Magistrate of Saran reports that at a recent meeting of the Chapra Sabha it was announced that the money would be spent for the defence of persons accused in cattle rescue cases, and that apparently a considerable sum is so spent and in writing to the vernacular and other papers on the subject. It is also believed that contributions are made to the Central Committee at Allahabad, as in the case of the late Maharajah of Bettiah's donation of Rs. 2,000, but on this point there is as yet no information worth speaking of. The Magistrate of Darbhanga has been able to furnish very exact figures of income and expenditure for both the Sadar and Madhubani Sabhas. The former's income has fallen from Rs. 4,038 in 1891 to Rs. 1,047 for the first-half of this year, but the expenditure is well within income, and a considerable balance is invested; while both this Sabha and Madhubani (income Rs. 1,200, expenditure Rs. 620, balance invested Rs. 1,500) are managed with great ability and in a most businesslike manner by their respective Secretaries. The methods appear to be the same in all districts and have been already described. The only other feature requiring comment is the extent to which Government servants have supported the movement: thus at Gaya a Deputy Collector and a Munsif were successively Vice-Presidents. At Chapra the Collectorate Sharistadar receives the preachers and a Collectorate muharrir clears the subscription boxes; while at Madhubani out of Rs. 18-13, total monthly subscriptions, over Rs. 10 are contributed by the sub-divisional amla. The Education and Postal departments' subordinates also largely take part in the movement, while in almost all districts the Government pleaders have been among the first to join.

SECTION C.—Paragraph 8 of the circular under reply.—Beyond the fact that subscriptions have been got up by Muhammadans in several districts for defraying the expenses of their co-religionists in the late Hilla case, no organisation on their part in connection with the anti-kine-killing movement has come to my notice.

Conciliation panchayats (paragraph 5 of the circular).—All the reports I have received are unanimous in deploreding this idea. It is pointed out that on the question of principle the Hindus will not give way; they absolutely refuse in any way to acknowledge the slaughter of kine to be tolerable, and while the Musalmans are perfectly ready and willing (at least the educated classes) to meet the Hindus half way and agree to any reasonable restrictions on indiscriminate public slaughter, they naturally will not give up their right to sacrifice kine or eat beef. The only result of mixed panchayets would, therefore, be a dead-lock and increased bitterness of feeling on both sides.

I quote the following remarks by Mr. Hare :—" I do not think it would be any use in this district to form panchayats, certainly not in the villages in most of which the Musalmans form an inconsiderable minority. The points to which it is proposed to direct attention do not require regulating in this district. • • I think if the Hindus were willing to limit their demands to these points, the movement would not be at all dangerous. I believe that though they do not say so openly, they would not be satisfied with anything less than total prohibition of killing kine."

My own views in regard to this matter are entirely in accord with those of the district officers. I think that any general attempt in the present state of tension to bring the two parties to an amicable agreement would prove abortive. At the same time I think that a public expression of opinion by Government that the matters mentioned in clauses (a), (b), and (c) of paragraph 5 of the Government circular under report need attention, accompanied by an injunction to district officers to take action in this regard under section 144 of the Code of Criminal Procedure, whenever the circumstances of any particular case require it, would probably have a good effect. Necessarily, in dealing with a question of the kind, the Magistrate would consult the wishes of the local leaders on each side, so that in effect the object of Government would be thus indirectly secured without the parties themselves being brought into collision with each other.

SECTION D.—Special measures that have been or should be adopted to preserve the public peace (paragraph 6 of the Government letter).—It has been made a regular and invariable practice, wherever there has been a cow-killing or other religious riot, to quarter additional police upon the villages concerned under section 15, Act V of 1861. This has been done in 10 cases in Gaya, 2 in Patna, and more recently at Kouth in Shahabad, while proposals for a force to be stationed at Baranpur are now under the consideration of Government. I am firmly persuaded of the advantage that quiet, far-reaching executive action of this kind has either by itself or as a supplement to criminal prosecutions. These are of course unavoidable when the offenders are caught *sprante delicto*; otherwise they should in my opinion be avoided as far as possible. They are proverbially uncertain in their results, hold up individuals as martyrs and add fuel to the prevailing agitation. It is much better, I submit, that under the circumstances Government should show its strength in a manner that cannot be gainsaid than that it should only offer the courts as an arena for a public conflict with persons whose seditious doings cannot often be made the subject of judicial proof.

Besides the above measures, the police reserves have been considerably increased by drafts from other districts, and a special reserve of 50 armed men has been posted in each of the following districts, viz., Gaya, Shahabad, Chambaran, Baran and Muzaffarpur, while a company of the Military police has been transferred from Bhagalpur to Bankipore. Reports from all sides show that this show of preparedness on the part of the authorities has everywhere restored confidence and had a very pacifying effect.

As regards the legislative measures that should still be taken towards the preservation of the public peace, I beg to refer to the confidential memorandum submitted by me to Government on the 2nd instant.

SECTION E. Summary.—It will be seen from the foregoing that the earliest attempt to found "cow protection" societies goes back to 1885 (Darbhanga), and that such were actually started at Gaya and Chapra in 1887. The most important year, however, was 1889, when almost all the districts were visited by either Sriyan Swami, Pandit Jagat Narain or Aluram Swami, advantage being taken also of the Sonopore fair to raise enthusiasm by lectures on the subject. The result was the opening of new Sabhas at several district headquarters, while the existing ones were reorganized. At the same time they lost their voluntary character and arrogated a right to levy subscriptions, or rather coases, from all Hindus under threat of caste penalties. With the funds thus obtained, Gauhalas were built and preachers sent out supplied with handbills and pamphlets to collect funds and start other branches. Their efforts in the latter direction appear to have been chiefly successful in Gaya, Darbhanga, and Muzaffarpur. The same year is believed to have been that of the first appearance of the hordes of "cow preaching" Sadhus, by whom the agitation

is now chiefly fanned, and the destination of whose collections is not yet clearly explained.

The following year and 1890 seem to have been marked by lessening activity, and in several cases (notably Gaya) the societies have been remodelled and new office bearers appointed.

Early in 1891 came the cow rescue riot at Berhanipore in Shahabad, and a little later that in Gaya town. It seems that Hansas Swami alias Bindhyachal Pershad began to come into notice as an anti-kine killing agitator in this and the preceding year. Several rural Sabhas were opened in the musalsal of Gaya.

1892 was quiet save for a small riot at Fatuhia in Patna and two or three cattle rescue cases in Gaya during the Baqr Id, but there was much uneasy feeling.

The second quarter of 1893 was marked by a serious riot near Masaurhi in the Patna district, followed closely by seven or eight bad riots in different parts of the Gaya district. Then followed the Hikra riots at the Baqr Id, and in the end of August that at Koath in Shahabad, followed a week later by the Bala riot and the attack on the Basantpur thana in Saran.

It was clearly established in several of these cases, notably those in Gaya and at Basantpur, that the emissaries and preachers of the Gaurakshani Sabhas as well as the Sadhus had been inflaming public opinion, and thus directly led to the outbreaks, and the same influence is borne out by the literature published by the societies, notably that of Madhubani, which contains direct incitement to Hindus to forcibly rescue kine. It also appears that "chitts" or "patras," apparently anonymous but purporting to be issued by authority of well-known Gaurakshani leaders, had been secretly circulated in large numbers calling upon Hindus to cease the sale of cattle to strangers, to abstain from attending the Muharrum, and generally to shun or even boycott the Musalmans on the ground that the latter slaughter kine. In some cases the Sabhas have subscribed money for the defence of those arrested for complicity in the riots.

The total number of existing Sabhas in the division is 23, distributed as follows:—

Gaya	8	Muzaffarpur	3
Shahabad	4	Saran	1
Champaran	1	Patna	2
Darbhanga	4				

Of these, exclusive of Gaya, where all the societies have temporarily become defunct, the most important and active are Saran in Shahabad, Chapra in Saran, Sitamarhi in Muzaffarpur, Darbhanga and Madhubani in Darbhanga.

Specimens are attached of the literature circulated by these societies or by the wandering Sadhus, as well as of the patras or chitties above alluded to.

It has already been explained that subscription to these societies is not voluntary, but is levied as if it were a tax under heavy penalties, and it is therefore certain that the income must be considerable. Owing to the want of any legal power by the Magistrates to investigate the working and accounts, it has in most cases been found impossible to calculate even approximately the income and expenditure of each branch, but in the few cases where accounts have been obtained, it has been found that the income far exceeds the expenditure even allowing for peculation and very large establishments. A question thus arises as to the disposal of the surplus, and on this subject no information is forthcoming. This is still more the case with the money collected by the Sadhus.

The names of emissaries and preachers have been given in the body of the report. The principal organizers appear to be Sriman Swami, Alaram Swami, Pandit Jagat Narain and Hansas Swarup Swami; while the appearance of Gopalanand Swami and Jugdeo Bahadur is usually the precursor of a riot.

I have been unable to procure all the information I should have wished regarding the wandering Sadhus, and Mr. LeMosurier, on special duty, will be directed to make further enquiries into this part of the subject. It is believed that these men are controlled by some as yet unknown agency, though doubtless religious vanity and the desire of making money have much to do with their activity. It is the uniformity of their action in places where riots have occurred

that lends plausibility to the theory that they act under control of some organizer; thus the proximate cause both of the Basantpur riots is found to have been the same as that of those at Ballia, namely the announcement by certain Sadhus, followers of the great Powari Baba of Baikantpur in Gorakhpur, that they could neither eat nor drink till the kins were rescued. It is to be observed also that a market day is not unfrequently selected for the commission of a preconcerted riot. This was the case both at Koath and at Basantpur. The mart gives cover to the illegal assembling of the conspirators and affords a plausible excuse for their presence, if caught. Possibly also the promoters look for recruits from among the persons attending the market, though at Basantpur this does not appear to have been the case.

I have not found any evidence of the holding of courts for the trial of offenders against the societies' rules. But, as I have already remarked, these societies have long ceased to be voluntary associations, and their subscriptions are collected in the form of a tax by a system of religious intimidation which is quite inconsistent with individual liberty. It would also appear that the power of summoning panchayats to try erring "brothers" and of punishing their offences by fine or outcasting is claimed. I do not, however, find any prohibition of impounding cattle in a Government pound (though the, I believe, general decrease in pound revenue may have something to do with this).

I may also mention that it has been ascertained by the North-Western Provinces Police that, after the seizure of papers in Ballia, the records of almost all other societies have been destroyed, and the information at our disposal is therefore very much less than it would otherwise have been.

P.S.—I forward herewith the following enclosures:—

- A. Mr. Gibbon's note.
- B. Mr. Macpherson's report (enclosure Mr. Harris' report.)
- C. Mr. Williams' report (including a note by Mr. Mullick on the Madhubani Sabha).
- D. Outline history of Harkas Swarup Swami alias Bindhyachal Pershad.
- E. Specimens of Gaurakshani literature—
 - (i) from Darbhanga;
 - (ii) from Saran;
 - (iii) abstract translation of *patras* circulated in Shahabad.

A.

Dated Bettiah, the 1st September 1893.

Demi-official from—T. M. GIBBON, Esq., C.I.E.,
To—A. FORBES, Esq.,

Your kind note of the 12th instant, accompanying Government confidential circular of the 8th instant, came to hand a day or two ago. I will now try and put my thoughts on the subject of it to paper and trust they may be of some use to you.

2. I am perfectly convinced in my own mind that the leaders of the movement are acting purely and solely from political motives; that their ultimate object and end is to excite the people to sedition to the subversion of the British power, but at the same time it is only fair to say that if you ask me for proof I can give none; be it the outcome of long and intimate relationships with natives, or the impressions left on my mind from unrecorded conversations with them, the conviction is there and has fast hold of me.

3. If I could think their leaders were acting from purely religious motives, however much I might differ with them with reference to their mode of attaining their ends, I should be less anxious as to the outcome of it all.

4. Were I assured that the devisers of the scheme were all orthodox Hindus, and that Muhammadans and so-called Hindus were not acting in concert or on some pre-arranged line, I would not think so seriously as I now do of our danger, danger to the governing rule.

5. For several years past I have believed that restless but able men have been plotting against our rule, but whether they are planning an agrarian rising—a religious war or a direct attempt to wrest the country from us by drilled men—I was not sure. We may yet live to see the day when an attempt is made to combine the three.

6. Within the last few years Bettiah has been visited by Muhammadan gentlemen, Hindu scholars, gentlemen from Southern India, Dukshini Brahmins, Egyptian travellers, men above want, and for whom Bettiah would otherwise have no attraction, some bringing us letters of introduction from highly-placed officials, others who have received a letter to one native gentleman and by him introduced to us and to others.

7. The knowledge of India, its princes and people possessed by some of these men would shame our best Encyclopedias. A Muhammadan gentleman called on me only a few months ago; he stated he had not been to Bettiah for several years previously, yet he could enquire after the dead and living as if he were an old inhabitant.

8. Although I am at this late date unable to realize the whole of their plot or scheme, I am convinced their coming and going boded as no good.

9. Had they confined their visits to the time of the late Maharajah's residence at Bettiah, I might have given them credit for visiting us on begging expeditions, but this has not been the case. Whether the Maharajah was living at Segowlee or Calcutta they visited Bettiah.

10. One gentleman from Southern India has visited us several times during the last few years—how often I cannot tell. That gentleman came to us in the first instance with letters of introduction from Nipal. The first time he came to us his ostensible motive for visiting us was to raise funds for a charitable institution, I think, in the Carnatic—the last time for pleasure! or as he put it to me to look up his old friends. I saw that gentleman sitting in the train in one guise at Bettiah. I saw him leave the train at Segowlee in another; he again visited me at Bettiah from seeing the Maharaja at Segowlee in a third—for what purpose?

11. Some few years ago, I think in 1889, I had a visit from the Prince of Sherpur; he produced letters addressed to him by many highly-placed officials to vouch for his respectability. He was an unmitigated scamp, but with a grievance. He did not hesitate to tell me that his father was living in Bulgaria in the pay of Russia, and that our Government had intercepted his treasonable correspondence with his father, and with the Tibetans when we took Sikkim.

12. A short time ago I was visited by a Muhammadan gentleman who informed me that he had travelled all over Egypt for pleasure, that he was born in Asiatic Turkey, but only knew one sentence in Russian; he also had come to India and to Bettiah for pleasure, but did not state in what his pleasure consisted!

13. If our Government would but watch it, they have the best political barometer in the world in the native money market, and that barometer is now pointing to serious trouble to our Government. Every banker is calling in his dues, and will not part with money on any terms. Distrust is rampant in every bazar.

14. Bankers of position are withdrawing from their pledged promises wherever feasible. Put what I have here said to a very simple test. Call upon your district registrars to report the number of loans (other than renewals) registered within the last month or two of this year as against the same months of any two previous years or more.

15. That the money-market is the best barometer possible was brought home to me during the Afghan war. During the time Sir Frederick Roberts was besieged in by the Ghazees at Sherpur, the market took alarm, and most of our creditors came to us at once from Benares to recover their money. A telegram from Messrs. Gillanders, Arbuthnot & Co., informing me of Sir Frederick Roberts' victory, dispersed them at once.

16. It is the constant going and coming of these gentlemen and the falling of the money-market barometer which have forced the conviction upon me that mischief has been brewing for some time past.

17. It is not often that I leave Bettiah and when I do, it is only to visit some portion of my own districts—Saran, Benares or Muzaffarpur—but wherever I go I mix freely with natives of all station in life.

18. That my province is ripe for rebellion, or even ready to oppose the declared wishes of my Government, I do not believe, but there is no hiding the fact that there is an ill-defined feeling of insecurity abroad, a general distrust and suspicion of our Government and its motives: the minds of the people from the highest to the lowest are in fit state to be worked upon by the ill-disposed, and believe me they are now being worked upon to some purpose. In Bihar and in the North-Western Provinces there is a general belief abroad that all our Government do is governed by purely selfish motives. Our irresponsible writing, our habit of threatening when we do not immediately get our own way with them, added to our general levelling propensities are destroying the loyalty of Bihar, the most loyal people in India; we are losing all touch with them.

19. That the bulk of the population is as yet ready to rebel, or even disloyal, I do not believe. A rebellion to be successful against a strong power like ours would require to be very general, to be backed by the majority of the nation and to raise the nation; they require a war cry and leaders.

20. However irritated people may be, after 30 odd years of peaceful Government their minds will require educating before they take the final plunge, and that is what is now being done for them.

21. Unless the Government is prepared to throw in its lot with the Muhammadans, a religious war cry, such as they are now raising, will have the advantage to them of destroying all touch with the people, will band them together as nothing else will, constant disturbances will destroy the aloof state of their minds, constant fighting will supply them with their natural leaders.

22. The great bulk of the Hindu people are moved in this matter by their religious belief; many Hindus and Muhammadans by restlessness and love of lawlessness, but the few, the real masters of the movement, are solely influenced by a deep-rooted hatred of our rule and a determination to get rid of it by any means, at any cost.

23. I fancy if you have had the patience to read as far as this, you think it is about time I replied to some of the Government questions and dropped my views on the general subject: my only excuse for trying your patience as long as I have done is that unless you know the ideas that are governing and influencing me, you cannot gauge the information I may at any time give you at its proper value.

24. I believe that all religious thought in this country is more or less influenced from certain centres, and that the area over which a centre's influence is distributed is often dependent on or is governed by the extent of the intimacy between the peoples.

25. Taking Gaya and Benares as the two most influential centres of religious thought in Bihar, and all families of position in my district having more intimate relationship with Benares than with Gaya, it stands to reason that we will be more affected by what takes place in Benares and the North-West generally than we will be by what is going on to the South.

26. When the idea was started at Benares some few years ago to send Raja Siva Prasad to England and of otherwise influencing the Government to put a stop to cow-killing in this country, the whole subject created great interest in those parts.

27. When Sriyan Swami, otherwise known as Gow Swang, the self-constituted, unpaid Secretary to the Allahabad Committee, appeared at Bettiah in 1898 to organize Provincial Committees, the people did not require much to persuade them to join; he found the way had been smoothed for him.

28. The first Committee consisted of Brij Buns Lall Miar and others as members. With the assistance of this Committee he raised subscriptions.

29. When the Maharaja left for Calcutta, the abovenamed official members resigned as they had to accompany him, and were replaced by Munshi Mahabir Prasad, my shershtadar, President, Punjli Saroj Narain, my clerk, now my telsidhar, as Secretary, Hajari Mull, a banker, cashier.

30. The Maharaja Bahadur was induced to subscribe Rs. 2,000 towards the general fund at Allahabad.

31. I was away at Eng'lanl at the time, but on my return I was so suspicious of the whole movement that I wrote to Raja Siva Prasad and also to a man who is now dead to enquire regarding it particularly. I was warned to keep aloof from it and to keep the Maharaja al w of from it also.

32. The information I received I forwarded to the Maharaja, who also informed me that he had heard the man Sriyan Swami belonged to the Congress party.

33. The circular of the Central Committee declares the objects of the Association; their rules and bye-laws state how it is to be organized. As you probably had a copy of the rules and bye-laws by you to refer to, I will only refer to them inasmuch as to point out—

1st.—That they are signed Sriyan Swami only. Sriyan I take to be a title or address of respect such as Mr. or Esquire or Baba. Sri Swami is the caste of South India.

2nd.—The circular is issued under the authority of the Central Committee, Allahabad; the bye-laws are alleged to have been framed by them, but no names are given; there is nothing to show who the Committee consists of; in fact it seems to me all parties are most careful to conceal their identity.

3rd.—The bye-laws inform us how the Association is to be organized, but carefully abstains from telling us how the different Committees are to proceed or what to do when organized.

4th.—The bye-laws tell us that all funds collected are at the absolute disposal of the Central Committee, and that "Provincial Committees shall not be competent to act independently of the Central Committee."

34. Whether Sriyan Swami has visited Bettiah or not since I am unable to find out. I am told he was in Saran some time ago, but he has a few active agents about. My men deny all knowledge of who they are in this district, but tell me they know of two in Saran—one Bhagwati Churn of Dholub, and one known as Hanus Narup of Dhollessura (an assumed name). The last two are stated to be most active from Musalsarpur to Segarloo. Perhaps some one in one of our neighbouring districts will provide you with names of his Champaran disciples.

35. Regular Committees are only formed in towns (I believe), where subscriptions are raised and funds formed, but committees are sent from village to village to induce the people to join the movement, to preach to them, to inform them of any disturbances, and to induce them to interest themselves generally in the movement.

36. The men mainly engaged in spreading the Gourakshini tenets are all belonging to the mendicant fraternities. These go about exhorting the people to join all over the country. Dukhini Brahmins who go from village to village preaching with or without the use of barks—Brahmins from the North-West. These latter sing the praises of the leaders of the disturbances in the North-Western Provinces and call down curses on all who are alleged to have befriended the Muhammadans.

37. If our Local Committee has supplied the Central Committee with funds, I have not heard of it. The Central Committee appears to me to have hitherto been satisfied with receiving the larger donations such as the Rs. 2,000 my Maharaja gave and have left the control of the local funds to the Local Committee.

38. Preachers requiring funds to take them from place to place or over-zealous men in trouble apply to the local fund for assistance with assurance.

39. This new "tonet" has taken great hold of the Kaith class; they have joined to a man.

40. It was at one time proposed that every Hindu should set aside a percentage of his daily food for the benefit of the general fund, but this has not worked as it was hoped it would.

41. I think the village population sympathize in the movement, but all have not pledged themselves to it as yet; but should any one find himself in trouble over it, all would give something towards defraying his expenses.

42. The Government wish to know the names of the emissaries and the persons who harbour them. This it will be impossible to inform you of. They mostly come to us under assumed names, or the people will not enquire their names, or will not give them up if they know them. As to who will harbour them? Every Hindu will. The Powari Jee of Bykuntpore is alleged to be the prime mover of the movement in those parts. All Bettiah would deem it an honour to feed him at any time, now doubly so—him and his followers all.

43. Pictures and pamphlets are being distributed and much is being done by them to upset the public mind, but do not think so much harm is being done by them as is being done in other ways.

44. The passions of the people are being played upon in many ways. Whenever a disturbance takes place, the news of it is distributed quickly to all parts of the country. Often the people have a shroud guess of a disturbance about to take place, and although they do not know the exact spot it will come off, make a fair guess at it.

45. For days before this Basuntapore disturbance took place, we heard constant rumours of disturbances having taken place, first in one place, then in another, all in the direction of the actual spot that it eventually came off in. Before the Burrerah case came off the Superintendent of Police told me that he had heard one was likely to come off near there; one was expected to come off at Motihari last Friday, but was nipp'd in the bul by

Munshyapur. | Darbhanga. the authorities. The people now persistently talk of one coming off near Segunpur, so I would not be surprised if we have one there soon.

46. I am told, but I do not know with what truth, that all these disturbances are fomented by large bodies of the mendicant classes—Nagas and Poriahs. I am told that at Motihari Nagas appeared. This would go to show (if true) that they are all planned before hand. Wherever they go they plan mischief.

47. All* who take part in them, particularly any prominent men, are belaboured over Jugloo Babadur. Byjoo Nath. the country. All who assist to keep the peace or befriend the Imrith Nath Tewari. Peeri Singh. Muhammadans are held up to opprobrium. People are Ramswarup Singh. Tupoor Durbey. enjoined by word of mouth and by letter not to give them "pernam," not to join in any marriage ceremonies; in fact to ostracise them. People are enjoined not to look at a *tazak*: if they do, they will be called upon to do heavy penances. Letters are sent about to say that butchers are about the country and cows are weeping. The woes of the cows are bewailed all over the country.

48. Their first attempts were confined to stopping the killing of cows on the Muhammadan Eed; their present attempt is a more ambitious one, viz., to stop the supply of beef for our troops.

49. The alarm and anger of the people are being excited by reports of Hindus desecrating Muhammadan mosques, and of Muhammadans intending to throw stones into Hindu temples. They are being encouraged by being told that the Hindu police are with them. The Muhammadans are being alarmed by being told the Sirkar is too weak to protect them, and lately by reports of pressure being brought to bear on the Nepal Government to intercede for or assist the Hindus. They even go so far as to say that large numbers of mendicant classes are visiting Nepal with the direct object of doing so.

50. Among the Muhammadans it is as yet different; there are numbers among them who would welcome a general disturbance as there are among all people; in fact some returning from Motihari last Friday were heard regretting that some one had not thrown a clod! but wherever they are in the minority as they are here, they have confined their efforts to forming vigilance committees and keeping themselves informed of what is going on, and if possible in touch with Europeans.

51. The Government wish to know whether by appealing to the leading Muhammadans and Hindus they cannot promote mutual forbearance. If

Regarding measures to be taken by their attempts were confined to the killing of kine for the use Government. of the Muhammadan community alone, some good might be done in this way, but what possible good can come of appealing to the leaders of the different village or town communities when their attacks are directed against the men who are rightly or wrongly alleged to be purchasing cattle for the use of our troops at different stations such as Dinapur, &c.?

52. The publication of His Honour's speech in the vernacular has done good and immediate good; it has given Muhammadans fresh confidence in the power of the Government to protect them, and given the Hindus a warning. Do not spoil the effect of it by any such weakness.

53. Force every butcher to take out a license to kill, and insist on his stating where he will kill, and allow no killing elsewhere. I would even go a step further, and allow no purchasing of cattle for slaughter, excepting under license; although I am not a Hindu I would

not sell a calf or a bullock to a butcher knowing that he was such. Why should a Hindu have not the same privilege of refusing to do so?

54. Do not grant such licenses for the occasion, but only once every year.

55. Give them all the protection you can in their trade, of their place of business and along the road.

56. Hunt down the principle conspirators, beginning with the Central Committee downwards.

57. When you have occasion to order your police to fire use ball and not blank cartridge, fire low and hang the first policeman who fires in the air.

58. And last and least insist on all members of large mendicant communities remaining at their maths or bustos, and do not permit them to go about the country in large numbers together.

P.S.—We English are a lucky race; thank God they have rushed it as they have.

B.

Dated Gaya, the 8th October 1893.

From—D. J. MACPHERSON, Esq., Magistrate of Gaya,
To—The Commissioner of the Patna Division, Bankipore.

With reference to the Bengal Government's confidential circular No. 67J.D., dated the 8th ultimo, forwarded to me with your demi-official letter of the 12th idem, I have the honour to enclose a copy of a report received from the District Superintendent of Police on the history of the movement against kine-killing and the formation of Gaurakshini Sabhas in the district of Gaya, and to supplement it by the following report, which is based upon what is within my own knowledge and on information which has just been placed at my disposal by Deputy Magistrate, Babu Ram Anugrah Narayan Singh, who has been doing good service of late in inducing his co-religionists to exercise moderation in the prosecution of the legitimate objects of the movement.

2. The movement was started in this district with the formation of a *Gaurakshini Sabha*

*History of the movement in Gaya and at Gaya in 1887 by Babu Bhikhari Shukar Bhattacharyya, a domiciled Bengali zamindar living in the town; but it attracted very little attention for a considerable time. Its objects appear to have been then perfectly legitimate and indeed humane and laudable. The movement received a great impetus from a visit paid to the district by Swami Nambi in the beginning of 1889. This agitator delivered a number of lectures inculcating reverence for the cow, not only on religious, but on even the grounds; and at that time there does not appear to have been much to find fault with in the tone of his addresses. Indeed, a Muhammadan of some standing, Maulvi Katarub Khan Ahmed, since dead, gave his adherence to the movement about this time. The result was the foundation, on the 15th October 1889, of a large *Gauashala* or asylum for cattle under the management of the Gaya Gaurakshini Sabha on the other side of the river from Gaya, on a site presented by the Late Raja Ram Bahadur Singh of Tikari. Agents were then appointed to go about the district inculcating the necessity of taking care of cows and the*

Collection of funds *impropriety of selling them to butchers, and collecting contributions in support of the asylum at Gaya. Every Hindu household was directed to set apart for the purpose at each meal one shatti of food per head (equivalent in weight or value to one paisa), and partaking of food without doing so was declared to be an equal to that of eating beef. Traders and shopkeepers were required to realize one paisa in the rupee on all sales and on payments made to employers. On occasion of family rejoicing or when a case is won in court, persons who take much interest in the movement have been setting apart two or three rupees for the Gaurakshini funds. Some money-lenders contribute a certain percentage on the interest they receive. Small collection boxes were placed at shops and in other places to which the public resort. The principal zamindars are believed to have contributed comparatively little. The collections were made over to the itinerant Gaurakshini agents, and these in turn made them over to the accountant and curator of the asylum at Gaya, but in 1890 the funds dwindled, and it was found that they were being embezzled. The Gaya Gaurakshini Sabha was therupon re-organized under the supervision of Babu Baldeo Lal, a pleader, who was appointed Vice-President. His predecessors in that office—Babus Indra Narayan Chakraborty, Junior Government Pleader, Raj Kishore Narayan Singh, Deputy Collector, and Brij Mohan Parshad, Munsif—appear to have taken little active interest in looking after the affairs of the society. Since Babu Baldeo Lal's appointment regular accounts have been kept, the monthly income and expenditure in 1891 and 1892 being about Rs. 300, or about treble what it was before that, and during the current year it has risen to about Rs. 370. The income has been expended in supporting*

Expenditure of funds *a large number of cattle at the asylum, keeping up an establishment for looking after them and for collecting contributions in the musafai and carrying out the annual *Gopottami* celebrations. The Sabha does not appear to have spent its funds in the conduct of cases in Court in 1891 or in the current year; for these funds were raised independently. The accountant of the society and curator of the asylum is one Mahabali Bajpai, an up-country Brahman.*

3. As already stated, the movement received a special impetus from the preaching of *Development of the agitation.* *Swami Nambi* in the beginning of 1889. During the Bakrid of that year an isolated attempt was made by the Brahmins of Kabar in Tikari thana to prevent the sacrifice of kine by their Muhammadan

neighbours, but it speedily subsided with the appointment of the leading Hindus as special constables ; and the occurrence has not been connected with any special activity on the part of anti-kine-killing agitators. In 1891 the question came into great prominence in consequence of a serious riot which occurred in the town of Gaya on the occasion of the Bakr Id. The District Superintendent describes this as due to objections raised by one Maina Pandit to the intended sacrifice of a cow in the house of a Muhammadan neighbour of his ; but the proximate cause of the riot was a deliberate and ostentatious parading by some exasperated Muhammadans through a strictly Hindu quarter of a cow destined for sacrifice after a Muhammadan Deputy Magistrate had induced the Pandit's neighbour to agree to substitute goats for a cow. I mention this point because it marks a result which is always to be feared when an agitation springs up that seeks to interfere with the customary privileges of a powerful section of the community. A disposition to retaliate is engendered which is not only fraught with danger to the public peace, but tends, if unchecked, to intensify the very evils the movement was started to repress. The consequence in this case was much tension of feeling between the two communities, which was not allayed until the leaders on both sides came to an agreement under which the cow that had been paraded was purchased for a very large sum of money and sent to the Gaushala at Gaya, where it still is. Although an attempt to gain notoriety and consideration had probably more to do with Maina Pandit's objections on this occasion than any action of the Gaurakshini Sabha, there can be no doubt that in spite of an outward reconciliation among the leading citizens, the occurrence of 1891 gave a considerable impetus to the anti-kine-killing agitation, and at the same time engendered a disposition to resent its interference among the lower orders of Muhammadans, who eat beef instead of goat's flesh on the ground of economy. This, coupled with the pressure of the high price of food upon the lower orders in 1892, caused considerable apprehension in the minds of the peaceable portion of the community that disturbances would break out at the Bakr Id of that year : but special precautions were taken by bringing in the Bhagalpur Military Police and warning the people that the slightest attempt at disturbance would be followed by the quartering of an expensive body of additional police upon the city. Everything in consequence passed off peacefully, but there were two or three cases of interference in the various parts of the district, which, however, led to no disturbances of a serious character. To all appearances, the agitation calmed down after that ; but there was a sudden rerudescence of it in an overt form in the end of March of this year which was only put a stop to by the quartering of additional police in almost all the centres where disturbances occurred. This is to be attributed principally to the inflammatory language used by the petty agents of the various Gaurakshini Sabhas who were sent to the various cattle fairs held at the season to collect subscriptions and induce the people not to sell cows to Muhammadans. Minor Sabhas had been started at several places in the interior, principally in the western half of the district, before that, and the results that ensued are probably in no small measure due to the ignorance and bigotry of the people among whom they were established. I have been informed that the establishment of these Sabhas in the western part of the district is to a great extent the outcome of the preaching of a Pandit of the Ranchi zillah school all about Aurangabad about a couple of years ago. They were quite independent of the Gaya Sabha.

4. Since it was perceived that the agitation was assuming a dangerous form and that the lawless spirit in the management of the various Gaurakshini Sabhas were likely to be held responsible for the excesses it was leading to, all the office-bearers of the Gaya Sabha have resigned, and its *gaushala* is looked after by the accountant and curator, Mahabali Hajipai, and the baniyas who subscribe largely to the fund ; no fresh executive has been elected as yet, and, as will be seen from the District Superintendent's report, the Sabha is very inactive at present, and about a month ago it refused to admit a cow and a bullock that had been taken from a butcher. The Sabhas in the interior likewise used to have executive office-bearers, but these also withdrew some time ago, and the Sabhas are not receiving much support now. For the present there is little or no agitation going on in the district of Gaya ; but it is suspected that there are still influences at work elsewhere which may re-act on this district yet. There can be no doubt, however, that the movement in its aggressive aspects is discredited by the better classes in this district at present, and certainly no efforts have been spared to convince the Hindus of the folly and danger of prosecuting any active propaganda and the Muhammadans of the punishment that awaits any one who wantonly disregards the religious feelings of others in this matter.

5. No attempt at any concerted counteragitation among the Muhammadans has been noticed in this district, but any extensive and serious interference with them would very likely lead to something of the kind among the lower orders, who would undoubtedly suffer considerably if their supply of beef were cut off, and I do not think that if that contingency were to arise Mullahs would be wanting who would encourage them.

6. The District Superintendent has furnished information as to the number and constitution of the Gaurakshini societies, but the principal persons mentioned by him have severed their connection with them, though of course still sympathizing with the movement in its more legitimate aspects.

7. As regards preachers and emissaries, the District Superintendent has mentioned the visits of Sri Swami early in 1889, of Hans Narop, Swami in 1891, and of Sri Jagat Narayan in 1892. Chopalannand Swami also visited Gaya in disguise shortly before the Bakr Id this year ; but as soon as his

identity was discovered the Gaurakshini Sabha, at whose *Gauhala* he put up, turned him out of the district after he had been only a week in it and without delivering any lectures. Sriyan Swami is considered by all to be the fountain head of the agitation generally, and his speeches are said to have an inflammatory tendency. Govardhan Swami is also regarded as a dangerous character. Pandit Jagat Narayan (editor of the Cow-protection paper published at Benares) and Hans Sarup Swami (formerly a Kayasth of the name of Bindhyachal Parshad of Chandwara in Muzaffarpur), though enthusiastic preachers, are not such fire-brands as these. The principal local preachers are Pandit Ajodhya Misra, of Jamhoor in Aurangabad, and two Ahirs, Dahu Bhagat and Gopi Bhagat, who live near the Barakar hills (14 miles north of Gaya) and Barachatti (25 miles south-east of Gaya) respectively. I am not aware of any person in particular who ever harbours these men. It is at cattle fairs that the two Ahirs have been most mischievous. I am led to understand that they are in league with the Ahirs of Piru thana (Lathair village) and Dhanganthan in the Shahabad district. They have not been very active of late. I have heard a good deal about the injury which has been done to the movement by the way the Goalas have taken it up from mercenary motives. It is stated that they got rid of old and useless cows of their own by bringing them to the asylums on the allegation that they have paid dearly to purchase them from butchers; and they saw that the asylums would likewise relieve them of the expense of maintaining their old and useless cows.

8. The pamphlets that have been circulated in the district have come from Benares *Pamphlets, &c.* and Nagpur, at both of which places a Cow-protection paper is published. There has, I believe, been nothing very objectionable or inflammatory in them; but they have had some effect on the ignorant classes: a pictorial representation of a cow with Hindu deities all over its body was found in the district before last Bakr Id; but it is not known where it emanated from.

9. With regard to the formation of mixed panchayets in villages where there is tension of feeling between the two communities, I agree in the *Method of allaying local trouble of opinion expressed by Mr. Harris* that little practical good would result from these. If any dispute arose as to whether cattle should be slaughtered in a particular place or by a certain individual, and the authorities were appealed to, it might be advisable for the Magistrate to get a few of the leading members of each community together to settle what should be done; but a standing mixed committee might, I fear, only lead to factious interference with the general affairs of the community, and perhaps constitute a standing invitation to fomenters of disputes. I do not think it would have sufficient cohesion to last long enough to do real good, and its breaking up might be attended by squabbles in all sorts of things that might in the long run prove prejudicial to the peace of the village. The leading members of the Muhammadan community may be usefully enlisted as they were in the town of Gaya at the last two Bakr Ids in endeavouring to promote moderation among their co-religionists in respect of the matter detailed in paragraph 6 of the Government letter, but I do not believe in a mixed committee of Hindus and Muhammadans for the purpose. After all the Muhammadans are in the minority in those parts of the country where the anti-kine-killing agitation has shown much strength, and they would rather conform with the principles indicated than act in an ostentatious manner if left to themselves. Even the practice of disguising themselves as Hindus, which is said to have been resorted to by butchers since the agitation has become pronounced, though reprehensible in itself, is in a sense a confession of their helplessness and inability to run counter to Hindu prejudices. It is only when their resentment is aroused by undue interference with practices of long standing that they evince an uncompromising disposition, and it would not then be easy to get their local leaders to exercise an effectual restraint upon them. In such circumstances there are generally faults on both sides, and the best means of making them feel that they should exercise mutual forbearance is to quarter additional police upon them, if, as will usually be the case, both the sides are not likely to be judicially punished. If it is felt that, in the absence of extenuating circumstances, this will be the inevitable consequence of all uncompromising action resulting in an inflamed and excited state of feeling in any quarter, and that the authorities will not favour one side more than the other, in the matter, the agitation will, I think, soon lose all its dangerous features; but this result can be expected only if a fixed policy of the kind is laid down and unhesitatingly adopted in all flagrant cases. The main cause of the preservation of the peace in this last Bakr Id was the feeling that wherever there had been any highhanded and uncalled-for interference by considerable bodies of excited people, additional police had been quartered in the villages from which they principally came and the care that had been taken to convince the people that, while such interference would not be tolerated for a moment, any person who might attempt to sacrifice kine in places open to the public view or in a manner calculated to attract attention would be punished severely on the ground that in the present state of feeling on the subject, it would be treated as a deliberate or wanton attempt to wound the religious susceptibilities of others. I do not know that any measures of a special character are practicable for arranging, with reference to the circumstances of each locality, the matters referred to in paragraph 5 of the Government letter: we must, I think, trust to the good sense and influence of the more enlightened portion of the community. I think the feeling is spreading among the Hindus here that the less aggressive their attitude towards kine-killing, the more likely are they to promote the legitimate object of the movement. Much harm is believed to be done by mischievously inclined Muhammadans giving out that the officers of Government are likely to be partial to them, and by ignorant Hindus being

too ready to accept this on the ground that the British are a beef-eating nation. The best way to disabuse the people of this impression is to make Muhammadans equally with Hindus contribute to the support of additional police quartered in their villages on account of local tension of feeling; and to interfere as little as possible with Gaurakshini Sabhas that can show that they confine themselves strictly to the promotion of their legitimate objects, and do not send out underlings to collect subscriptions, as these are given to aliving aggressive measures. Those who look after the interests of these Sabhas should, however, be made to understand that if they give an asylum to cattle saved from slaughter they will be held responsible for any tension of feeling arising in consequence. If any person purchases an animal to save it from slaughter, he should be made to look after it himself, and not send it to an asylum; all action in this respect should be the action of individuals, not of societies. Any interference with Sabhas otherwise might only have the disastrous effect of giving colour to the unfounded impression that Government is more likely to support the Muhammadans than the Hindus in this matter. We should also discountenance the practice which is said to have grown up within the last couple of years, though no specific instances of it have been brought to notice, of Muhammadan butchers disguising themselves as Hindus in order to purchase cattle. Muhammadans might be warned that this will be treated as provocation should any disturbances arise when they are detected in such acts.

10. No measures of a special kind have been taken to meet any grave emergency in this district, as all serious tension of feeling between Hindus and Muhammadans has quietened down for the present. The district reserve force should, however, as recommended by Mr. Harris, be strengthened so as to enable us to have always in the lines some trained men with firearms; and the military police should be stationed nearer the centre of the tract where agitation has been most pronounced than Bhagalpur is. The Commissioner should also be authorized on the application of the Magistrate to send down at once by special train a company of British troops from Dinapore in the event of a disturbance occurring in or close to the town of Gaya, which, it must be remembered, has a population of over 80,000, including a large body of bigoted ruffians of the lower classes both among the Hindus and the Muhammadans.

11. I think the existing law is sufficient to enable the executive authorities to control any agitation or local disturbance due to the movement in its present stage. The measures authorised in sections 15 and 17, Act V of 1861, should be freely resorted to wherever there is tension of feeling between the two communities. The great thing that will enable the executive authorities to control the agitation is that they should be able to make the people feel that they have the full support of Government in all action they may take within the recognised lines, and that these acts are not liable to sudden interference in detail from higher authority in the presence of an emergency on information which, under the circumstances of the case, must necessarily be incomplete and may have emanated from an untrustworthy source.

No. 1812, dated Gaya, the 27th September 1893.

From—H. N. HARRIS, Esq., District Superintendent of Police, Gaya,
To—The Magistrate of Gaya.

With reference to the accompanying confidential circular from Government, No. 67J.D., dated Darjeeling, the 8th September, forwarded with your endorsement of the 14th instant, on the subject of anti-kine-killing agitation, I beg to submit the following note on the subject:—

1. *History of the movement.*—When I joined the district on the 1st December 1888, there was very little activity about the Gaurakshini Sabha, and one used to hear very little about it. There are no allusions to any anti-kine-killing agitation in the first volume of the Confidential Weekly Abstract issued from the Inspector-General's Office (as far as this district is concerned.) The Special Branch of the Inspector-General's Office was only started from April 1888, but from scattered allusions to the anti-kine-killing movement, it is quite evident that the agitation must have been going on for some time before the opening of the Inspector-General's Special Branch in the Lower Provinces.

During 1889 there was only one slight disturbance in this district on account of kine-killing. It occurred in July during the Bakr Id of that year at the village of Katar in Titari Thana. Certain Brahmin residents of the village wanted to try and prevent the Muhammadans from sacrificing cattle during the Id. The leading members of the Hindus were under special police officers, and the agitation calmed down at once. There was no reason to suspect that this case was the outcome of any anti-kine-killing agitation. It was purely a sporadic case.

During 1890 there were no disturbances of any kind regarding kine-killing. In 1891 there was no reason to apprehend any disturbance, but all of a sudden there was a row got up by some of the Hindus in Gaya (Sahibganj) chiefly through the activity of a Brahmin named Mains Pandit during the Bakr Id on account of a Muhammadan having brought a cow from Sasaram to sacrifice during the Bakr Id. A regular riot ensued in consequence which might have been a very serious affair had not the police stepped in and prevented the continuance of the row. This case which occurred on the 19th July 1891 was quite an unpremeditated riot. It was not known beforehand to any one in Gaya that the cow was going to be brought for sacrifice from Sasaram. The quarter in which Mains Pandit lives, viz., Meerapur, is chiefly inhabited by Muhammadans, and the pandit had lived quietly all

these years without ever quarrelling openly with his Muhammadan neighbours. Although very careful enquiries were made at the time, the cause of his suddenly awakening to the fact that cattle-slaughter by Muhammadans was a thing that should be prevented was never discovered. But, as far as I was able to find out the truth, I do not think that Maina Pandit was urged to the course he took in the matter originally at the instigation of the Gaya Gaurakshini Sabha. He may have been instigated by others, but the real truth has never been discovered as to how it was that this man came to be the prime mover of the disturbance in 1891. There were no signs of any row anywhere, and I was away at Aurangabad at the time. There had been no case of cattle-snatching reported, and as far as I recollect there had been no active propaganda of the anti-kine-killing doctrines during the year. There were no other riots or disturbances during 1891 on account of this agitation. I was on leave from the 1st September to the 8th December 1891. On my return I found that the excitement caused by the disturbances had quieted down.

During 1893, although we anticipated a recrudescence of the previous year's disturbances, there were only one or two minor cases of alleged cattle-snatching reported in the Jahanabad and Aurangabad sub-divisions. There was not the slightest attempt to try to create any disturbances in the town here or in any other part of the district.

During the current year we have had several more or less serious cases of snatching cattle out of the possession of Muhammadans by Hindus. In some cases the cattle were taken away without force or violence by the mobs of excited Hindus (armed with lathies), and in some cases actual violence was committed on the persons of the owners of the cattle. The number of all such cases this year to date is about 13 or 14 (over the whole district). Numerically there were more cases; for instance in the Bishna mela there were seven separate cases; but what is meant is, that three cattle-snatching cases occurred in 13 or 14 different places. They commenced on the 25th March with the Laram Chatti case near Deo in Aurangabad thana in which head-constable Muhammed Sablik was badly hurt by the rescuers and was in hospital for 20 days. I am unable to furnish any trustworthy information as to how this movement which was originally started in Gaya spread to the Aurangabad sub-districts. It has not extended to Narsala at all, and there is very little of it in the Jahanabad and Salar subdivisions.

2. Number and constitution of Sabhas.—There are altogether eight so-called Gaurakshini Sabhas in the district.

The Gaya Gaurakshini Sabha was established on the 15th October 1897. The leading spirit in the establishment of the Sabha was one Babu Bhikari Shankar Bhattacharji, a zamindar and resident of the Gaya old town. His elder brother Babu Durga Shankar is Chairman of the Salar Local Board and head of the family. On its establishment the Sabha was joined and supported by the principal Hindus of Gaya (Salibganj) and the old town, amongst whom may be mentioned the following persons:—

1. Rai Ram Narain Singh, Zamindar, President.
2. Babu Indra Narain Chakravarti, Junior Government Pleader, Vice-President.
3. " Bhikari Shankar Bhattacharji, Secretary.

Besides these persons the following were styled patrons of the Society, viz.—

1. Hem Narain Gir (late) Mahant of Both Gaya.
2. Babu Chhoto Lal Siwar, Gayawali.
3. " Balgobind Son ditto.
4. " Jau Rai, Merchant.

The Committee composed of the following persons:—

1. Balgobind Lal, Zamindar.
2. Sabib Ram Bania, Peasler.
3. Kedar Nath, ditto.
4. Sham Lal Bithal, Gayawali.
5. Dha-jan Lal Marwari, Merchant.
6. Pandit Baghwanri Prasad, Tribali, Editor, Subhankar Press.
7. Pandit Haldoo Misra, Teacher, Government school.
8. Adlyanand Upadhyaya.
9. Babu Jowahir Lal, Bania.
10. " Aghor Nath Pal, of the Firm of Messrs. Mitter, Pal and Company.
11. " Madho Lal Ahir, Gayawali.
12. " Jai Singh, Druker.

The seven subsidiary Sabhas in the districts are noted below:—

		Members.
1.	Sakarbigha in the jurisdiction of B. Laganj outpost, thana T. Kari, with	8
2.	Gopalpur in thana Shergatty	4
3.	Raniganj in outpost Imunganj, thana Shergatty	3
4.	Aurangabad town, supported principally by the pleaders and mukhtires of the sub-division and the Maharaja of Doo	8
5.	Jamhori in Aurangabad	8
6.	Obra in ditto	4
7.	War in ditto	4

3. Information regarding activity of these Sabhas.—At present the Sabhas are very inactive, and, far from adopting any aggressive attitude, the Sabhas are practically moribund. Cattle are not taken "without any question" as they used to be before at the Gau-halas, and the leading Hindus of the Gaya town publicly disavow any connection with the Sabha.

4. Presence or advent of emissaries or preachers countenanced by them.—The names of certain preachers of course can be ascertained, but they are not exclusively employed as preachers of anti-kine-killing doctrines, but rather as collectors of subscriptions from the pious and faithful which are dropped into the little tin-boxes hung up in shops all over the town and country bazar. Two pandits of Benares, viz., Hans Sarap Swami and Sriman Jagat Narain, visited the Gaya Gaurakhshini Sabha during the year 1891-92 respectively, and delivered lectures. Sriman Swami was also here in the beginning of 1893. His name appears at the top of those who presented an address to the Maharaja of Jaipur on behalf of the Gaya Gaurakhshini Sabha in January or February 1893. There have been other preachers and lecturers also on the subject of anti-kine-killing off and on during the past five years.

5. Distribution of pictures and pamphlets.—A few pictures and pamphlets are said to have been brought from Benares and distributed by the Sabhas once only, but I recollect seeing at various times leaflets and pamphlets in Hindi and English which were being given away at fairs chiefly.

6. Collection and distribution of funds.—As regards the collection of funds and their distribution, it is very difficult to ascertain the exact amount, as no regular servants are actually kept up and the collection is not restricted to cash realization only, but to all sorts of food-grains and other commodities put aside voluntarily in small quantities at almost all the houses, shops, and markets, &c. (in lieu of cash subscriptions in aid of the Gauhalas), and they are removed periodically by the servants of the Sabhas.

7. Names of emissaries and of persons who harbour them.—I have no information as to the names of the emissaries who visited the Sabhas. The preachers and lecturers (named under heading 4) used to remain at the Gaya Gaurakhshini Sabha during their stay here.

8. Appreciation of the strength and progress of the movement.—The aims and objects of the Gaya Gaurakhshini Sabha are set forth in paragraphs 6, 7 and 8 of the address to the Maharaja of Jaipur, and paragraphs 4, 5, and 6 of the address to the Maharaja of Mysore which are in this file, when they came here on business. The movement has had the support of Hindus of all classes from the beginning, but I believe as a phase of religious excitement it will die out here unless some unforeseen blunder in dealing with any serious disturbances by the local authorities should cause it to flare up again.

9. Any agitation fomented or any organization established among Muhammadans in connection with anti-kine-killing movement.—There is no agitation on the part of any Muhammadans as far as I have heard in connection with the anti-kine-killing propaganda. The Muhammadans as a class are not of a pugnacious nature down here, and I believe many of them would have no objection to join in a general agreement not to slaughter cattle at all.

With regard to the matters mentioned in paragraph 5 of the Government circular, I do not believe in the mingling of Hindus and Muhammadans on amicable panchayats for the settlement of disputes. If Government ordered the formation of such panchayats as quasi Courts of Arbitration for various tracts, I dare say the Committees could get together with the aid of the police, but not much practical good would result from the appointment of such Committees. These differences must right themselves gradually as the people begin to understand that we really mean to stand neutral and punish impartially Hindus and Muhammadans who disturb the public peace. I do not believe that as far as this district is concerned that any special measures are required at present to meet any sudden emergency except to have the Special Reserve which is now quartered at Bhagalpur brought up to Bankipore, so that we can always avail ourselves of their services, and the forces of this District Force should be strengthened so as to allow of our always having some trained men in the Lure at all times ready to send out anywhere there is a threatened breach of the peace on account of cow-killing.

To—His HIGHNESS MAHARAJA RAJAI MADHAVA SINGH, SAHIB DAHADUR, O. C. S. L.
Maharaja of Jeypore, Camp Gaya.

MAY IT PLEASE YOUR HIGHNESS:—

We, the undersigned, Raisas and gentry of the town and the members of the local Gaurakhshini Sabha, hail your Highness with a hearty and cheerful welcome to this holy and historically famous city.

2. We congratulate your Highness upon boldly vindicating the Dharma of the old time-honoured Aryan institution, as handed down by the venerable Brahmins and Mooris of old, despite the attacks and ever-advancing tide of materialism under cloak and cover of the modern civilization, and demonstrating thereby that in the midst of turmoil and bustle of the world, the inborn tendency, the craving for the inner light of the soul, is not to remain dormant.

3. Need we say that, in this age of so-called civilization and refinement, materialism and scepticism, your Highness' visit to this holy city is sure to set on sceptic minds an irresistible example that ought to be copied and retained, engraved as it were on the tablet of the patriot's heart.

4. Your Highness has given more than once unmistakable proof of the capacity for faith and religion as highly conducive to the development of the inner light of soul and the

ever-increasing thirst for divine truths; these are not the expressions of mere sentimentalism, but the genuine outpourings of an earnest soul, the characteristic feature of which is visible in every trait of your Highness's public and private career.

5. Your Highness's causing magnificent temples to be built at Brindaban and elsewhere at considerable expense is a living testimony of your Highness' dauntless strength of mind which few possess.

6. We avail ourselves of this opportunity for bringing to your Highness' kind notice the existence of a Gaurakshini Sabha, though, much to our regret, in a very poor state for want of public support, inaugurated for purposes of restricting and, if possible, entirely stopping the wholesale destruction of cows and bulls carried on with increasing progression every year to the great detriment of the agricultural welfare of India, the commercial prosperity of England, the political greatness of the Empire, and the present and future well-being of the impoverished and daily growing poor peasantry.

7. The cow, owing to certain sacred associations that have ascribed to her, is not only an emblem of fertility, but a symbol of sanctity without which no ceremony to the Hindu, whether it be the pleasurable rejoicings of a marriage festivity or the dolorous cries of lamentation of a deathbed, at home or abroad, on pilgrimage or otherwise, could ever be considered pure and holy.

8. Before concluding we earnestly commend to your Highness' indulgent consideration the cause of this noble and venerable animal, the cow, the furnisher of the most nourishing food, the fountain head of sanctity, and the main source of national prosperity of the empire, irrespective of creed, caste, race, colour or nationality.

9. In conclusion we again welcome your Highness with all our heart to this holy and historical city, as the illustrious son of that illustrious dynasty, and of that illustrious race in which our godly King Rama took his incarnation.

Wishing your Highness all joy and happiness, long life and good health.

We beg to remain, &c.

1. Sriman Swami.	17. Amrit Lal Paul.
2. Baijnath Singh.	18. Anant Ram Ghose.
3. Malabir Pashal Singh.	19. Nand Lal.
4. Dr. Gopal Lal.	20. Jogenra Nath Sen.
5. Ram Narayan Singh.	21. Balgobinl Son Gyawal.
6. Raj Kishore Narayan Singh.	22. Aghro Nath Pal.
7. Harihar Nath	23. Durga Shanker Bhattacharjya.
8. Indra Narayan Chakrabarty.	24. Choto Lal Sizwar (Gyawal).
9. Satal Prasad.	25. Kanya Lal.
10. Bhikhari Shanker Bhattacharjya.	26. Majajee Gyawal.
11. Sam Lal Vithal.	27. Gadulhur Shanker Bhattacharjya.
12. Ram Gopal (Marwari).	28. Maulvi Qamaruddin Ahmed.
13. Bal Gobinl Lal.	29. Jagdishwar Pershad.
14. Nagbant Bahai.	30. Ram Pershad.
15. Umesh Chandra Sircar.	31. Ram Narayan Sen.
16. Gopu Nath Mate.	32. Behari Lal Barik (Gyawal).

An address to His Royal Highness Shri Charan Rajendra Yadavji Bahadur, O.C.S.I.,
Maharaja of Mysore.

(Fig. of a cow hero).

श्रीराम दत्त ददार ददारु ने, वे, एस, आर, महाराजा देसर दमोदर !

MAY IT PLEASE YOUR HIGHNESS—

We, the residents of Udaya and members of the Gaurakshini Sabha, hail your Highness with a hearty and cheerful welcome to this holy and historically famous city.

2. We congratulate your Highness upon boldly vindicating the Dharma of the old time-honoured Aryan institution as handed down by the venerable Rishies and Moonies of old, despite the attacks and ever advancing tide of materialism under the cloak and cover of modern civilization, and demonstrating thereby in the midst of turmoil and bustle of the world, the inherent tendency, the craving for the inner light of the soul, is not to remain dormant. Need we say that in this age of so-called civilization and refinement, materialism and scepticism, your Highness' visit to this holy city is sure to act on sceptic minds as an irresistible example that ought to be copied and retained, engraved as it were on the tablet of the patriot's heart.

3. Your Highness has given more than once unmistakable proof of the capacity for faith and religion as highly conducive to the development of the inner light of soul, and the ever-increasing thirst for divine truths. These are not the expressions of mere sentimentalism but the genuine outpourings of an earnest soul, the characteristic feature of which is visible in every trait of your Highness' public and private career.

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stopping the wholesale destruction of cows and bulls carried on with increasing progression every year to the great detriment of the agricultural welfare of India, the commercial prosperity of England, the political greatness of the Empire, and the present and future well-being of the impoverished and of daily growing poor peasantry.

4. The cow, owing to certain sacred associations that have ascribed to her, is not only an emblem of fertility, but a symbol of sanctity without which no ceremony of the Hindu, whether it be the pleasurable rejoicings of a marriage festivity, or the dolorous cries of lamentation at a deathbed, at home, or abroad, on pilgrimage or otherwise, could ever be considered pure and holy.

5. Before concluding we earnestly commend to your Highness' indulgent consideration the cause of this noble and venerable animal, the cow, the furnisher of the most nourishing food, the fountain head of sanctity, the main source of national prosperity of the Empire, irrespective of creed, colour or nationality.

Wishing your Highness all joy and happiness,

(Sd.) BHIKHARI SHANKAR BHATTACHARJYA,
General Secretary and Founder of Gaurakshini Sabha Gaya.

BALDEO LAL, B.L.,
Vice-Chairman.

KEDAR NATH, F. T. S.,
Pleader and Secretary to the Sabha.

This address was delivered to His Highness Maharaja by A. Narasim Jyengam, Durbar Bakshee, Mysore.

O.

Dated 18th October 1893.

From—H. C. WILLIAMS, Esq., Magistrate and Collector, Darbhanga,
To—The Commissioner of the Patna Division,

WITH reference to the confidential circular No. 67J.D. from the Chief Secretary to Government of Bengal, dated the 8th September last, I have the honour, after consulting my subdivisional officers and the District Superintendent of Police, to submit the following report on the Gaurakhshini sabhas in this district, and the history of the movement against the killing of kine as far as I have been able to ascertain it.

2. I propose treating of the subject under the following heads—

- (a) History of the movement and its objects.
- (b) The different sabhas in the district and their rules.
- (c) The principal supporters of the movement and the funds, and how far Government servants are mixed up in the movement.
- (d) Preachers, agitators, and their influence.
- (e) Printed literature.
- (f) The present state of the sabha.

Having touched briefly on these various subjects, I propose going on to the other matters mentioned in the circular under reply.

My information is not, I regret to say, quite as full as I should like. Mr. Mullick, who has been acting as Subdivisional Officer of Madhubani, has written a full and interesting note on the subject in that subdivision, which is particularly interesting, as the Madhubani Sabha is still showing great vitality. This report I enclose in original, and should be obliged by its being returned when done with to have a copy of it made. Mr. Phillimore, Subdivisional Officer of Somastipur, has given but little information, mainly, I conclude, because there was not much to give, and Mr. Cox has given a good deal of information in his weekly confidential reports, which I have seen and taken notes of, but of which no regular copy is kept.

8(a). *History of movement.*—The origin of the sudden resuscitation of the Gaurakhshini Sabhas and of the crusade against cow-killing seems to be rather doubtful, and various reasons were given me by the Maharaja of Darbhanga for its sudden bursting into activity some six or eight years ago. Starting in Allahabad and the North-Western Provinces, we find that it gradually spread down to Bihar, and in 1885 (23rd January) a circular was printed at the Darbhanga Raj Press and issued in Darbhanga by Bihari Pathak, who styled himself Secretary, asking for aid in support of the cows. This circular mentioned that the Maharaja of Darbhanga was President of the Sabha, but contained nothing remarkable. The District Superintendent of Police forwarded it to the Inspector-General of Police on 24th September last, and I have no copy with me. The leading spirits then were Bihari and Darbari Pathak, Municipal Commissioners, but men of no special weight, and the society made but very little progress till 1888, when it was thoroughly resuscitated and started on the basis on which it at present exists. One Jagat Narayan of Benares seems to have been the leading spirit in this conversion. He gave a lecture at the temple called the Kabashitan, at which the Maharaja attended, and a new sabha was started by him. Special letters were issued and lectures sent about to induce people to subscribe,

but as far as I know no circulars were issued. The letters and lectures seem to have had considerable effects, as in the course of the following two years we find sabhas were started at Lalganj, Hajipur and Sitamarhi in Muzaffarpur district, and Itajpur, Madhubani, Rusera and Dalsingsari in this district. As far as this district is concerned, the sabhas then started continued to exist, and have all at times with more or less success tried to throw out branches from them. The objects of the movement were on the face of them harmless enough, namely, to point out that taking the lives of cattle was both contrary to their religion and harmful from an economical point of view, and that therefore money was wanted to keep sick animals, the property of poor people who could not afford to keep them themselves, and who would therefore have to sell them. With this object the pounds were started in connection with the sabhas, that at Darbhanga being a centre for animals from its outside branches, and having in addition a large pound at Rakhwari near Jhanjarpur, the land for which was given by the Maharaja. These pounds certainly seem to have flourished, as that at Darbhanga has been gradually increasing in size and now holds 2 to 300 cows, while I understand that about the same number are accommodated at Rakhwari. Cows are sent to Darbhanga from even such outlying branch sabhas as Tajpur and Dalsingsari. From the beginning preachers or upadeshaks were largely employed to perambulate through the country, and extol abroad the virtues of cattle-saving, and in the case of other sabhas at least, notably Madhubani, in this district, circulars were thrown broadcast throughout the country. From extolling the virtues of those that save the cows to declaring against the vices of those who kill them is but an easy step, and hence has arisen the flood of literature which has had and is still continuing to have such a harmful effect upon many of the districts in this part of the world. The Darbhanga Sabha and its immediate branches has in this respect been very moderate, presumably because it is under the control of the Maharaja, and I have, as already stated, been unable to find any circulars issued from here. Preachers have repeatedly come and lectured, and at times gone through the country, but lately they have been falling off. With the exception of Madhubani, the other sabhas in this district have followed the lead of Darbhanga, and have done nothing startling. Madhubani, however, has declined to be any longer (if at all) in leading strings, and denies the right of the Darbhanga Sabha to question its acts. From it has started a fresh sabha at Sitamarhi, and it now no longer treats with Darbhanga except as an equal, in so much so that lately, when Mr. Hare, Collector of Muzaffarpur, ordered the President and Vice-President of Sitamarhi to resign, it was not to Darbhanga that the question was referred, but to Nagpur, which seems to be a great authority on the question, as it is from that place that a request lately came to the Maharaja, asking him to be the head of all the sabhas in Bihar, the North-Western Provinces and Central Provinces. This application I may mention was not replied to, and the question has been dropped for the present. I may also mention here that lately the Nagpur Sabha tried to get up a memoria to the Government of India to stop killing cattle used for agricultural purposes, but no answer was, I understand, sent from here. Elaborate rules have been drawn up for each sabha; Councils, general and special, have been appointed. Annual quarterly and at times daily meetings are held. Accounts are as a rule strictly kept, and are at times published in the Gaurakshini newspaper. A tehsildar is employed to collect money and to harass the backsliders. Regular establishments are kept, and in fact everything is done as far as possible in regular business style. Reverting to Madhubani again that Sabha now denies even that it had its origin from Darbhanga, and claims that it started on its own account in December 1888, some boys who had heard some pundits at Sonapur being the original creators. Probably this is not the correct statement. Anyhow, from the time of its starting up to September it had held 60 meetings. It also celebrates the anniversary of its birth, and on those occasions collects great crowds.

(b). *Different sabhas and their rules.*—As stated in the preceding paragraph, shortly after the resuscitation of the Darbhanga Sabha the following branch sabhas were found in existence :—

Lalganj	Muzaffarpur district.
Hajipur	
Sitamarhi	
Rusera	
Tajpur	Darbhanga district.
Dalsingsari	
Madhubani	

About Lalganj and Hajipur I can give no information; Sitamarhi undoubtedly did not start from Darbhanga, but was a branch of Madhubani, but it is now separate and is managed apparently in the same clever way. Another offshoot from Madhubani is at Partapganj in the Bhagalpur district. A branch was also started at Pandowl, but this has failed, and efforts have been lately made to start another branch at Phulpras. Dalsingsari lately tried to establish a branch at Mow, but this proved a failure. Madhubani alone is just now very active in this direction. As already stated, elaborate rules have been drawn up for all sabhas, and those in many cases are strictly followed. In Darbhanga the President, the Maharaja, has a fair amount of power. In Madhubani the Madhubani Babus Durgadut Singh and Harukhildhari Singh are Presidents, but are more so in name than reality, though their position adds importance to the sabha. The real work of course falls on the Secretaries, but of these I will speak in my next paragraph.

(c) Principal supporters and the funds of the sabha, and the extent to which Government servants are mixed up in the movement.

Darbhanga—

The estimated number of subscribers is 2,000. Of these the principal are—

	Per annum.
	Ra.
The Maharaja ...	600
Lalu Babu, formerly Vice-Chairman and brother of present Vice-Chairman	200

The latter gentleman is very hard up, and probably subscribes in name only; all the other zamindars, pleaders, traders, subscribe according to their means. If these subscriptions were voluntarily made, it would not so much matter, but there is no doubt that very many subscribe merely through fear of being "boyotted" if they do not. The Marwaris are particularly keen in supporting these institutions from their own pockets, and by laying an extra charge of one pice in the rupee from customers on goods sold for the upkeep of the sabhas. Collecting boxes are also put in many shops, and throughout the district collections have been constantly going on nominally for the support of the upkeep of the cows. Some Muhammadans are also said to subscribe—a few in the town and a few at Nakhwaria. These are nearly all servants of the Maharaja. The following shows the income and expense of the Darbhanga Sabha for the last two-and-a-half years:—

	Income.	Expenditure.
	Ra.	Ra.
1891	4,053	2,343
1892	2,627	1,427
1893	1,040	741
to July.		

Babu Tulapati Singh, the Maharaja's Private Secretary, is the Vice-President, and looks after the accounts.

The Secretary up to the 12th August was one Kali Pala Banerjee, Head Master of the Dalton School. At that time he resigned.

The Assistant Secretary and the person who did the whole of the executive work was one Lall Singh, a clerk in the Post Office. He was transferred to Muzaffarpur in August and since then the work has rather languished. Rambhari Lal, Assistant Government Leader, was also a keen supporter of the movement, but for the past year he seems to have had but little to do with it.

At Dalsingsari the late Narhan zamindar subscribed Rs. 50 per annum. At Riwra the Vice-Chairman of the Municipality is the President, and another trader, the Secretary, but the ruling spirit is a Marwari, one Bisheshwar Marwari.

Nearly every shop-keeper in Samastipur subscribes towards the Sabha at Tajpur.

At Madhubani, as already stated, the Madhubani Babus are the Presidents, and contribute largely to the funds. Formerly Mewa Lal Thakur, an untrustworthy man was in that position. The Committee is composed of mukhtearas, mahajana, and two school-masters, but almost the whole work is done by the second of the two Secretaries, one of whom is Lal Behari Lal, a mukhtear, and the other Mohabir Parshad, 2nd teacher in the Middle Vernacular School. Both these men have abilities far above the average, a fine capability for organization. The former is also the principal spokesman of the party opposed to the cadastral survey; the latter keeps the sabha books in excellent order, keeps the accounts, checks the diaries of the pundits and their movements, and issues all letters. He is, as Mr. Mullick rightly states, the mainstay of the Gaurakshini movement. Mr. Mullick's report shows clearly how Government employee's subscribe to these funds, the sub-divisional office clerks subscribing Rs. 10-3-0 per month out of a total of Rs. 18-13, regular subscriptions. The Madhubani Babus give besides Rs. 400 per annum. The total income per annum comes to over Rs. 1,200, and the expenditure to Rs. 620. They have at present an invested balance of Rs. 1,500. I would also mention that many of the meetings of the Darbhanga Sabha have been held at the private office of the Maharaja, while the large meetings have been held under a pavilion erected in his compound; those of the Madhubani branch have been latterly held at the house of the Madhubani Babus.

From the above it will be seen that the officials have a great deal to do with these societies: not only do they contribute largely to their funds, but in both Darbhanga and Madhubani they have been the working centres, and at times they go and preach on behalf of the sabhas generally. All this should, in my opinion, be stopped at once, and any Government official found acting as Secretary, or in any way managing these societies should be at once dismissed. It will be observed that Raja Ramswar Singh, the Maharaja's brother, does not subscribe to either the Darbhanga or Madhubani Sabhas, ostensibly because he keeps up a small sabha of his own.

(d) Preachers, agitators and their influences.—The following are the principal preachers who have visited this district:—

Sacchi Allaram of Allahabad.—This well-known man (*vide* Police confidential report) has been here several times. I do not know if he has been out in the district. He has again been invited to come in November, when the annual meeting of the Sabha takes place on the

occasion of the Gopashtami festival. He has stayed on past occasions with my Road Cess head-clerk. On his last visit he lectured at the Gorakshini. Several Muhammadans, among them Moulvi Maniralam, mukhtar, a rabid anti-Englishman, who has joined the Hindus in other agitations, were present at the time.

Jogat Narayan of Benares — Has been already alluded to as having resuscitated the sabha. He stays with some mahajans at Kalinathan.

Ambika Das Viyas.—A school pundit of Bhagalpur.

Madan Mohan Mallani, LL.B.—High Court Leader, Allahabad.

Kumar Kristo Prosonno Sen, a Sanyasi—

Bindha Chal Pashad alias Hansraj Swami was originally an accountant under the Maharaja at Kamtoori, on Rs. 40 a month, a resident of Muzaffarpur, started a Sabha, the objects of which were—

- (a) To impart knowledge.
- (b) To promote the Gaurakhshini.
- (c) To feed the poor.

This Sabha was attached to Darbhanga, but he is supposed to have embezzled money, and the Maharaja turned him out, and now declines to see him; describes him as an untrustworthy character. He came here the other day, bringing a letter from Mr. A. Rogers, Engineer, Bengal-North-Western Railway, to the Maharaja. The address with the letter was a most extraordinary one, and I cannot understand its meaning.

Makudan Achari of Chapra came here, and was preaching in the north-east of the district. Did not seem to be thought much of. There have of course been other preachers, but the Darbhanga Sabha has not employed any for two years, as it did not find them a success. It advertised last year for one on Rs. 30 a month, and one Sherali of Azamgarh applied for the post. Nothing yet settled about it. In Darbhanga itself there are readers in every mahalla, principally local men, who read the Bhagwat and Itamayan and preach no harm. At Samastipur a man comes weekly from Tajpur to preach, but his lectures are not confined to cow-killing. The above-named preachers have undoubtedly being much influence very certainly at this time. They are paid Rs. 30 or Rs. 60 a visit as a rule with the exception of Swami Allaram, who takes nothing. Madhubani has an energetic pundit in the person of Hemangira Trivedi, who is a great agitator and a man of great influence. He has been specially active at Sitamarhi. There is also one Hubaneshwar Misra at Darbhanga, who is considered very dangerous, mainly apparently because he wrote occasionally articles for the Bangabasi. He has also tried to get up meetings here. He professes to be an order-loving man, but I doubt it. He is trying to become a pleader, but I have warned him. I shall report him if he does not better himself.

(e) Printed literature.—Although we have not been in this district very successful in unearthing very many pamphlets upon inflammatory order, and have not found any with pictures of a . . . Muhammadan cutting off a cow's head, it is evident from what has come to light what an enormous flood of ill-advised and angry literature has been thrown upon the country during the past two or three years. The general recognized organ of the movement is the paper called *Hindustan*, a daily paper printed in Hindi in Oudh by Raja Ramphal Singh, a member of the North-Western Provinces Legislative Council. The numbers of this paper which I have seen do not contain anything very startling. The *Husseini* of Calcutta also contains accounts of different sabhas at times. Another paper of a most objectionable kind is one called the *Gosavat*, printed at Benares by one Pruboo Dyal Barman. The copy I saw was No. 47, dated 7th September 1893. It has apparently been going on for a year, but is rather badly off for funds. It is an inflammatory and controversial paper, though it pretends to be a lover of order. It quotes various Muhammadan opinions that cows should be saved, and also recommends Muhammadans to agitate against the slaughter of pigs. With this paper and printed at the same place was an enormous picture of a cow showing how she is used by the different nations of the world, and how every part of her body contains some or another particular virtue, or attribute, that is, her eyes are the sun and moon; Brahma is on her back, &c. It also tells people to make arrangements for cow-slaughter.

From Darbhanga itself printed circulars and pamphlets have at times been issued from two presses, viz.—(1) the Darbhanga Raj Press, and (2) the Union Press. The majority of the work required for the Darbhanga Sabha is, I understand, printed at the Raj Press, but, as already stated, very few circulars have issued. Nothing special seems to have issued from these. The proprietor of the Union Press, a District Board employee, has given me (what he says, and I have at present no reason to doubt it) a complete list of circulars printed by him which I forward for your information. Those relating to Darbhanga are harmless enough and were printed long ago; those relating to Sitamarhi are of very recent dates, and are decidedly of an inflammatory nature, viz. Nos. 5 and 6. There is a decided vein of compulsion on Hindus to subscribe running throughout these pamphlets. The proprietor of the press has resolved to print no more, but like all others thought there was no harm in his doing so hitherto. The most virulent circulars come from outside the district. Chapra, Arrah, and Bankipur all contribute their quota, while Batia, like Madhubani, seems to have a good deal of vitality in its sabha. As regards pamphlets issued at Madhubani itself, Mr. Malick says that many are composed by the Pundit and dedicated to the Madhubani Babus.

All this literature cannot but have a baneful effect; it not only urges people to protect their cows, but abuses those who do not, and calls Chhatris, and others cowards for not doing so.

It particularly also outrages those who do not subscribe; hence measures to stop this must be taken.

(1). Present state of activity, &c.—From the foregoing it will be seen that in this district the sabhas are in a very different position. In Darbhanga and its subordinate branches a controlling hand is noticeable, and beyond protecting and taking care of cows not much activity is observable. What activity there is comes principally from outside and not from inside. With the loss of Government servants there has been found great difficulty in carrying on the actual work. In Madhubani and its branches a very different state of affairs is visible. There the Presidents are men of position, but weak, and have no control. The Sabha is therefore a most aggressive one, worked, as it is, by its two Secretaries, and Mohabir Parsad should be at once removed to another place, and warned to devote himself to his legitimate work. In the district generally so far things have been very quiet. I have consulted the principal planters I have met on the subject, and hardly any have heard of any agitators or preachers about. There have been undoubtedly a few scattered cases of snatching away cattle at different intervals, but nothing serious has happened. In one or two cases I am sure the Sub-Inspector has submitted false reports, and in others the parties have compromised. These things show a generally uneasy feeling, and possibly when the harvest is over, if preachers are not tracked up unceasingly, trouble may ensue. That the relations of the two creeds are very much strained both parties admit. The Muhammadans are indignant that after remaining quiet so many years, this agitation against cow-killing should have burst out with redoubled force, and consider that, following the example of Ireland, the Hindus are trying to get everything their own way, while the Hindus have an idea that Government generally and some officers in particular are strongly inclined to favour Muhammadans, and in support of this bring forward the fact that as a rule all native subdivisional officers in Bihar are Muhammadans and not Hindus.

3. As regards agitation among the Muhammadans, there is very little in this district, as already stated—they are in such a minority. Had they been at all equal in number in Madhubani, there is but little doubt that the inflammatory circulars of the Madhubani Sabha would have led to riots there. The District Superintendent discovered two inflammatory circulars issued by Muhammadans in circulation in the town. They had been in circulation for some ten days or so, but were never reported by the town Sub-Inspector, a Muhammadan. Two of the leading Muhammadans, whom I consulted, denied in toto having seen them. Men have been going about asking for subscriptions nominally in one or two instances for a mosque at Liverpool. Subscriptions were also asked for in aid of the Hindu rioters, but the applicants are said to have met with but scant success. The principal Muhammadans who are inclined to agitate are Muhammed Husain, Honorary Magistrate, Sakhawat Ali, Mukhtear, Walayet Husain, physician, and Kazi Ali, Sheriffadar in the Munsif's Court.

4. With regard to the constitution of panchayets to consist of leading members of the Hindu and Muhammadan communities, I am of opinion that as far as this district is concerned at any rate, the thing is an impossibility. In large towns or villages, where the two sects meet on equal terms, something might and should be done, but this remark is not applicable anywhere in this district. Generally the Muhammadans here are in a marked minority, and not only in a minority in numbers, but still more so as regards social position. Under these circumstances it is impossible, as one of the leading Muhammadans here, a respectable Mukhtear, said to me, to expect that the Maharaja would sit on a panchayat w.t. him, or that if the positions were reversed, that he would sit with the Maharaja. Generally the Muhammadans are all much inferior, but in a few villages to the south they are well-to-do, and in them the Hindus are few and of no account. Neither the Maharaja nor any other Hindus or Muhammadans think that anything can be done in the way of panchayats.

5. We now come to consider the question of what measures of a special character (if any) should be taken to prevent disturbances and to lessen the tension and bad feelings which undoubtedly do at the present moment exist between Hindus and Muhammadans generally throughout, I fear, the greater part of India. And before going further the fact must not be lost sight of that Government itself is very much responsible for the present state of affairs. It has permitted what is practically an immense political movement to spring up under its eyes quite unchecked. It has never interfered in the slightest way with the Gaurakshini Sabhas or their preachers. The Police, as far as I can see, have never been specially ordered to report about their movements, or to check them, and have taken it for granted that the higher authorities, knowing all about them, did not think it worth while to interfere, and in fact tacitly approved of the movement. Government officials of all grades have openly subscribed to the various funds, and Europeans have testified to their approval. The whole movement has been supported without any Secretary by the leading members of the Hindu faith, such as the Maharajas of Benares, Dumriou, Darbhanga, Raja Kamphal Singh and other Rajas in Oudh and the North-Western Provinces—gentlemen all on the different Councils of their various Governments. Newspapers and printing presses, the property of some of these gentlemen, have been employed to promulgate the sabbha's tenets. Taken by themselves the theories and creed of the Gaurakshini sabhas are simplicity itself, as equally harmless as Home Rule, socialism, free trade or any other alluring theory, which is turned into a political engine and is carried into extremes never thought of by the original founders of the creed. Not one of the original founders of the Gaurakshini sabhas, certainly not any of the Presidents, ever thought that the result of their societies would be to disturb whole districts, to have riots common, and armed forces required to keep the peace, any more than Mr. Gladstone thinks that Home Rule for Ireland, if ever obtained, will do more harm to

the United Kingdom than any other parliamentary measures ever passed. Such having been hitherto the state of affairs, the present action of Government in practically letting it be widely known that Government does not approve of these sabbats will of itself have a very salutary effect, and probably had Government thus disclaimed all sympathy with the movement two or three years ago and openly discouraged it, the state of affairs by which the North-Western Provinces districts of Azimgarh and Ballia have been brought into almost a state of civil war and the Bihar districts generally disturbed would not have occurred.

Hitherto I have been unable to take any special measures, save to order the District Superintendent of Police to keep a small reserve handy, and owing to the paucity of men it has been very small. I have also spoken to the principal Hindus and Muhammadans on the necessity of being conciliatory, one to another, and of the importance that this district should not follow the evil example set by some of its neighbours, and all have assured me (with what truth will be subsequently ascertained) that the danger of any disturbance is very remote. In the Buldher and Malihulan subdivision all volunteers, with the exception of two or three, resigned some months ago; so there are none to call out in case of any emergency. In the Ramnagar subdivision there is a troop of Bihar Light Horse, and also Railway Volunteers, but a few weeks ago the carbines of the former were, with a very few exceptions, all in Calcutta. Now, however, it is most necessary that Government should be in a position to act at any moment, and in my opinion the following things should be done at once:—

Firstly, have a certain number of police ready to move at once in case of a riot. The force required for each district must of course vary with its requirements. As far as Darbhanga is concerned, I consider there should be a reserve of 50 men always ready to go out. Practically at present there is only a very nominal reserve, and I would have 50 armed police sent. An extra officer is also a necessity. An European Police Officer should always be present be at or close to head-quarters. With only a District Superintendent this is an impossibility, as now more than ever he is required to be in camp, and thoroughly inspect the whole of the district, not merely the thanas, and from some parts of the district it would take him two or three days to get in in case he heard of any disturbances. It must also be remembered that there is here only one Inspector in the Buldher subdivision who has of course to be out inspecting. In the cold weather I shall also be out in camp, so there will be no European official on the spot.

Secondly, strict orders should be issued to the police to prevent all agents and preachers of their sabbats from moving about in the districts. At the present time they are not much in evidence, but when the harvest is over there is no doubt that they will again come (unless checked), and will induce by misrepresentations, &c., many to subscribe to the funds, who would much rather not. It should again be impressed on each officer in charge of the thana that he is responsible for everything which goes on in his thana 'laissez,' and that severe notice will be taken if any preaching, &c., is found out to have taken place in that thana, and he has not reported it.

Thirdly, I would issue a general order to all Government servants pointing out that though the Gaurathalini sabbat's objects are harmless in their original idea, the preachings of agitators and evil-disposed people have led to riots and loss of life, and have interfered with the good feelings which existed between Hindus and Muhammadans, and therefore they should not be supported by Government servants—much less should Government servants act on the Committee or as Secretaries, or in any way take a leading part in the movement.

Fourthly, I would issue a general proclamation especially addressed to landlords, pointing out that they, especially in Bihar, owing to their light assessments, are treated with especial favour by Government, and therefore they, unless they can show cause to the contrary, will be held responsible for any disturbances in their villages. The fact of their being non-resident will not of itself be taken as an excuse, as it is their primary duty to have a karpadar in every village, and if their agent, the Joyt raiyat, the patwari and the chowkidar are all against it, it will be very difficult for itinerant preachers to hold meetings, and if these itinerant preachers are stopped, the chances of riots will be immeasurably decreased. It should also be pointed out to Joyt raiyats, patwaris and chowkidars that they will be held responsible for all disturbances, and that Government will dismiss them from their posts; while, as far as the general public goes, it should be stated that when there is any fear of disturbances, Government will make the principal inhabitants special constables, and if riots or disturbances occur, Government will quarter punitive police on the villages. I would also call the attention of all persons to section 41 of the Criminal Procedure Code with reference to 124A. of the Penal Code. As far as I can see at present, no changes in the existing law are required to control agitations and local disturbances.

Fifthly, it is not already stated, I think special detectives should be started to "shadow" the principal preachers of these sabbats, and that when one goes from one district to another prompt information should be given to the police of the district. At present this is not done, as only last week one of the most notorious turned up here under an assumed name, and the police did not know who he was until I told them.

Sixthly, the closest supervision should be kept over Arms licensees. In many cases they have been issued far too freely. Where riots occur licenses should be at once taken away, and if they are frequent or there is a tendency towards them, the whole thana should be disarmed. It is impossible to help punishing the innocent with the guilty.

Seventhly, I think it would be a good thing, especially for those districts where there have been disturbances, if some troops were directed to march there during the ensuing cold weather.

Eighthly, some kind of a censorship should be re-established over the press, and those printing presses which will be found guilty of printing the most scurrilous, inflammatory and disloyal circulars should be summarily closed. There is no reason why we should permit the freedom of the press to be systematically abused.

I would also call attention to one other point, viz., the ignorance a district officer is in as regards what is going on in the neighbouring districts. As a rule it is a matter of no importance, but in an agitation like this one in question it is almost a necessity for one to know something about one's neighbours. The only means available besides private letters are the newspapers, and probably most officers only see an *Englishman* and perhaps a native paper and the police confidential reports, and these give very little news. For the present I would suggest that a copy of the weekly confidential extracts from native papers be sent to officers in this Division.

6. In conclusion I must apologize for the delay in submitting this report which has been unavoidable.

C.(1)

Note on the Madhubani Gaurakshini Sabha.

1. I am informed that in 1888 some boys of the Madhubani Aided School went to the Sonapur "mela," and there they met a number of Pandits from Benares. These Pandits appeared to have made a great impression on the minds of the boys, and on their return the young students set about creating a Gaurakshini Sabha.

They found an energetic supporter in Pandit Mewa Lal Takoor, the then Manager of the Madhubani Babus.

2. On the 2nd December 1888, the first meeting was held, and the Madhubani Gaurakshini Sabha was duly inaugurated.

3. Between the 2nd December 1888 and the 17th September 1893 the Sabha have held fifty meetings. In addition to these regular meetings, the Sabha celebrate the Anniversary of its birth, generally at the beginning of each year. On these occasions it is the custom for them to invite Pandits from all parts of the North-West Provinces. Lectures are delivered and delegates from every Gaurakshini Sabha in Bihar attend. Meetings are held to consider ways and means for the advancement of the Society's views, and guests are all entertained at the cost of the Madhubani Sabha. Needless to say that full advantage is taken of these anniversary meetings to swell the Sabha's funds.

4. Unlike most movements carried on by native agency, the Sabha is established on a very business-like working basis. The staff for the present year consists of the following officers:—

PRESIDENTS:

Babu Durgadat Singh " Hakuhari Singh	...	Madhubani Babus.
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Joint Secretaries—

Munshi Lal Behari Lal, Mukhtear.
Mahabir Pershad, 2nd Teacher, Middle Vernacular School.

Managing Committee—

1. Munshi Lal Behari Lal.	7. Jhari Lal, Mahajan.
2. Gurjoo Pershad (Banker).	8. Mukund Rai, ditto.
3. Harnath Pershad, Head Pandit, Middle Vernacular School.	9. Khub Lal Nahai, ditto.
4. Mahabir Pershad.	10. Chuttur Ishu Nahai, President.
5. Syam Chandra Narayan, Mukhtear.	11. Bal Mukund Nahai, Head Master, Middle Vernacular School.
6. Tuli Ram Sahu, Mahajan.	12. Prasad Nam, Mahajan.
13. Kalidhan Choudhury, Mahajan.	

Working Committee.—The Working Committee consists of the above thirteen members and eighteen others belonging to Madhubani Town.

Treasurer.—Surjoo Prasad, Agent of Brij Behari Lal, a Banker at Darbhanga.

5. On referring to the minutes of a meeting held in December 1891, I find that the Sabha drafted a set of rules defining the powers of its various officers.

The Presidents appear to have no real power, and are merely sort of figure-heads.

It is their duty to attend meetings and to see that they are conducted with proper decorum. If neither of the Presidents happen to be present at a meeting, the members may elect a Chairman for the day to conduct business.

When Mewa Lal Takoor was President in 1891, I have no doubt that he took an active part in the affairs of the Society. The present Presidents, the Madhubani Babus, are apparently too lazy to take an active part, and their direct connection with the Society ends with giving a handsome yearly subscription. Indirectly, however, they exert a considerable amount of influence. Their position in the town and their power over their constituency in the mafasal are both sufficiently great to give the Gaurakshini more notoriety and more importance than it deserves.

6. *Secretaries.*—The brunt of work is borne by the Joint-Secretaries. Munshi Lall Behari Lall is the leading mukhtear, and he has not much time to spare. But he is an exceedingly able man and possesses great influence both in the town and the musassal. He is a good speaker, and is the chief spokesman of the party opposed to the cadastral survey.

Lall Behari is Secretary by reason of his position, and he does very little clerical work.

The whole of the Secretary's work is really done by Mahabir Pershad. This man has for some years been a teacher in the Government Aided Middle Vernacular school. He knows English, speaks it well, and is considerably above the average in intelligence.

It is entirely through him that the books of the Sabha are so well kept. The minutes are either written by him or prepared under his orders. Resolutions are drafted by him, and no letters to other Sabhas go out without his signature. He prepares the accounts and keeps them in a perfectly business-like manner, maintaining at least four books. In addition to all this he checks the diaries of the travelling pandits, and directs their movements. He also supervises the "goahala" and cowsheds, and sees that they are properly kept up. All this he does without any remuneration and in addition to his own duties. This is an illustration of the hold the Gorakshini movement has on men of his class—men who are as near to fanatics as it is possible for a Hindu to be.

Mahabir Pershad is the mainstay of the Gorakshini Sabha, and he should certainly be told that he cannot attend to his duties as a teacher and work the Gorakshini Sabha at the same time.

7. *Treasurer.*—The treasurer's duties are to keep and invest the Sabha's funds. He cannot receive or spend money without an order from one of the Secretaries. He cannot either invest without the Secretary's consent.

Gurjan Prasad, the present Treasurer, is a man of no particular importance, and he merely obeys orders.

8. *The Managing and the Working Committee.*—Resolutions in all matters affecting the Society's relations with other societies, or in regard to the expenditure and allotments of money for various heads, have to be passed by the Working Committee. It is necessary that five members of the Managing Committee and seven of the Working Committee should vote in favour of the resolution before it can be carried out.

The Managing Committee being a smaller committee, carry out the resolutions approved by the Working Committee.

9. I have already stated that the Sabha have held 50 meetings since December 1888. That gives an average of 10 meetings a year, or practically one every month. Their meetings appear to be well attended and conducted in a very business-like manner.

10. I have gone through the whole of the minute book, and find that the attendance was always good. The meetings appear to have been always held in the house of the Malhubani Babus.

11. *Proceedings of 3rd January 1892.*—As an instance of the nature of the Sabha's proceedings, I give a short account of the proceedings of the 3rd January 1892:—

(i) Expenses incurred in sending delegates at the anniversary meeting held in December 1891, amounting to Rs. 27, passed.

(ii) Powers of President, Treasurer, Secretary and goashakta defined and draft passed.

(iii) Letters received from boxes hung up in shops to be sent to treasurer.

(iv) Subscribers to be written to for arrears.

(v) Bonds given to persons with whom Sabha funds invested as loans to be deposited with the Secretary.

(vi) The Pandit's pay to be increased to Rs. 15 and peon's to Rs. 5.

(vii) Recall letter from the Darbhanga Gorakshini Sabha. The Darbhanga Sabha wrong in saying that cattle not properly looked after at Malhubani. Darbhanga Sabha's request to have certain forms filled up and to report the working of the Sabha entirely beyond jurisdiction.

11. I have inspected the Sabha's account books, and find them very well kept. The income from each head is clearly shown, subscribers are entered and classed in groups, and payments are carefully credited. The Society is very active in collecting funds, and reminders for arrears are regularly sent.

The following are the names of the chief subscribers—

Gopal Nath, Head Clerk, L.B.
Chandraprasad Mukherjee,
Babuji Narain, Court Munsif Inspector.
Ranjan Lal, Revenue Inspector.
Gulab Lal, Municipal Tax Collector.
Mahabir Dhami, Commercial Clerk, Munshi Court.
Rajab Lal, Municipal Surveyor.
Bhagat Singh Chauran, Munshi's English Chaplain.
Durga Nath, Munshi's Chaplain.
Bhagat Dhami, Munshi's Accountant.
Das Bhandhu Nath, Mukherjee, Registration Office.
Bad Mokund Nath,
Hari Nath Prasad,
Babu Tewari, { Teachers, Middle Vernacular School.
Munshi Lal,
Begumbariyan Muir, } Pandita, Banarsi Akhada School.
Ghansayam Muir,
Begumbariyan Muir, Pather, Sub-districtual Office.
Pawar of Munshi's Court.

people in these parts are exceedingly devout.

12. The following statement shows the income of the Society:—

(i) Fixed monthly subscription from the people in Malhubani town, Rs. 18-13 per month.

Out of this the amuktas in the sub-districtional offices pay Rs. 10-3-9 and the banyas of the town subscribe Rs. 4-4 per month.

The remaining Rs. 4 per month is got out of minor people in Malhubani.

(ii) Boxes hung up in shops, Rs. 14 per month.

It appears that in each shop a box is hung up into which purchasers put in pice, each man contributing what he feels inclined to give. It would seem that

(ii) Collections made by the five big corn dealers for the Sabha from their purchasers—the biggest of these appears to be Ajodya Ram—Rs. 22-6, the average for the last six months.

(ii) Receipts through the Pandits—

These are supplies of corn collected from villages. The corn is sold at Madhubani and paid into the Treasurer's hands—

Average **Rs. A. P.**
4 7 0 per month.

(v) Collections at anniversary meetings—

The Madhubani Babus give Rs. 400 Since the establishment
at each anniversary. of the Sabha this
amount is an annual

(vi) "Chattis" or contributions in corn given by the corn dealers—Average 1 0 0

(iii) Income from the "Goahala" obtained by sale of milk, dung, &c. 1 5 0 "

(viii) In addition to this, some sugar "golas" in Rampatia contribute from time to time; but during the last six months they have contributed nothing.

13. These items amount to a monthly income of Rs. 121-15. During the year 1892 the income fluctuated and the gross receipts for the year amounted to Rs. 1,243, or a little over Rs. 100 per month—a very substantial income indeed for so small an area.

14. *Branch Sabhas*.—There appears to be no branch "Sabhas" in the sub-division. A branch or "Sakha" Sabha was established some time ago at Pandoul, and it was expected that they would add to the Society's funds. But after paying small sums for a short time, the "Sakha Sabha" appears to have died a natural death.

At Jungharpur there is a "Goshala;" but this is managed by the Darbhanga Sabha, and is utilised for a rest-house for all the cattle that cannot be housed in Darbhanga.

The Raja at Rajnugger was asked to contribute; but he said he had a "Sabha" at Rajnugger, and that he could not contribute to the Madhubani Sabha. As a matter of fact there appears to be no Sabha at Rajnuggar.

15. Expenses.—The expenses of the Madhubani Sabha consists of the following items:—

				Rs.	
1	Pandit on	10	per month
1	Peon on	5	"
2	Cowherds on	3	"

Food for cows—

(Corn gunda, &c.) 215 for the year.

Purchase of cows 5

Repairs, &c. 3

Miscellaneous expenses of delegates to
National Convention - 72.10

Darbhanga, straw, &c. 76 during the
Clarkson 7 per month

16. The average expenditure is therefore Rs. 57 per mensem. The total expenditure in 1892 amounted to Rs. 620-8.

17. The Sabha therefore save from Ra. 400 to 600 per year, and at the present moment they have a reserve of Rs. 1,500.

18. I now turn to the influence which the Sabha exerts. I have already pointed out that the Madhubani Sabha considers itself an independent body responsible to no other Society. They do not acknowledge the Darbhanga Sabha as a guide in any matters whatever.

In the matter of establishing other Sabhas they have shown great activity, and the Sitamarhi Gorakshini Sabha, though now independent, was originally established under the auspices of the Madhubani Sabha. The Pandit of the Madhubani Sabha, one Itam Anugra Tribedi, has been deputed to Sitamarhi for the express purpose of obtaining subscriptions and placing the new institution on a sound financial basis.

19. I have gone through the letter book of the Madhubani Sabha, and I find that they are in direct correspondence with almost every big Sabha in Bihar. Nagpur appears to be the acknowledged head, and the letters shew that Madhubani is greatly influenced by the views of that city. I find, for instance, that in August the Collector of Muzaffarpur visited Sitamarhi and expressed his disapproval of the Gurakshini movement. The result was that subscriptions fell off. The Madhubani Sabha at once took up the question and wrote to the Nagpur Sabha detailing the facts of the case and asking for advice. This letter has not yet been answered.

20. In a series of interesting letters written by the Madhubani Sabha to Pertabganj, Mhow, Dalaingsorai, Begusrai, the Madhubani Sabha calls Nagpur the heart of India and the Hindu faith, and appeals to Mithila to become the head. These letters are earnest exhortations to establish Sabhas, and to see that the Hindu faith remains unsullied, that cattle are preserved, and that Hinduism may become the leading religion in India. In furtherance of this object, the Madhubani Sabha recommend to the notice of other Sabhas a scheme furnished by the Nagpur Sabha, in which it is proposed to establish circles all

throughout India. A number of Inspectors are to be appointed in each circle, whose duty it will be to visit each Gorakshini Sabha, inspect its accounts, raise subscriptions for its maintenance, and to advise in any points that may come up for reference.

I may remark that nothing appears to have come of this proposal, but that is only because the Sabhas elsewhere are not sufficiently energetic.

The fact remains that Madhubani has taken the lead in Bihar, and that it is exhibiting a very dangerous amount of activity in propagating its views.

20. I call the activity dangerous, because although in Madhubani subdivision itself there appears to be no indication of any breach of peace, the pandits of the Sabha do incalculable mischief in their preaching tours, both here and elsewhere. I have no doubt that with the general mass of cultivators, their doctrines tend to create a fanatical spirit. There are few Muhammadans in the subdivision, and they have to be careful in not giving offence to the Hindus. But I have no doubt that if the population had been more evenly divided, there would have been disturbances long before this.

21. As for the publications issued by the Society, I do not think many are directly issued in their name. But a large number of their books are composed by the pandit of the Madhubani Sabha, and dedicated to the Madhubani Babus. They are mostly laments by the cow against the cruelty of her sons, the Hindus. Some contain "Slokas" from the sacred books, recounting the virtues of the cows, others call upon Queen Victoria to stop the killing of cattle. I submit a translation of one of these books—a lament.

In another report I propose to give a further account of the literature edited by the friends of the Gourakshini Sabha. Although there is nothing openly inciting people to resort to violence, it is clear that these publications are intended to inflame the minds of the ignorant, and to induce them to take every possible means of suppressing the killing of kine. There are passages for instance in which the cow turns to the "Chattris" and calls them cowards because the butchers are allowed to buy cows for Rs. 2 and to take them away.

22. In conclusion, I may mention that there is one point in which the Gorakshini Sabhas, and certainly the Madhubani Sabhas are doing good: they buy old and decrepit cows and feed them. The cows are generally well treated, having plenty of corn and other nourishing food, and it must be said to the credit of the Sabha that, although they are ready to shelter any cow that is brought to them, they take the trouble to inquire that the cattle are not stolen property.

B. K. MULLICK,
Sub-district Officer.

MADHUBANI,
The 9th October 1893.

D.

Short history of the antecedents and doings of Bindiyachal Pershad, alias Hans Sarup Dass, alias Parani Hans Dass, son of Balabu Sahai of Rampore, police-station Chapra, district Saras.

This man is now domiciled in Muzaffarpur town.

He was born in 1855 in Muzaffarpur town, where his father was in employ as a Collectorate amin, who became domiciled in village Narainpur, police-station Mohua, district Muzaffarpur.

Bindiyachal's father dying when the former was too young to look after himself, he was brought up by his grandfather, Bidesi Lal.

Bindiyachal was admitted into the Muzaffarpur Zillah School after winning a vernacular scholarship carrying a stipend of Rs. 4 per mensem. He appeared, but failed to pass the Entrance Examination in 1875, and with this his educational career closed.

Between 1876 and 1880 he served in various capacities as a teacher in the "Society" school in Mumfarpur town and in the Bouriarpur School in the Sadar police-station jurisdiction of the Muzaffarpur district, and as a clerk in the office of the Darbhanga Raj, but all this time he devoted much of his leisure to acquiring a knowledge of the "Yog," and ultimately in 1887 he became a regular devotee or "Jogi," and abandoned service.

He went to Nepal to his guru, Tundra Dass, who conferred upon him the title of Hansiya Sarup.

In March 1877 he established a Sabha or Committee in muhalla Chandwara in the town of Muzaffarpur, styled the "Tirkuti Mahal," which professes to show the way to spiritual salvation through the three principal nerves of the human frame called in yogi phraseology Ingla, Pingla and Susmanas.

A printed copy of the prospectus of the Tirkuti Mahal doctrine is annexed.

The alleged objects of the Sabha are—

1. To unfold the mysteries of human creation.
2. To impress on the hearts of men what we are, why we exist, what is to become of us, and what treasures should be hoarded for the day of resurrection?

In imitation of Christian Missions, preachers have been appointed on behalf of the Sabha to inculcate its tenets, and Bindiyachal *alias* Hans Sarup goes all over the country delivering lectures on the above subjects, with which he incorporates arguments in favour of the protection of kine.

Bindiyachal is himself the President of the Sabha. Bagwati Churn, B.A., B.L., a pleader, is the Vice-Chairman. Babu Debi Pershad, a zamindar of Jarang, police-station Katra, district Muzaffarpur, is the Secretary of the Sabha.

There is a regular office of this Sabha employing two clerks, one of whom is Bindiyachal's brother, a collector of subscriptions, missionaries, and peons at a total cost of Rs. 99 per manom, and it is said that the Sabha has a deposit of Rs. 2,000 to its credit with Lachhi Ram Marwari, Banker of Muzaffarpur.

The lectures delivered by Bindiyachal himself are represented to be so interesting and soul stirring that he has made many disciples, and is cordially assisted generally, whilst several Maharsas and Rajas give donations to his Sabha, amongst whom are said to be—

The Maharaja of Deo,

" " " Ajudhiya,
" " " Gidhaur,
" " " Burdwan,

The Maharaja of Dumka,
" Raja of Sheohar,
" " Khaita,
Babu of Rajhowli,

besides many untitled zamindars and others.

The following are acknowledged disciples of this man :—

1. Phagwati Sabai of Aurangabad in Gaya,
2. Thakur Pershad, Pleader of Aurangabad in Gaya,
3. Ishwar Narain of Daltonganj, Purulia,
4. Mahadeo Pershad of Katihar, Purba,
5. Dobi Pershad, Head-clerk, Opium Department, Fyzabad,
6. Sri Gopal Peshkar of Opium Department, Fyzabad,

and many others who, though not numbered as his disciples, are his followers.

The names of the preachers in his direct employ are—

1. Nirkant Tewari, posted at Giridih in the Hazaribagh district.
2. Kusubai Tewari, posted at Sheohar in the Sitamarhi sub-division of the Muzaffarpur district.

3. Raghuandan Misser, who generally accompanies Bindiyachal wherever he goes.

Bindiyachal is the author of four books and a picture of the human frame, copies of which are sent herewith.

They have nothing to do with kine-killing.

1890.

The first mention of this man in the confidential abstracts of intelligence appears in paragraph 303, abstract No. 10 of 1890, in which he is represented as "an anti-kine-killing agitator" who left Muzaffarpur for Gaya on the 13th March 1890, with the intention of staying with Tulshi Pershad, Sarishtadar of the Judge's Court.

He returned to Muzaffarpur on the 19th idem, and stated that he had been to Dumka, and the District Superintendent of Police, Gaya, denied that he had visited Gaya.

On the 21st March he left for Lucknow, whence he returned on 6th April, and on the 7th went to Darbhanga, whence he returned on the 9th.

On the 13th April he went to Gaya, and in his diary, dated 20th April 1890, the District Superintendent of Police, Gaya, reports his arrival at Gaya, "where he is lecturing on the origin of Kayastho."

In his diary, dated 26th April, the District Superintendent of Police, Darbhanga, mentions a rumour that Bindiyachal Pershad embezzled the money collected for the anti-kine-killing movement, but no complaint was made. This is said to have occurred two years ago (1888), when he was looking after the affairs of the Society at Kamtaul, out-post Talej, district Darbhanga.

On the 4th May he returned from Gaya and left again on the 6th for Darbhanga, whence he returned on the 22nd May.

From the 1st to the 6th of June he was in Saran and returned to Muzaffarpur on the 7th, leaving again on the 12th idem for Lucknow.

He was next found preaching at Siwan, as reported in the District Superintendent of Police, Siwan's diary of 12th July 1890, and returned to Muzaffarpur on the 4th August, leaving again on the 12th idem for Buxar in Shahabad.

His return is not noted, but on the 15th November he left Muzaffarpur for Motihari.

Again his return is not noted, but he is reported as leaving Muzaffarpur for Bilar "to preach against kine-killing" on the 15th December 1890, whence he returned on the 26th idem.

1891.

On the 9th January he left Muzaffarpur for Buxar for the same alleged purpose.

He is not mentioned again until the 26th June, when he is reported to have left Muzaffarpur for Purba to preach against kine-killing, intending to put up with Nanak Pershad, a Pleader.

In his diary of the 2nd August, the District Superintendent of Police, Bankura, reports—

"A man calling himself Param Hanco (probably Bindiyachal Pershad alias Param Hanco Dass) has appeared at Basua, about 18th miles north of Bankura, and seems to have enlisted the public sympathy.

"People flock to him daily in large numbers.

"The general belief is that he can reveal the future of others and heal people of incurable diseases."

He returned to Muzaffarpur on the 3rd August.

We next hear of him as returning from Gonda on the 4th October, but when he went there is not noted, and notwithstanding the report of his return to Muzaffarpur on the 8th August, it is noted: "States that he went to Gonda from Purnea to preach against kine-killing."

This looks as if between the 3rd August and 4th October he had been on tour again to Purnea, and thence worked round to Gonda.

In his diary, dated 20th October, the District Superintendent of Police, Muzaffarpur, reports that this man left for Majholi, district Gorakhpur, North-Western Provinces, to preach against kine-killing, and although his intermediate return is not reported, he is again represented as leaving Muzaffarpur on the 10th November. He was not long away this time, for on the 14th he again left Muzaffarpur to bathe at Sonapur, whence he returned on the 20th.

He is next reported as leaving Muzaffarpur on the 25th November for Sitalpur, district Baran, to preach against kine-killing, whence he returned on the 16th December.

In his diary of the 21st December, the District Superintendent of Police, Baran, writes in regard to the above:—

"It appears that no trace of Bindyachal Pershad could be found at Sitalpur, although at about that time, two men, whose names are not known, and who are said to be residents of Chapra, went to Sitalpur and told one Bhowani Itai to collect annas two per house for the Gorakshini. Bhowani Itai, however, stated that this could not be done."

1892.

On the 25th January he left Muzaffarpur for Patna to meet Babu Mutadin, late Sub-Judge of Muzaffarpur.

No mention is again made of Bindyachal till April, when, in his diary dated 25th, the District Superintendent of Police, Muzaffarpur, reported that he had left Muzaffarpur for Dronia, "a village in police-station and district Gorakhpur," where he intends preaching against kine-killing."

His return is reported in the diary of the 23rd May, but the specific date is not given.

On the 26th May he left Muzaffarpur for Motihari, and under date the 5th June the District Superintendent of Police, Champaran, reports.—

"A Sadhu, named Hans Sarup, came to Bettiah from Muzaffarpur and delivered lectures on religion."

"This man's head-quarters are at Muzaffarpur, and he is said to have a number of disciples who are touring about lecturing on religion. Subscriptions are raised on behalf of his Sabha."

On the 6th June he returned to Muzaffarpur. In his diary of the 2nd July, the District Superintendent of Police, Shahabad, reports the presence in Arrah of our Hans Sarup from Muzaffarpur, preaching on religious subjects.

He left Arrah on the 4th July.

In his diary of the 16th July, the District Superintendent of Police, Shahabad, identifies "Hans Sarup" to be identical with Bindyachal Pershad, and says that Hira Lal and Deenab Lal Vakil of Chapra, Baran, are said to be related to him.

We next hear of Bindyachal Pershad in the diary of the District Superintendent of Police, Etawa, North-Western Provinces, dated 27th August, in the following terms:—

"Swami Hansarup, who arrived here on the 16th August, delivered a lecture on the Hindu religion at the Hume High School on the 17th."

"There was a very good attendance."

"The Swami seems a very well-educated man, and knows English, Hindi, and Sanskrit remarkably well."

"He is Kayasth by caste, and a resident of Muzaffarpur in Bengal."

"He is a guest of Muzahi Itabi Pershad of the Opium Department. On the 10th September he returned to Muzaffarpur from Muntra in the North-Western Provinces."

On the 23rd October he again left Muzaffarpur for Gaya; and in his diary, dated 31st October, the District Superintendent of Police, Gaya, writes—

"Swami Hans Sarup alias Bindyachal Pershad visited Nawala on the 24th October, with the object of lecturing on religious topics. He usually concluded his lectures, which were also attended by several Muhammadans, with an exhortation against kine-killing."

The Swami, who has passed the Entrance examination (this is an error; he failed) appears to be a well-educated man, and is conversant with Persian, Urdu, Sanskrit, and Hindi. He was expected to lecture at the annual Gorakshini festival, which commences on the 29th October and extends to the 31st idem.

This man is known as the President, Tirkutia Mahal, Muzaffarpur.

On the 8th November the District Superintendent of Police, Gaya, writes:—Bindyachal Pershad has recently been lecturing in favour of the anti-kine-killing movement, on education and Hindu worship! He was presented with a pair of dhoties and Rs. 40 to meet expenses. He intended to leave for Muzaffarpur on the 2nd instant.

On the 16th November he arrived at Muzaffarpur, and on the 17th left for Jugdishpur in Shahabad.

1893.

On the 12th January he returned from Shahabad and left again on the 26th for Arrah, whence he returned on the 31st idem.

On the 10th April he went to Khairia in the Jamui sub-division of the Monghyr district, and visited Monghyr and Bhagalpur, and returned on the 28th May.

On the 11th June he went to Calcutta, returning on the 21st idem.

On the 5th July he started for Juggornath returning on the 9th August.

On the 31st August he went to Dumraon and has not yet returned, and is said at present to be at Allahabad.

H. M. RAMAY,

District Superintendent of Police, Muzaffarpur.

The 22nd September 1893.

APPENDIX E.

I. DARBHANGA.

(No. 1.)

DARBHANGA DHARMA SABHA OR RELIGIOUS ASSOCIATION.

By order of Maharaja Sir Lakshmiswar Singh Bahadur, K.C.I.E., President.

To

DEAR SIR,

To be ready to protect cows and take steps for their support is not only a work of great religious merit for us Indians, but one of imperative necessity. Dear, respected Sir, our country is in such a wretched condition, simply because we are so backward in the matter of supporting kine. Darbhanga Dharma Sabha has been established for the support of our distressed cow-mother, and solicits the co-operation of similar associations established in musall villages. I therefore humbly request that you will please circulate the notice of this Association, and call a meeting of the neighbouring gentry and the public generally and establish a branch association in your village. The lecturer of Darbhanga Dharma Sabha, , will explain the object of the Association to you, and it is hoped you will disseminate in your neighbouring villages the principles of the most useful and grand movement for the preservation of cows. The necessary rules and bye-laws of the Association are with the said lecturer.

Vice-President.

Day of the month

Year

Chief Secretary.

(No. 2.)

DARBHANGA DHARMA SABHA.

By order of Maharaja Sir Lakshmiswar Singh, Bahadur, K.C.I.E., President.

I HUMBLY beg to inform you that a meeting of the most benevolent Association for the preservation of cows will be held at on . You will therefore oblige the Association by attending the meeting at the said place, and thus advance the cause of such a meritorious work. What a pity that there should be such men in the world as would shrink back from promoting the cause of cow-preservation! No, there can never be such men! However, if there be any men who do not attend such a virtuous assembly, and purposely keep themselves aloof from all co-operation in the matter, they would thereby betray an apathy which is most condemnable and unbecoming in our Hindu brethren.

Whoever, on receipt of this notice, makes five copies of it and distributes them, or reveals out the notice to other people and brings them to the meeting, is the greatest well-wisher of the kine. If any persons do not do so, it will certainly be presumed that they do not advocate the cause of cow-protection.

Secretary.

(No. 3.)

DARBHANGA DHARMA SABHA.

SIR,

THE Gopashtmi fair of Darbhanga Dharma Sabha will be held on 189 . The representatives of neighbouring as well as distant Sabhas, and learned lecturers, have been invited to the fair not only to grace the meeting, but hold religious discussions. In order to carry out the said object, this invitation letter is sent to you with the request that you will grace this festive occasion with the presence of yourself and your friends.

Yours,

Vice-President, Darbhanga Dharma Sabha.

(35)

No.

(No. 4.)

Contingent bill of casual expences of Darbhanga Dharma Sabha for the month of

189

Date.	Description of charges.	Amount.			Total.			REMARKS.
		Rs.	A.	P.	Rs.	A.	P.	
	Total							

Secretary.

Received the above amount in cash.

Clerk.

Signature.

No.

Establishment bill of Darbhanga Dharma Sabha for the month of

189

No.	Names of employees.	Duty- station.	Salary.			Salary drawn.			Fines deducted.			Net amount paid.			REMARKS.
			Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
	Total														

Chief Secretary.

Received the above amount in cash.

Clerk.

(Sd.)

Dated month

189

(No. 5.)

Salutation to Krishna or Gokal, who is the benefactor of the world, the deities, cows and Brahmins.

Sitamarshi Gudharma Pracharini Sabha, or the Association for spreading the religion of the cows, or cow-worship.

O ye Indians, whether Hindus, Muhammadans or Christians, think a little with whose labor you obtain your living in this country! With one voice you must all declare that it is the offspring of the cow that secures you your daily food. Hence religion and duty both require us Indians to be ever ready to protect and support cows. The miserable condition of our country is chiefly owing to our indifference in the matter of supporting cows. At the instance of the Madhubani Gurakshini Sabha, and touched with the distresses of cows, whose sphere of usefulness is not confined to any particular class or creed, a Gurakshini Sabha and Goshala (cow-house) have been established here also, and they appeal for help for themselves and their branch associations established in villages in the interior. It is hoped that the public generally will help this Association, and with a view to secure its permanence it has been decided by Marwaries and the trading community generally that any person importing or exporting goods, cloths, grains, or grocery must contribute towards the funds of the Sabha by paying a cow tax according to the scale and rules laid down below. If any tradesman makes any excuse in paying for such a meritorious object, the Gudharma Pracharini Sabha is authorized to realize the amount:—

(1) This Association will always be ready for the good of the country to protect cows, but it will not do anything that might be opposed to the spirit of the ancient Hindu religion or the laws of the ruling Government.

(2) Subordinate associations will be established at distances of three and four hours, and they will be called village or auxiliary associations (Gram Sabha or Bahayak Sabha).

(3) The village associations will send reports of their working to the main association at Sitamarhi, which will supervise their proceedings and give necessary instructions to them.

(4) This Association, as well as the village Associations, will appoint arbitrators or jurors in the neighbouring villages, their number being not less than three.

(5) The said arbitrators, under the orders of their Association, will see that nobody sells cows against the injunctions of the Shastras. They will report to their *sabha* cases of such sale, and insist on the perpetrators making such penance as is enjoined in the Shastras. They will also warn people generally to put into the Sitamarhi cow-shed such old and feeble cows and bullocks as they cannot support.

(6) Every Hindu ought to assist this Association with money, &c., and this Association will feed the cows of the *goshala* with the money so contributed.

(7) Any person importing goods will have to pay two annas. When selling the same to any tradesman, he will realize two annas per cent. from him, and credit the amount to the cow fund. To whomsoever he sells, he must realize from him a cow tax of two annas per cent. according to the following rule:—No deduction for sales of less than Rs. 10; one pice from Rs. 10 to Rs. 12-8; half anna from Rs. 12-8 to Rs. 25; one anna from Rs. 25 to Rs. 50; one and half anna from Rs. 50 to Rs. 75, and two annas from Rs. 75 to Rs. 100. In this way deductions must be made for every article sold, and the money credited to the cow fund.

(8) If any trader or commercial agent buy grain or oil-seeds in the Sitamarhi mart, a percentage of one anna must be realized from such person and credited to the cow fund. This rule applies to Kot, Bhavdepur, Purani Bazar, &c., also.

(9) If any person imports salt and sells it to any trader, he must realize from him one pice (*lohaia* as distinguished from English pice) per every bag for the cow fund.

(10) If any one imports kerosene oil and sells it to any shop-keeper, he must realize from him one pice (*lohaia* or country) for every box on account of the cow fund, and if he exports the same oil, he must realize from the buyer half anna for each box.

(11) If any person imports grocery and sells it to any tradesman, he must realize from him a percentage of two annas on account cow fund.

(12) If any person imports cotton and sells it to any trader, he must realize from him a percentage of two annas on account cow fund.

(13) If any person imports glassware and sells it to any trader, he must realize from him a percentage of two annas on account cow tax. Such deduction must be made for glass bangles and sealing lac also.

(14) If any person imports brass or iron utensils, or iron, and sells the same to any tradesman, he must realize from him a percentage of two annas on account cow tax.

(15) If any person sells empty gunny-bags to any trader, he must realize from him a percentage of two annas on account cow tax.

(16) At the time of marriage or death when Brahmins are fed and *namas* (money paid to Brahmins at the time of death) and *dakshina* (money given to Brahmins at the time of marriage) given to Brahmins, five *namas*, five *dakshinas* (fees paid to Brahmins), and two *delis* must be first kept apart for cows, and then the ceremonies proceeded with.

(17) If anybody makes festivities on account of his son's birth or marriage, he must pay Rs. 2 towards the cow fund. If a marriage party comes to Sitamarhi or goes out of Sitamarhi elsewhere, they must similarly pay Rs. 2 to the cow fund.

(18) All servants and *gomashtas* (agents) whose salaries are payable monthly or yearly, whether the same be less or more than Rs. 100, must pay one pice per rupee towards the cow fund.

(19) Brokers also must pay one pice per rupee out of their income towards the cow fund.

(20) If any member of the trading community has any difficulty in settling his accounts with another, and they refer their case for arbitration to some other individual of the same community, such person must not decide the case without realizing from both the parties such sums as they can afford for the cow fund.

(21) Besides this, any person can give, at any time, money, food, grain, land, wood, bamboo or straw for the use of cows, and the village *sabha* or main *sabha* will acknowledge such gift with thanks. Any person sending any letter or gift should send the same to the address of the Secretary of the Sabha.

(22) If any person breaks these rules in making deductions, or exempts traders from such payments, he must pay Rs. 11 as penalty towards the cow fund. If he justifies himself by saying that he has acted according to rules, his books and the papers of the trader must be examined. Should it be found that he has acted according to rules, the sum of Rs. 11 will not be demanded, or else he shall have to pay the said penalty.

(23) All grain that might be despatched by railway or imported by it will be subject to a deduction of one anna per wagon of 63 bags on account cow-tax.

(24) Any tradesman who imports or exports goods shall have to pay one and half anna per wagon of 63 bags. Any trader importing or exporting oil-seeds, &c., shall have to pay half anna per wagon of 62 bags.

(25) Any person importing or exporting *ghre* (clarified butter) shall have to pay half anna per box. If he buys *ghre* from a trader, he must realize from him a percentage of two annas on account cow tax.

(26) Any person who buys from a tradesman saltpetre, whether it be crystallized, or Cutchia, or Kathia, must realize from him a percentage of two annas on account cow tax.

(27) Any person selling sugar must realize half anna per bag from the trader, and if he imports it, he must himself pay half anna per bag on account cow tax.

(28) Any person selling wine and ganja must pay a percentage of two annas on the sale proceeds. He must also realize a percentage of two annas from the tradesman to whom he sells such articles.

(29) Any person selling gold and silver must pay a percentage of two annas as cow tax.

The undersigned Marwari and other tradesmen gladly accepted the rules and signed their names :—

- 1st—Ganga Ram Ram Jas, by Arjun Das.
- 2nd—Raghu Nath Itam Ram Bilas, by Itam Bilas.
- 3rd—Jawahir Lal Bim Itam, by Gharsi Itam.
- 4th—Mungeri Lal Itameshwar Lal, by Jai Narayan.
- 5th—Kanbhaya Lal Dungar Mal, by Itam Prntap.
- 6th—Shiva Itam Das Mansakh Itai, by Gul Itaj.
- 7th—Jaunna Das Bihari Lal, by Bihari Lal.
- 8th—Bhagwan Das Mugi Lal, by Mugi Lal.
- 9th—Srinivas Gal Itij, by Kesi Chund.
- 10th—Kesar Bakhsh Bhagwan Das, by self.
- 11th—Bhajan Lal Lakshmi Narayan, himself.
- 12th—Bhawal Sahu, himself.
- 13th—Dular Sahu Sham Lal, by Thakur Dayal.
- 14th—Sham Lal Chaudhari, himself.
- 15th—Itaja Ram, himself.
- 16th—Ibul Chand Sahu Bihari Lal, by Mahant Ram.
- 17th—Itam Lal Sahu Budhan Sahu, by Gulan Chand.
- 18th—Bans Lekhan Sahu, by Shiva Dan Chand.
- 19th—Balrup Sahu Dwarka Lal, by Mahabir Ram.
- 20th—Moti Chand Mahadeo Pershad, by Mahabir Ram.
- 21st—Jahan Sihu, himself.
- 22nd—Kashi Sahu Janki Sahu, by Bhujia Lal.
- 23rd—Tilak Dhari Sahu Manju Sahu, himself.
- 24th—Kamalpat Ram, himself.
- 25th—Amrit Lal Dama Ram, himself.
- 26th—Itam Tahal Sahu Banu Ram, himself.
- 27th—Gopi Ram, himself.
- 28th—Babu Ram Chaudhari, by Shiva Narayan.
- 29th—Lakham Ram, himself.
- 30th—Tapei Ram, himself.
- 31st—Shiva Govind Ram Mahabir Ram, by Narsin Ram.
- 32nd—Chaturgum Sahu, by Achutanand.
- 33rd—Khub Lal Chaudhari, himself.
- 34th—Jan Prasad, by Mewa Ram.
- 35th—Bunsher Sahu, Suba Ram.
- 36th—Atil Ram Kalwar.
- 37th—Bhagwan Itam Kanjhu.
- 38th—Halprind Sahu, Babu Lal.
- 39th—Malabir Sahu.

Manager—Ram Anugrah Tribedi, Chief Lecturer, Gaurakhshini Sabha, Madhubani, at present residing in Sitamarhi.

Secretary—Itam Dehalur Singh, Mukhtar.

(No. 6.)

HINDUS, brethren, do not delay any more, as the cow-mother is being slaughtered; make preparations for building a cow-house, in order that the lives of cow mothers might be protected thereby.

SITAMARHI GAURAKHSHINI SABHA.

I am a poor cow of Mithila, and am crying bitterly, as butchers slaughter us day and night. Save us, O Hindus!

I humbly beg to inform you that a meeting of the most benevolent Association for the preservation of cows will be held at on You will therefore oblige the Association by attending the meeting at the said place, and thus advance the cause of such a meritorious work. What a pity that there should be such men in the world as would shrink back from promoting the cause of cow-preservation. No, there can never be such men. However, if there be any persons who do

not attend such a virtuous assembly, and purposely keep themselves aloof from all co-operation in the matter, they would thereby betray an apathy which is most condemnable and unbecoming in our Hindu brethren. Whoever on receipt of this notice makes five copies of it and distributes them, or reads out the notice to other people and brings them to the meeting, does material service to cows. If any persons do not do so, it will then be presumed that they do not like the idea of protecting cows. Pandit Ram Anugrah Tribedi, Chief Lecturer of Madhubani Gaurakshini Sabha, will lecture at this meeting.

RAM BHADRA SINH, Mukhtar,

Secretary.

(No. 7.)

Put aside all work, and come and devote yourself to the protection of cows.

MADHUBANI GORAKSHINI SABHA.

By order of Babu Durga Datt Singh and Babu Harsh Dhari Singh, Presidents.— It is hereby announced that the fourth anniversary of this Association will be held from Sunday, the 19th March 1893, to Monday, the 20th instant. You are therefore requested to grace the meeting, on the said days, with your presence, as well as with that of your friends and relations.

Business to be done—

1. On the morning of Sunday, the 19th March, there will be, first, sacrifice and feeding of Brahmins in the cowshed, and then the cows will march out in a grand procession. At 1 P.M. the annual report will be read out by order of the President, and then several local Pandits will lecture on the protection of cows. Last of all, Pandit Jagat Narayan Sharma of Benares will prove the principle of cow-protection by means of the Koran, Puran, Vedas and other religious works.

2. On Monday, the 20th March, at 2 P.M., there will be a preliminary invocation of the deity, and then the memorial of the cows to the Maharani Empress Victoria will be read, and lectures delivered by the preachers of other Sabhas, who might be present on the occasion.

LAL BHAKTI LAL, Secretary.

(No. 8.)

SRIGOPAL, Manager of the daily business, Pandit.

(Sd.) Secretary.

RAM ANUGRAH TRIBEDI, Chief Lecturer, Godharma Pracharini Sabha, Madhubani.

(Sd.) Secretary.

Day.	Do'	Month.	Year.	From where started.	Places visited.	Subscriptions collected on the spot.			Work done.	Remarks.
						R.	A.	P.		

(Sd.) RAM ANUGRAH TRIBEDI,
Chief Lecturer, Godharma Pracharini Sabha, Madhubani.

At present staying in pargana, thana, village

(No. 9.)

Translation of Gavi Benai (prayer of the cow). (Madhubani.)

O, God, the protector of the cow, the preserver of the cow, why you have forgotten me? The butchers are killing me; help me soon.

You are always styled as protector of cow: what justice you are doing? On account of what fault the butchers are killing me? God takes the incarnation of Krishna for the protection of cow. He gives relief to all after killing the *Auras*. Where is the Krishna gone? Everyone having *sikha* (i.e. Hindu) on his head has left his duty (i.e. *dharma*) and walking here and there in dark light. The Jajmans (Hindu people) give cows in charity to the Brahmins (priests) who come to bless them. The present Jajmans (people) give the oldest cows to the Brahmins (their priests) in charity (*dan*). The Brahmins, thinking them quite useless, don't give them (cows) fodder. The Brahmins take the cows given to them by their Jajmans to their homes. Their females thinking the cows quite old and useless abuse their male members for their so doing. The Brahmins being obliged with the abusive words given out by their females, take the cows to the markets for sale. The butchers after paying them Rs. 2 or 3 take the cows to their houses in the presence of Brahmins, Chatrias, and Sudra (classes of Hindus). These fellows leaving their duties have forgotten the care of their mother (cows). India (Bharat) is daily being ruined; there remains no bold man in it. The Chatrias generally are showy ones: they have left their duty (*dharma*) and have forgotten their bairians. The Hindus of the present time eating flesh and drinking wine generally go to the prostitute's house, where they mix each other and allow the cow to be killed. The Indians become fools and forget their duties and distribute their wealth among the prostitutes, their followers, and bairis. In this way they throw the money by thousands, but cannot spend a single shell for our (cows) sake. O, Ram! O, La human! who are the great favourites of Brahma, Dharma and Dushmanta and protectors of the cows—"so the author (Ram Aungrah) says"—where you both have gone away? Your sons generally are saying the killing of the cows. All the Shastras describe the protection of the cows to be the best thing. When the marriage of the sons of the Indian's takes place, the Indians generally waste money in the ceremony and give it to the dancing girls, but don't spend anything as subscription to the protection of the cow society. They do evil, and feel pain in paying anything towards the cows. The cow says Shame!! Shame!! Shame!! to the mothers of the Indian's sons who see their mothers (cows) being killed. When the Vaishya left his *dharma*, who cares for the Sudras (who are lower caste) if they do so. Even the *satti* (the richman) makes a melancholy face if he is asked to pay anything like subscription towards the cow protection society. The one who will take interest in it will at last go to heaven.

We (cows) pray the Christians and Muhammadans, folding our hands, that they may kindly leave their partiality and have mercy upon us (cows).

Those who kill cows, drink wine, cut the fruitful trees, and sleep after sunrise are subjected to remain in hell, and they won't be excused; one and all should protect the cows as far as possible. The one who will kill cows will remain in hell for ever. The protectors of the cows will remain in heaven, and they will be called as gods. The author says that he has described the qualification of the cow in a limited way according to his sense. All should know that there can be no virtue without taking proper care of cows. Those who will pay attention will have good result of it, and can have the thing a man desires for going to heaven. O, God! thou art styled as the destroyer of the wicked and protector of all. The cows are put into great trouble, come on and take care. Do as good to me as thou dost to others. Feeling much trouble in day and night. Please attend to the prayer of the author and come and help me.

O, God! whenever we were put to troub'e you came and saved us, now we have submitted ourselves to you; please save us from this trouble, and get us out of the dark well. O Krishna! thou art styled as *Gaurakshita* (cow protector), and thou art the curse of the four Vedas (Hindu laws). For the sake of protecting Brahmins and cows you had taken the incarnation of the Krishna. Please come soon and take our care; you are kind to all. Cow says O, God! you are the Muhammadans surrounding me, are killing me for the sake of flesh. In this way saying fell on the ground thinking her death to be near. Now this is unbearable; now come on and take care. There is no one else to help us. You should come and help us in the same way as you have been doing all along.

(No. 10.)

*Letter of thanksgiving to the incarnation of virtue and supporter of cows, Baba Brhimadew Narayan Singh Bishadhar of Narhan.***GODHARMA PRACHARINI SABHA OF DALSINGHSARAI.**

It is a matter of congratulation that the Manager of the estate of the said Baba visited this place on the 17th April 1893, when the energetic Manager of the local sabha, Baba Bulaji Lal, interviewed him, and giving him a copy of the rules and forms of the *Gaurakshini Sabha*, applied for donation and annual subscription towards the cow fund. He expressed his satisfaction on hearing the account of the Sabha's working, and gave Rs. 50 on behalf of the Baba, Rs. 10 from his own pocket, and Rs. 5 as contribution from Munshi Jagdambi

Sahai, Sarishtadar of the Raj, and thus illustrated the prestige of his fair-complexioned countrymen. We hope that other Anglo-Indians will imitate the example of the said Manager, and strive to do good to our country. The abovementioned amount will be annually paid by the Raj to the Sabha. We earnestly pray to God that he will be pleased to prolong the lives of the Raja and his Manager.

Well-wisher of the said estate,

KASTURI LAL,
Secretary of Gatharma Pracharini Sabha,
Dalinghaonai district, Darbhanga.

APPENDIX E.

IL SARAN.

(No. 1.)

Salutations to Krishna or Govinda, who is the benefactor of the Universe, deities, cows, and Brahmans.

ANNIVERSARY OF CHAPRA GAURAKHSHINI SABHA.

No anniversary was hitherto held of the Chapra Gaurakhshini Sabha, which was established in 1847 by the Chapra Sanatan Dharma Pracharini Sabha (Association for the propagation of the old Vedic religion). It has therefore been decided to celebrate the anniversary of this Sabha every year in January. The public are therefore informed by means of this notice that the first anniversary of Chapra Gaurakhshini Sabha will be held at the under-mentioned places on 1st and 2nd January 1880. It is therefore humbly solicited that people professing the old Vedic religion, as well as Muhammadans, Christians and people of other religion, will grace the meeting with their presence on the said occasion.

Business to be done—

On the morning of Wednesday, 1st January, Pandit Devi Dutt will perform divine service and sacrifice in the temple of Baba Dharm Nath, according to the old Vedic Shastras. On the same day and at the same place a Sabha will be held at 1 p.m., when the Manager will first give an account of the expenditure. After that Pandit Jagat Narayan will prove the principle of cow-preservation by means of quotations from the Vedas, Smritis, Puran, Quran, Bible and works of other religion; and Pandit Kishori Lal Giovanni will give illustrations of the greatness and virtues of the cow from the Shastras. The question of sending to England a telegram, expressive of our thankfulness, on account Prince Victor's visit to India, will also be considered.

On the evening of Thursday, 2nd January, at 5 p.m., Pandit Bisheshwar Jha and Baba Har Narayan Das will lecture on the cow. The question of establishing a representative Gaurakhshini Sabha at Bihar will then be considered, and Pandit Jagat Narayan will give a description of the several Gaurakhshini Sabhas established all over India.

CHAPRA GAURAKHSHINI SABHA,
The 20th December 1880.

AWADH BIHARI SARAN MISHRA,
Chief Manager.

(No. 2.)

SRI HARI.

You should all exert yourselves for the protection of the cow and the building of the cow-house, which would be a source of satisfaction to all persons.

Annual report of the band of lecturers or preachers of the Indian Cow-preserving Associations.

O sainiks! be kind to cows. There is no one but yourself who can support cows and Brahmanas.

Names of members, names of supporters of the band of lecturers, names of subscribers, account of cows, and statement of income and expenditure, published by Babu Jwala Singh under the orders of the band.

Printed at Amar Press, Dasaswamedh Ghât, Benares.

APPEAL.

GENTLEMEN, do not be depressed at the sight of the expenditure incurred. This was the first year; hence it was necessary to provide all materials, &c. If the example of Seth Jadoo Rao, Jawahir Mal, who has consented to give two maunds of flour, were imitated by other cow-loving people, and they were to assist the band of preachers just as people do assist Brahmins and ascetics in places of pilgrimage, the said association of preachers would then be able to extend the sphere of their operation.

This Association has saved the lives of 19 cows and received the gift of 7 cows. The names of the donors of cows are given below, with their numbers as entered in the receipt book of the Association.

1. This cow was given by Sekhi Panre of village Kaitho, district Arrah, at the Brahmapur fair.
2. This ox was given at the fair by Ram Dhan Rao of village Kaithi.
3. This cow was given at the fair by Kulli Khan of village Kassiya.
May God give such good sense to all Muhammadans. Be ashamed, O you Hindus!
4. This cow was given at the fair by Inder Dayal Pathak of village Dharkhar.
5. This ox was given at the fair by Ghosi Baniya Nonbar, of village Rustamganj, thana Nawapur, district Patna.
6. This ox was given at the fair by Rangoo Koiri of village Brahmapur.
7. This ox was given by Mangroo Ahir of village Brahmapur.
May God give such good sense to all persons. All credit is due to Baba Jadda Singh.

GORAKHSHA LIBRARY.

All sorts of books and goods of Benares are procurable at this Library. Whatever profit is made here is either given to the lecturers of the cow-protection movement or devoted to the cow-house fund. Whoever wishes to procure anything from here should address the undersigned—

Manager of Gorakhsha Library, Dasaswamedh, Benares.

History of the first year's working of the Indian Association of Gorakhsha lecturers.

The following account of the origin of the Indian Association of Gorakhsha lecturers is published for the information of all philanthropic gentlemen. O ye dear lovers of cows! Although by the grace of God and the favour of our just British Government and the exertions of cow-worshippers, about 100 cow-sheds and Gaurakhshini Associations have been established, it is a matter of great sorrow that the slaughter of cows has not at all diminished, and butchers carry every day thousands of cows and bullocks. The cause of this is that villagers are often deceived by butchers and not infrequently sell cows to them knowingly for the sake of money. The want of preachers is the cause of all this. If there were sufficient preachers, such a sight would not be seen, and they would go about preaching in towns and villages the virtue of the cow and the evils of cow-slaughter. O friends! so long as these things are not explained to villagers, cow-slaughter cannot be stopped. It is, however, a matter of congratulation that some good-hearted men have girded up their loins for this cause. May God grant their desires.

THE FIRST VISIT OF THE INDIAN ASSOCIATION OF GAURAKHSHA LECTURERS.

DEAR SIRS! The first meeting of this band took place at Harihar bhetra. In the eighth month of 1848 a large tent was pitched on the bank of the river Mahi near the temple of Harihar Nath, and it was decorated with flags and sweet-scented leaves and flowers. The floor was covered with beautiful carpets, and chairs and tables arranged thereon, and lecturers commenced their work. Letters had been previously written to all Gaurakhshini Associations, but the following gentleman only had come:—Pandit Jagat Narayan, Pandit Raja Shankar Gorji, Babu Thakur Das, Babu Ram Das, Babu Chunni Lal, and Babu Jwala Singh from Benares; Babu Rup Singh, Pandit Mahabir Poshad, Pandit Hargun Paure, Pandit Shukl Narayan, Pandit Suresh Nath Pathak, Pandit Satya Narain, and Pandit Mahabir Poshad from Arrah; Mahant Iswar Singh from Patna; Babu Basdeo Narain, Babu Bhagwati Poshad, and Babu Bihari Singh from Chapra; and other cow-loving Brahmins.

First of all, Pandit Jagat Narain prayed to God, and thanked the Empress Victoria. Pandit Mahabir Poshad then pointed out the evil consequences of cow-slaughter, and Pandit Hargun Paure dwelt on the wretched condition to which the peasantry had been reduced by cow-slaughter. He was followed by Pandit Shukl Narayan, who adduced evidence from Dharma Shastras in support of the principle of cow-protection. O friends! this gentleman is a mere youth, but his lectures are far superior to those delivered by his elders. May God give him long life. Pandit Suresh Nath Pathak then read out Bagjpuri poems, *tant*, couplets, and *champu*. Villagers are greatly impressed with his preaching, and he is a devoted worshipper of cows. May God strengthen his devotion every day. In this

fair six Muhammadans pledged themselves never to take beef. May God inspire other Muhammadans with a similar feeling. The names of those Muhammadan gentlemen are given below—

- | | |
|------------------------|-------------------|
| 1. Munshi Abu Hasan. | 4. Din Muhammad. |
| 2. Maulvi Lateef Khan. | 5. Husain Bakhsh. |
| 3. Nur Muhammad. | 6. Nabi Bakhsh. |

Names of persons who have given donations for the Association of Lecturers.

	Ra.
1. Pandit Jagat Narayan 50
2. Seth Ram Nirajan, Rais, Patna 25
3. Pandit Rova Shankar Gurji 5
4. Babu Thakur Das, Rais, Benares 5
5. " Ram Dhari Sahac, Rais, Baqr Muzaffarpur 2
6. " Rup Singh, Rais, Amritsar 2
7. Mahant of Harihar Nath 2
8. Pandit Vishwa Nath, spiritual guide of the Raja of Ramnagar, Champaran 2
9. Babu Dobi Pershad and Babu Siddhi Pershad, Faujdar of Raja of Ramnagar, Champaran 2
10. " Basdeo Narain, Rais, Chapra 1
11. " Rana Tej Bahadur, Private Secretary to Maharsa of Ramnagar, Champaran 1
12. " Rang Lal, Itamnagar, Champaran 1
13. Pandit Bannali, Itamnagar, Champaran 1
14. Babu Bhagwat Pershad, Muzaffarpur 1
15. " Ram Bihari Lal, Muzaffarpur 1
16. Seth Balasi Ram, Rais, Patna 1
17. Babu Shiva Dayal, Sham Lal, Benares 1
18. Pandit Kripa Ram, of Arya Samaj, Benares 1
19. Babu Jwalu Singh, Benares 1
20. Money from the charity-box of the Association of Lecturers Sale proceeds of furniture ...	<hr/> ... 10 ... 3
	<hr/> Total ...
	... 118

The Lecturers' Association cordially thanks the above-mentioned gentlemen, and expresses its gratefulness to Seth Jadu Rao, Jawahir Mal, who gave two maunds of flour for feeding the lecturers of the Association. It also thanks Rao Goudar Nahar, who provided one day's dinner for the lecturers. May God continue to inspire them with the same feeling for ever. The sum of Rs. 118 was collected in this fair.

Expenses of the band of Lecturers.

	Ra. A. P.
Tent 40 0 0
Bamboos for the tent 5 0 0
Mats 2 8 0
Cost of feeding lecturers 10 0 0
Oil, candles 0 10 0
Four stools 2 0 0
Boat hire for the carriage of tent and furniture from Patna to the fair ...	1 12 0
Post-cards sent to lecturers ...	1 8 0
Ropes for the tent ...	5 0 0
Cost of pickets ...	1 0 0
Straw ...	0 6 0
Two lamps ...	1 0 0
Boat hire for crossing the Mahanadi for 15 days ...	1 0 0
Cost of one telegram to Pandit Ganpati Mura of Ranchi, and one to Babu Govind Singh of Amritsar ...	1 0 0
Cost of printing rules, four receipt books, notices, account books, and one ream paper ...	13 4 0
Boat-hire for the conveyance of tents to Benares ...	1 12 0
Distribution of books ...	5 0 0
Railway fare of Hargun Panre ...	2 0 0
Ditto Pandit Jagat Narain and Chaprai ...	0 0 0
Pay of Kahar ...	1 0 0
Pay of Chaprai ...	5 0 0
Railway fare of Pandit Mahibir Pershad ...	4 0 0
Miscellaneous charges ...	1 0 0
	<hr/> Total ...
	... 123 0 0

PAIR HELD AT BRAHMAPUR IN ARRAH DISTRICT, IN THE MONTH
OF PHAGOON, OR FEBRUARY.

INVITATION letters had been issued for 1st March 1889. Pandit Jagat Narain, Pandit Har Narain (physician), came from Benares; Babu Govind Singh, Babu Rup Singh, Pandit Mahabir Pershad, Pandit Hargun, Pandit Shukla Narain, with his two pupils, Pandit Banwar Nath Pathak and Pandit Manishwar from Arrah; Pandit Durga Datt, Pandit Raghuban Nath Upadhyaya, Babu Bisweswar Lal, Babu Harihar Pershad, Babu Krishna Lal and others came from Kurantadi. The lecturers carried on their work for five or six days consecutively. In this fair a Maulvi who had come from district Azamgarh put some questions, which were so ably answered by Pandit Jagat Narain that he went away confounded. The discomfiture of this Maulvi led four Muhammadans to renounce the use of flesh. Their names are Mohammed Ali, Rais, Tikiq Ali Bakhsh of Dumraon, Ali Mohammad of Buxar, and Khuda Bakhsh of Balia. The lives of 12 cows were saved in this fair.

Donations in aid of the Association.

		Ra. A. P.
Babu Siva Prasana Singh, Rais, Brahmapur	...	3 0 0
" Ram Churn of Ram Garh, Arrah	...	1 0 0
" Nathu Itam Rais, Buxar	...	1 0 0
From the charity box of the Association	...	25 0 0
Ditto ditto bazar	...	10 0 0
Total	...	40 0 0

Expenses of the Association at the Brahmapur fair.

Railway fare of five lecturers	...	4 11 6
Conveyance hire of tents	...	2 8 0
Cost of feeding the cartman, o.w.horl, and chaparsi	...	3 2 0
Cost of taking over five cows and bullocks	...	3 0 0
Miscellaneous charges	...	1 0 0
Railway fare of Har Narain	...	2 4 0
Ditto of a chaparsi from and to Benares	...	2 4 0
Cost of feeding the lectures	...	7 12 0
Crushed feed for cows and bullocks	...	2 0 0
Conveyance and feeding charges of cows and bullocks and two servants who took them to the cow-house at Arrah	...	2 8 0
Railway fare of the cow-worshipper Pandit Jagat Narain of Buxar	...	2 4 0
Total	...	32 1 6

RAMNAVAMI PAIR AT AJUDHIA.

On the 6th of Chaitra the band of lecturers visited Ajudhia, and Pandit Ram Prasad, priest and honorary Magistrate, placed the premises of the old school building at the disposal of the Association, and the tent was pitched there. It is, however, a matter of regret that very few lecturers attended the meeting here. Only Pandit Jagat Narain and Bhai Jwala Singh came from Benares, and Pandit Mahabir Pershad and Pandit Hargun and Pandit Munishwar came from Arrah. One day Lord Mr. Roman, with his four or five pupils, created a disturbance in the tent of the Association. They were at first told to go away, but expostulations proving of no avail, Pandit Jagat Narayan took a copy of the Bible, and on its basis preached abstinence from flesh. The missionary then entered into a discussion.

Clergyman—What is the harm in using flesh?

Pandit—Flesh is not the food of man.

Clergyman—God has created animals for the food of man.

Pandit—God has created flowers, fruits, and vegetables for the food of man. Mark, God has said:—"I give you all seed producing vegetables growing on the earth, and all trees bearing fruits which produce seeds. These thou shalt eat." Bible, chapter 1, paragraph 19. Please say where has God sanctioned the use of flesh.

Clergyman—Animals are included in the term vegetables.

Pandit—You are very wise indeed to call living beings vegetables.

Clergyman—You also eat thousands of animal culus with the water you drink.

Pandit—For this reason it has been said: "You should strain water before drinking it."

For the destruction of invisible insects we make penances and implore the Almighty to pardon the sins which we commit involuntarily. But God will never forgive such sins as are committed knowingly, as, for instance, the daily slaughter of animals for your food.

Clergyman—We do not slaughter animals; we simply eat what the khansama lays on our table.

Pandit—Well, Sir, you say you simply eat what is laid on the table by your khansama. Suppose he puts poison before you; will you eat it?

The clergyman then went away, for truth always triumphs. After a short while two pupils of the clergyman, whose names were Manam Singh and Henry, came and vowed never to take beef. After this Husain Bakhsh of Lucknow and Itahum Khan, Karim-ud-din, and Maula Bakhsh of Faizabad renounced the use of beef. The rumour spread in the fair that Pandits had come from Benares, whose preaching caused Christians and Muhammadans to renounce the use of beef. This news reached the ears of Baba Jagannath Das, disciple of Baba Raghunath Das, and he sent an ascetic to call Pandit Jagat Narain. He conversed with the Pandit for a long time, and then said to him: "You have come up to Baba Raghunath Das, who is a devoted worshipper of Ram Chunder, and hence this news will reach the ears of that deity and he will fulfil the prophecy in the Ramayan:—'He is the benefactor of cows, Brahmins, deities, and saintly persons; he is the ocean of mercy and incarnation of God.' Ram Chunder will now soon become incarnate and remove the troubles of the cow." He then assembled all the mendicants and told them to preach everywhere the dogma of cow-protection. He then gave Pandit Jagat Narain the title of Goraksha Charja, or protector of cows. The Pandit also delivered a very eloquent lecture which brought tears into the eyes of all the ascetics. He then distributed his books there and went to the place where Ramayani Baba performed his devotions. Here also he lectured and distributed his tracts, and thus pleasantly spent his time as long as the fair lasted.

Donations received in aid of the Association.

	R. A. P.
Baba Jivan Singh Panjabi	... 1 0 0
Ramayani Baba	... 1 0 0
From the charity box of the Association	... 18 0 0
Babu Jagannath Das, disciple of Baba Raghunath Das	... 2 0 0
Total	23 0 0

Expenses of the Association.

	R. A. P.
Carriage hire of tent from Benares to Ajodhia and back	... 3 8 0
Railway fare of Pandit Mahabir Pershad and Pandit Hargun from Arrah to Ajodhia and back	... 7 4 0
Distribution of books	... 4 0 0
Cost of pickets	... 0 12 0
Feeding of lecturers	... 7 0 0
Kerosine oil	... 0 8 0
Railway fare of Pandit Jagat Narain and one servant	... 5 4 0
Servant's pay	... 4 0 0
Printing of notices, including the cost of paper	... 5 0 0
Miscellaneous	... 0 8 0
Total	38 4 0

BRAHMAPUR FAIR HELD IN BAISAKHI.

On the 25th April 1889 the band of preachers went to the Brahmapur fair, and pitching their tent on the north side of the tank, commenced their preaching. In this fair, Pandit Jagat Narain, Pandit Kishori Lal, poet, and Pandit Har Narain, physician, came from Benares; Pandit Mahabir Pershad, Pandit Hargun, Pandit Shukla Narain, Pandit Bawsar Nath, Babu Rab Singh, and two students, came from Arrah; and Pandit Jiddu Shetkar came from Salimpur. As long as the fair lasted the work of lecturing proceeded smoothly. O friends! this is the very fair in which thousands of cows used to be sold to butchers. In this fair also the lives of seven cows and bullocks were saved.

Donations received in aid of the Association.

	R. A. P.
Babu Narotam Singh Rais of Changain in Arrah...	... 1 0 0
Babu Pachkowri Lal Rais (landholder) of Babbar in Arrah ...	1 0 0
Babu Siva Balak Lal, Rais Babbar in Arrah ...	1 0 0
Pandit Ramrakshak Tiwari of Babbar in Arrah ...	1 0 0
Babu Faqir Chand Rais of Ghali in Patna	1 0 0
From the charity box of the Association	15 0 0
From the charity box of the Bazar ...	10 4 3
Total	30 4 3

Expenses of the Association.

	Rs. A. P.
Conveyance hire of the tents from Benares to the fair	... 1 6 0
Crushed food for the cows and bullocks	... 1 12 0
Railway fare of three lecturers from and to Benares	... 7 12 0
Carriage hire of tents to Arrah	... 1 0 0
Feeding charges of cattle and three servants for taking them to the cow-house at Arrah	... 2 8 0
Feeding charges of lecturers	... 8 8 0
Feeding charges of three servants and one soldier who had escorted the cattle from Arrah	... 3 0 0
Railway fare of five lecturers to Arrah	... 2 8 0
Ransoming a cow and a bullock from the hands of butchers	... 2 9 0
 Total	<u>30 12 3</u>

RATH JATRA FAIR AT BENARES.

On the 3rd June the tent was pitched on the platform of Seth Jani Mal Khan Chand and lecturers also assembled there and proceeded with their lectures. O friends! we cannot blame others when our supporters themselves obstruct our work. In this fair a Pandit offered us such opposition that we had to call in the aid of the police. Alas! the cause of cows can hardly prosper when such is the character of our Pandits. We would, however, pray to God that he may open the eyes of these Pandits that they may not again oppose the cause of the cow-mother. On seeing the defiant ~~attitude~~ ^{attitude} of the ~~lecturer~~ ^{lecturer} tahsildar, and thanadar of the city came there and removed him from that place. Pandit Mahabir Pershad of Arrah was lecturing at the time, and all the three gentlemen named above were much pleased to hear him, though they were all Muhammadans. When the tahsildar and the lutwal went away, the naib tahsildar, Yusuf Khan, called Pandit Mahabir and talked with him for a long time over the subject of cow-preservation. The Pandit then came to the place where he was lecturing.

Donations in aid of the Association.

	Rs.
Babu Baij Nath, Rais (landholder), Benares	... 2
Pandit Itava Shankar, Gor	... 3
Babu Jai Krishna Das of Chunar	... 1
From the charity box of the Association	... 1
 Total	<u>— 7 —</u>

Expenses of the Association.

	Rs. A. P.
Conveyance hire of tents from Arrah to Benares	... 1 8 0
Feeding charges of the lecturers	... 2 4 0
Railway fare of two lecturers from and to Arrah	... 5 12 0
 Total	<u>10 8 0</u>

Total income and expenditure of the whole year.

Fair.		Income.	Expenditure.
		Rs. A. P.	Rs. A. P.
Harihar Kshetra	...	118 0 0	123 0 0
Brahmapur	...	30 5 0	30 15 0
Rath Jatra, Benares	...	40 0 0	33 1 6
Adjudhia	...	7 0 0	10 8 0
 Total	...	<u>217 7 0</u>	<u>233 8 6</u>

The Association thanks its supporters and lecturers cordially. Readers, this Association has two classes of supporters, viz., lecturers and persons who assist with money. Persons desirous of becoming supporters of the Association of either class should read and accept the undermentioned rules, and communicate with us on the subject, when their names will be enrolled among the supporters and patrons of the Association.

Rules of the Indian Association of Goraksha Lecturers.

1. This Association will be called the Association of Goraksha Lecturers.
 2. The object of this Association will be to point out to the public the good results arising from the preservation of cows and the evil consequences of slaughtering them.
 3. No religious controversy will be allowed at the meetings of the Association, nor will any such subjects be discussed as can be thought seditious.
 4. This Association will never do anything that is calculated to injure the cause of cow-preservation, cow-houses or Gorakshini Associations.
 5. It will also be a duty of the Association to preach in villages, but this will be done by lecturers paid by the Association. Any member of the Association who may voluntarily offer to lecture in villages will be at liberty to do so.
 6. All persons of whatever caste can be members of this Association if they make the following promise. The plodge runs thus:—"I solemnly promise, before God, that I will never eat the flesh of any animal, nor drink wine, but will try my utmost to dissuade people from their use and always preach the good done by the cow-mother."
 7. Any person who acts in opposition to the object of this Association will be considered neither a well-wisher of the cows, nor a protector of cows, nor a member of the Association.
 8. Every member of the Association shall have to pay at least Rs. 1 a year, and any member can pay more if he likes. The managing Committee of members will have the power of exempting any member from the payment of the subscription if they think it proper to do so.
 9. The general management of the Association will be vested in the hands of the managing Committee, which will consist of not more than ten and not less than seven members.
 10. All donations received by means of the lectures of the Association will be given to the goshalas (cow-houses) which require such help, or to such goshalas as the majority of the members may decide. The Association shall have the power of altering its rules with the consent of a two-thirds majority.
- Any one wishing to be a member of this Association should communicate with the undersigned—
- Pandit Jagat Narain, Indian Goraksha Lecturers' Association, Dalswannimool, Benares.

APPENDIX E (III).*Abstract translation of Shahabad Patras.*

No. 1.—This is the prayer of Jagdeo Bahadur Singh to all Hindus for the protection of the cow.

No Hindu should engage any Pleader, Mukhtear, Maulvi on behalf of Muhammadans in the case which recently occurred in Ghazipur. Those engaging themselves should be deprived of their caste. After reading this letter it should be copied and circulated to five villages, otherwise there will be a sin at their door.

No. 2.—This is my entreaty to all Hindus that Muhammadans who always slaughter cows in the Bakr-Id festival should be disappointed in the future by Hindus refusing to sell to them.

No. 3.—Same as No. 1.

No. 4.—Same as No. 1.

No. 5.—Jagdeo Bahadur Singh and Moti Singh pray that Hindus should never employ Muhammadan vikils, &c., in cases, or have any money transactions with them.

No. 6.—Same as No. 2, with the addition that the Hindus should, where opportunity, do mischief to the Muhammadans.

No. 7.—Same as No. 6.

No. 8.—Same as No. 6.

No. 9.—Same as No. 2.

No. 10.—Same as No. 1.

H. L. MESSINGER,

(Copy.)

The 24th October 1893.

No. 912J.—D.

FROM H. J. S. COTTON, Esq., C.A.S.,
Chief Secretary to the Government of Bengal,

To THE COMMISSIONER OF THE PATNA DIVISION.

JUDICIAL.

SIR,

Dated Calcutta, the 8th November 1893.

I HAVE the honour to inform you that the Officiating Lieutenant-Governor has attentively perused your report, dated 27th October 1893, on the agitation regarding kine-killing, and that he desires me to thank you for the care and labour you have bestowed in preparing it. The enclosures to the report are valuable and useful documents.

2. From the perusal of these papers His Honour has formed the following opinions:—The first opinion is that this agitation did not arise spontaneously in Bihar, but was started by propagandists from outside the Province; that these propagandists commenced operations by speaking at fairs and markets; that afterwards they created or stimulated the extension of associations in towns and villages; that the objects of these associations were at first unobjectionable; that many associations have adhered to the original blameless religious objects; that without doubt many more have degenerated from these objects; that most, if not all the foreign agents, and many of the local men, have gone beyond the primary object of the movement, and have incited to creed-antagonism and a general resolve to violently prevent kine-slaughter in any circumstances; that these propagandists and their confederates have sought to enforce this prohibition by temporal and spiritual terrorism; that among Muhammadans in certain localities there are symptoms of a counter-agitation; and, lastly, that Muhammadans have here and there grossly outraged Hindu feeling.

3. The second important opinion His Honour has formed is that, although the local officers were from the beginning to some degree aware of the existence of this agitation, they yet abstained from taking any active steps to obtain information of a precise and accurate character regarding the propagandists, and from adopting effectual measures to restrict or stop the illegal developments of the movement. It is stated in the Saran report, for example, that a notorious propagandist from Ballia made a preaching excursion into the Saran district with a gang of 200 or 300 disciples last May, without effective supervision from the district authorities. It is stated in the Darbhanga report that inflammatory pamphlets were in circulation without even copies having been procured for the Magistrate's inspection; that police officers were well aware of the dissemination of such incitements to violence; and that even cattle were forcibly rescued without report being made to the Magistrate.

4. The last opinion, I am to notice, as having been formed by His Honour from a perusal of these papers, is that the chief or among the chief local agents for promoting this movement were Government officials, connected with the local courts, schools, and post-offices. The organization of the Civil Government has in fact been used by the propagandists for the dissemination of their opinions and the enforcement of their objects, without any questionings from the district authorities.

5. The explanation of the quiescent attitude on the part of the district authorities is suggested by Mr. Williams, Collector of Darbhanga. As the movement was supported by so many gentlemen of position and respectability, it was thought that the movement should be free from interference, even in its more questionable developments. Practically the only measures taken by District Officers appear to have been the collection of some information of an imperfect character for the Special Branch Office, the punishment of a few rioters, and the quartering of additional police on some disturbed localities.

6. In view of the lines on which this agitation has now developed, and of the serious riots and bloodshed to which it has led, District Officers will themselves see that this attitude of quiescence can no longer be maintained. Whatever be the religious sentiment on this subject, there can be no doubt that the methods by which it has in many cases been pursued are illegal; and therefore, while District Officers should not interfere with, but on the contrary should assist, associations which keep within the letter and spirit of the law and their own blameless intentions, the inflammatory propaganda, and the exhortations which stir up animosity and ill-will, and have already led to bloodshed, must, wherever they are found to exist, be forthwith checked. The same treatment must be meted out to Muhammadan as to Hindu agitators. To this end His Honour calls attention to the following points, and desires that they (*inter alia*) shall receive the immediate and continuous attention of district executive authorities.

7. *First.*—As it is shown that the cattle fairs and markets are among the localities selected by inflammatory propagandists for their operations, care must be taken to depute to every fair or market frequented by such persons a force of police sufficient to maintain order. If the language of any speaker is inflammatory and likely to lead to a breach of the peace, his words should be recorded, and the police officer may then, if necessary, proceed under Chapters V and XIII of the Criminal Procedure Code, and section 23, Act V of 1861, to disperse the audience and arrest any person, if this be necessary for the prevention of an offence or of the abetment of an offence.

Secondly.—As it is shown that some itinerant propagandists have been forward in exciting the passions of people throughout the villages, and endangering the public peace, persons who make such inflammatory appeals or who can give no satisfactory account of themselves should be dealt with under Chapter VIII, Criminal Procedure Code.

Thirdly.—As it is shown that some societies have at meetings adopted resolutions which have directly produced creed-animosity and led to breaches of the peace, the Magistrates should inform themselves of the existence, objects, ramifications and membership of all such societies, and of their methods of working. If evil results seem likely to again accrue from the action of such societies, the Magistrate should remonstrate with the leading members, and endeavour to induce them to remove the causes of dissatisfaction and dismiss any offending agents. If such remonstrances fail of effect, action should be taken in regard to such societies under section 144 of the Criminal Procedure Code; or for offences under Chapter XXII of the Penal Code. As there are reasons to believe that in certain cases foreigners (being Marwaris and others) have been prominent in instigating and fomenting disturbances, attention is drawn to section 3, Act III of 1864, as an alternative procedure. District Officers may move for the removal from British territory of any such persons whenever there is good and substantial reason for believing that such persons are either disturbers of the peace or instigators of such disturbances.

Fourthly.—In cases of criminal intimidation, or when coercion is used to force men into unlawful ways, and they through fear or other cause will not complain to the Magistrate, the police should act upon the powers vested in them by sections 23 and 24, Act V of 1861, and apply for legal process against the offenders.

Fifthly.—It is shown by these documents that inflammatory propagandists have been supported by societies of which Government officials were members; it is even stated that Government officials have harboured men of that class. The Officiating Lieutenant-Governor condemns the connexion of officials with associations leading to proceedings of an inflammatory character, and if henceforward any officer is found to be a member of a society or association which foments or countenances inflammatory proceedings, he should be at once required to resign his connexion with the society. In the present excited state of public feeling, District Officers should exercise their power of forbidding, whenever they consider it right, any public officer from having connexion with societies of a character tending to disturb the public peace: such connexion seriously weakens his usefulness as a public servant.

8. You will perceive that the preceding instructions, which are not meant to exhaust the field of executive action in this matter, imply that special energy

and activity must be thrown into district work in this connexion. His Honour relies on the District Officers, whose staff has been considerably reinforced, to exercise an intelligent control over this activity, and to employ their best and most reliable subordinates on duties requiring tact and judgment.

9. From the remarks made in this connexion in the Resolution recorded on the last Administration Report on the Patna Division, and published in the Gazette of the 1st instant, you will notice the importance His Honour attaches to holding landlords strictly to such responsibility as the law attaches to their position. It is to be hoped that District Officers during their approaching tours will not lose sight of that important matter. In the same Resolution it was stated that "the Hindus of Bihar . . . may be assured of the support of Government in all legitimate efforts to restrict within the customary limits the slaughter of kine by non-Hindus, if those limits have been transgressed, and to ensure that kine-killing shall not be effected, no matter what past practice may have been, in a way to outrage Hindu feeling." District Officers should lose no opportunity of giving effect to the principles thus laid down. They should, where kine-slaughter has been usual in any village and is now objected to, endeavour to make the best arrangements possible, having due regard to custom and the necessities of the case. This may often be effected by appointing a particular place or places for kine-slaughter—an arrangement which may be enforced under Chapter XI of the Criminal Procedure Code or under the municipal law.

10. If effect be adequately given to the instructions now enjoined on District Officers in connexion with this agitation—and His Honour's remarks are applicable to Muhammadans as to Hindu agitators and propagandists—it is to be hoped that the excitement which exists will be mitigated. In particular, the Officiating Lieutenant-Governor expects from it good effects in removing the proximate incitements to illegal coercion and riots. In your letter under notice you seem to regard the quartering of additional police as the chief means of repressing disturbances. It is no doubt an efficient means of preserving the peace, but its employment is an admission of the inability of the ordinary district executive power to cope with an emergency; and though recourse must be had at times to that measure, its use ought not to be the chief means of the executive for the preservation of the public tranquility.

I have the honour to be,

SIR,

Your most obedient servant,

H. J. S. COTTON,
Chief Secretary to the Govt. of Bengal.