

# The Behar Herald.

Bankipur, Saturday, Nov. 17, 1917.

## INDIANS IN THE EDUCATIONAL SERVICE.

Our readers will excuse us for once more drawing their attention to this subject. Where a grievance exists in spite of repeated protests from the public, it is the duty of the press to return to the same subject on every suitable occasion, though the same arguments may be repeated every time.

The recent communique of the India Government to the Local Governments containing suggestions for the reorganisation of the Indian Educational Service has again made the educational problem a living issue. We take this opportunity once more to discuss the place of Indians in the Educational Service—particularly in the Province of Bihar.

The Government of India in their recent letter have been at some pains to make it evident that their suggestions are based on the orthodox recommendations of the Public Services Commission. But it is plain that the root cause of the proposed changes is the difficulty of obtaining suitable men from England to fill the places vacated by men who are at the front. The European teaching staff of this province alone has furnished not less than four or five men for the war. If the cases in other provinces should have been similar—and we believe this has been so—the ranks of I. E. S. men have been very much thinned indeed. This shortage coming at a moment when there is such a craze for officering every important school and college (and every department of study in a college) by Europeans of the Indian Educational Service, has no doubt considerably embarrassed the Education Department. It is quite evident that this scarcity in the supply of Englishmen will continue after the war. For then men will be required to reorganise the entire industrial machinery, and to work it with redoubled energy to face the world competition that is bound to follow after the war. English lads will then have enough to do at home, and will not be available for service abroad except on prohibitive wages.

It is evident from a perusal of the Report of the Public Services Commission that the standard of efficiency in the Indian Educational Service has been driven to the lowest level consistent with decency. Graduates of any and every British University and of all degrees of education are sent here to guide the education of the country.

It is clear that if the standard of efficiency is not to be lowered still further, the stream of indifferently qualified recruits from England must be checked. This, we think, is the cause of the recent change in the outlook.

As was to be expected, the Local Government has appointed a committee to report on the recommendations of the Imperial Government. The constitution of the committee inclines us to hope much from its recommendations. It is true that the majority are Government servants, but they are mostly men of the right sort while we have in the President a sympathetic and true friend.

The supporters of the present system have never seriously claimed that the members of the I. E. S. have evinced any special aptitude for original research. When they speak of efficiency they mean the capacity to maintain discipline and to mould the character of students. We have no hesitation in admitting that the British race excels in certain elements of character and that the building up of character by contact with men who possess strong and resourceful minds is the primary aim of education. But we contend that manliness, courage, tenacity, and honesty are not the monopoly of the British race. These qualities can be found in Indians also if the authorities give to Indians scope and opportunity for exercising them.

It is a notorious fact that in educational institutions officered by European government servants, it is the tendency to suppress independence and courage. Under the plea for maintaining discipline the authorities in many places encourage timidity, sycophancy, and servility. If the best results of the contact with European professors are to be seen, we must go to the few missionary colleges in the country, where to the great credit of the Europeans there is no racial pride to kill the pluck and spirit of young minds. If there is any sincerity in the plea of fostering the growth of character, our I. E. S. men must vindicate their position by respecting in young Indian students the same qualities which are the pride of the English character.

We believe that this plea for preference based on the supposed superiority of the British character, is put forward to justify the selfish and exorbitant demands of an interested section. The majority of Englishmen in this country do not wish that Indians should possess strong and independent minds. Our European educationists are well aware that if Indian boys should grow to be the equals of their English compeers in the manly qualities, then their false claims for preference would have nothing to rest upon. In every walk of life, educated Indians are submitted to conditions which kill originality, boldness, and resourcefulness. The British character encased in an Indian body is a commodity which is not much valued in this country.

After all, are these moral qualities the only qualifications required of professors in high educational institutions? Englishmen are proud of their own universities as fields for the growth of character. Great importance is attached to the social life of the college. But we are not aware that in the selection of professors, say of Mathematics or Chemistry, physical prowess or even powers of administration are the tests applied. Whatever might be said of maintaining the British character of the administration, the absurdity of insisting upon the maintenance of the British character in the instruction of Mathematics or Chemistry is patent. Besides, even on the administrative side, the Indian Educational Service has not within recent years distinguished itself, at any rate in Bengal and Bihar. The appointment from outside of Messrs. Hornell and Jennings as Director of Public Instruction over the heads of all the I. E. S. men in the two provinces speaks volumes about the administrative qualities of the British educational officers in Bengal and Bihar.

It will be said that the work done in Indian colleges is of the same standard as in European High Schools, and high scholarship is not essential for such work. If this is really so, if our boys complete at the age of twenty the same work as English boys do at the age of sixteen, whose fault is it? Surely it is the fault of the system and of the men who are running it. If, however, we are to proceed on the assumption that our colleges will continue to do work of the same standard as English High Schools, is it necessary to maintain such a

highly paid staff for this class of work?

But really we cannot be contented with this prospect. Our colleges must equip themselves for higher work. The students must have opportunities to associate with minds of high culture. High-School masters will not do for first grade colleges. How then are the best men to be recruited? Evidently the present system is too inelastic. It is well fitted to produce a number of men of average ability. But it affords no opportunity to exceptional talent to distinguish itself by meritorious work. The law of the survival of the fittest does not operate in this domain. Promotions are mostly by seniority, and competition for distinction, so far as it does exist at all, acts within fixed grades. Worst of all, there is a colour line above which it is impossible for the lower grade Indian professors to rise.

It remains an unchallenged fact that the best educationists, scholars and thinkers in the education service of this country have been and are, without exception, Indians. And this in spite of the fact that these Indian savants are subjected to all sorts of disadvantages and discouragements. It might have been expected that in a country backward in education a paternal government would do all in its power to nourish and stimulate native talent. But unfortunately for us this very deficiency is being used as an argument for repressing Indian talent.

The signs of the time are, however, hopeful. The Government have been considering how to increase the number of Indians in the I. E. S. We shall here offer some suggestions for the consideration of the public. Our first suggestion is that Indians who are drafted into the I. E. S. should receive the same remuneration as Englishmen. Secondly, there should be only one cadre both for Europeans and Indians, with a few special posts on higher pay which may be filled by direct appointment or by promotion from the service. Efficiency should be the only consideration. In this connection we wish to lay special stress on the fact that owing to the unsatisfactory conditions which have always existed in the Provincial Service, men of very good parts have not cared to enter this service.

Our province has been a great loser in this respect for two reasons. First, because the premier college of the late province was in Calcutta, the best men were drafted to that institution. Second, the unsympathetic attitude towards able Indians in the Provincial service has reduced the attractions of that service—the case of Professor Sarkar being the most prominent. Thus the Provincial Education Service of this province has been denuded of some of its best men. We have no doubt, however, that men like Professors Jyotish Chandra Banerji, Ashutosh Chatterjee or Pundit Ram Avatar Sharma are abler men than most men who can be obtained from outside. We, however, hold no brief for these distinguished professors. If better men can be obtained from private colleges and universities by the offer of suitable prospects, so much the better for the service. Our third and last suggestion is that in the interests of efficiency the door should be kept open for men from all provinces. We will have no provincial privileges in the matter—no preference for Biharees and domiciled Bengalis. The higher educational service must have the best men irrespective of nationality.

### THE CHILD SOUL OF INDIA.

(Contributed.)

The great festival of the Hindus, to which millions of the worshippers of Shakti had been

looking forward for the space of a whole year, is over. The worship of the Mother which is one of the sublimest forms of popular religion in India and its hold upon her people reflect truly the essentially child soul of India. Hundreds of writers and and thinkers on India have essayed to explore the innermost recesses of the Indian soul, and if their efforts have always been more or less unsuccessful, it is in a great measure due to their inability to comprehend the psychology of bearded old men weeping like babies at the name of the Mother and of fathers and grandfathers going off in a trance at the bare chanting of some of the oft-repeated hymns in her praise. To those steeped in materialism and priding in the super-wisdom of £.s.d., such sights are not only ludicrous but inexplicable. It is no wonder therefore that these people try to find a solution for these phenomena in their materialistic science by ascribing such manifestations of the child soul to the impulsive sentimentalism generated by an enervating climate and a long period of foreign domination.

While it is perfectly natural for this misunderstanding to occur, the fact is regrettable since it has very often led many of those in whose hands destiny has placed the fates of India to misjudge certain facts and events which if looked at with the required insight into the child soul of India would assume quite different shapes from what they appear to take. Thus, for instance, it is difficult without the light of this understanding to grasp the meaning of the agitation against cow-killing which has in recent years so often resulted in unfortunate racial disturbances in some parts of the country. This is a matter on which even educated India is apt to get non-plussed. To any man of ordinary education, it appears to be the height of absurdity to sacrifice hundreds of precious human lives for the sake of a paltry cow or two. Every educated Indian feels the quixotic nature of the humanitarianism which exalts the life of common cattle above peace, order, all the blessings of civilization, nay even the sanctity of human life. The educated Indian sees every day quite a number of half-starved cattle dying a slow death through the neglect of some of the very people who raise all this hullabaloo about cow-killing. Yet the fact remains that though every year, many of these misguided peasants are being punished and bound down, though many a time the mob has been fired upon with fatal results, though they know fully well that their insensate outbreaks must be pitilessly crushed, and though at every outburst they have had ample demonstration of the might and resources of government, yet year after year, at every Bakrid we have recurrences of the same trouble. This in itself is sufficient to show that there has been no proper reading of the psychology of these disturbances, in other words, that there has been a failure to comprehend the child soul of India.

Any one interested in observing child life must have frequently noticed how even wicked and unruly children cry when they think they see their mother is being beaten or ill-treated. It is quite possible that what they consider to be ill-treatment is from the point of view of rational people nothing of the sort as for example when the mother is being held down or embraced by somebody else. Yet they cry, fume and fret in a manner which draws smiles from older men. If you beat them, they may be cowed into silence, but at the first opportunity they start off again. It is no argument to them that they have no right to go on like that neither can they be convinced that what they are crying at is after all a very ordinary occurrence and that there is very little chance of any danger or harm coming to them. They would still cry. Such is the position with the unhappy villagers, mostly illiterate, who stand up against

cow-killing. To them, the being that nourishes them with milk is mother, whether in the shape of Shakti, the giver of all things, or in that of the parent or in that of the animal. Possessing souls like that of a child, they act like so many children whenever they think their childish monopoly of their mother is invaded. Looked at from this standpoint, all that follows becomes intelligible.

**NOTES.**

**All India Cow Conference.**

An All India Cow Conference will be held in Calcutta sometime in December next. Sir John Woodroffe has kindly consented to preside. The object of the movement is purely economic and is absolutely non-political and non-religious. The date of the meeting will be announced hereafter but it will be during the X'mas holidays. All communications to be addressed to the Secretaries, All India Cow Conference at No. 10 Hastings Street, Calcutta. All subscriptions to be sent to the Treasurer, All India Cow Conference, Kumar Monindro Chandra Singh at Paikpara Raj Bari, P. O. Kashipur, Calcutta. For our part we think that the Conference, barring its rather ambiguous name, ought to be extremely useful.

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**Anglo-Indian Claims.**

It is understood that among the subjects to be submitted by the Anglo-Indian deputation to Mr. Montagu decided on at the Conference of the 24th October will be:—

- (1) Anglo-Indian representation by election on all representative bodies in India such as Imperial and Provincial Legislative Councils, municipalities, universities etc.
- (2) Gradual introduction of Home Rule as the people become fitted for it. They are not so now.
- (3) The British character of the administration must be maintained.
- (4) Greater facilities should be afforded for the promotion of Anglo-Indians from the subordinate to the superior grades of Government Service.
- (5) Anglo-Indians should be freely admitted to the British naval and military units and staff colleges.

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**No Quarter for Home Rulers.**

An amazing incident is reported from Madras and vouched for by a correspondent of standing, which seems to indicate that the recent appeal of the "Madras Mail," that no quarter should be shown to Home Rulers is bearing fruit. The incident is thus related in the columns of "New India":

A student from the Madanapalle College had come to Madras for the treatment of his eyes in the Ophthalmic Hospital. He had come with letters from the Principal and the Vice-Principal of the College. When he went to the Hospital and requested that he should be treated as an in-patient, he was asked whether he was a Home Ruler. On his answering in the affirmative, he was told that the Hospital had no room for Home Rulers.

As the correspondent who reports the incident points out, the hospital is a public institution supported by public money and is meant as much for Home Rulers as for any other people. It is to be hoped that now that the matter has been given publicity those responsible for this amazing outrage on public rights and medical etiquette will be made

in some forcible way to realise this fact.—*The Bombay Chronicle.*

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**A Council of Princes.**

By far the most interesting point touched upon by the Viceroy in his opening address at the conference of Ruling Princes and Chiefs at Delhi was his reference to the project for the early establishment of a Council of Princes with specified functions and well-defined powers. It is, of course, a matter of common knowledge that this project is very near to the hearts of many of the Indian Princes; and no more fitting recognition of the services rendered by them and by their States to the cause of the Empire in the present war could be made than the development of the annual conference into a Council with a definite place and function in the constitutional machinery of India. The Ruling Princes will doubtless welcome the Viceroy's statement that the establishment of such a Council is an ideal which they may well place before themselves—qualified though it was by the warning that they must wait for its realisation "until further experience indicates the lines on which these informal conferences may most appropriately be developed in the joint interests of yourselves and of the Empire at large." In contemplating the desirability of any constitutional changes there is always much to be said for "proceeding slowly along the road of natural evolution in preference to building up on paper an artificial structure which, after its completion, may be found altogether unsuited and unadapted to supply"; and the Viceroy rightly pointed to the gradual evolution of the Imperial Conference into the Imperial war Cabinet as a convincing example of the soundness of this political principle.

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**Indian Observatories.**

The public generally will be surprised to learn that India possesses 275 observatories, 234 of which are supported by the Government, the remaining 41 being non-departmental. They will also be interested to know, perhaps, that during the year the Alipore Observatory made extensive use of a number of special instruments, including barographs, micro-barographs, thermographs, anemographs, seismographs, anemometers and nephoscopes and many other 'graphs' and 'meters' and 'scopes.' By the way, what is a nephoscope? Observatories are not always to be relied upon, according to the annual report for 1916-17 of the administration of the Meteorological Department of the Government of India, for the number of stations of great reliability, in which either no mistake or only one mistake was detected in the data supplied for the Indian Daily Weather Report, was 21 as against 27 in the previous year, not a very big proportion out of 275. And the accuracy of the observers seems to be like the weather itself, it is getting worse. It is, nevertheless, only just and right to say here that mistakes will always occur through the telegraphing, or the remittance through other channels, of figures, and it is recognised that the observatories do a great work in India both as regards the information they supply to the cultivator and to shipping. The examination of the upper air has been a feature of the Department's duties and experiments with pilot balloons were continued throughout 1916-17 at the same stations as previously namely Agra, Simla, Kojak, and Bangalore. The results were treated as before, and for the series of years now available at each place most of the figures of half-monthly and monthly vector resultants have been plotted to show the resultant trajectories of the period. The variations of corresponding periods from

year to year are thus recognisable for association with the variations in weather. The series of balloons carrying recording instruments was continued at Agra. Publication of these observations and results is deferred in accordance with the general policy of Government in war time.

### LOCAL & PROVINCIAL.

A VERY sad case of suicide took place the other day at Bhagalpur when a young Bengali lad aged eighteen burnt himself to death.

THE Central Committee of the Bengalee Settlers' Association have sent a memorial to Mr. Montagu, supporting the Congress-Moslem League scheme and desiring special representation of their interests along with that of other minorities.

WE are sorry to note that inspite of repeated complaints against the disgraceful condition of the burning ghat at Mahendru, the Patna Municipality have not cared to take any action in the matter. It remains now for those who suffer from this culpable neglect of the civic authorities to bring an action for damages for the loss of limb or bone that they may suffer. Meanwhile may we request our popular Chairman to employ a part of the time that he spends in writing elaborate defences of Patna Municipal methods to the papers in a personal visit of inspection to the burning ghat.

THE Secretary Surhid Parishad desires the following corrections to be made in the supplementary list of subscription towards the "Parishad Mandir" Fund, which appeared in the Behar Herald of November 10, 1917:—

Sj. Hem Chandra Basu Rs. 25 (and not Rs. 50 as previously mentioned). Sj. Haran Chandra Mitra Rs. 9 (not in the list).

These will make a total of Rs. 1895 (and not Rs. 1852.) The sum that has been paid from the general fund is Rs. 52 (and not Rs. 62).

CUSTOM dies hard. In the Land Revenue Administration Report of Bihar and Orissa, mention is made of the fact that palm-leaf receipts are still granted by petty zemindars in Puri. The relations between landlords and tenants vary from place to place. Throughout the Patna Division relations continued to be strained, as the result of the recent Settlement operations. In the Kishanganj subdivision in Purnea most of the landlords appear to be absentees, and there is a continued tendency to dispossess tenants with a view to obtain enhanced rents or realise *abwab*. In the Orissa Division relations were fairly satisfactory, although illegal exactions are not unknown. In the Chota Nagpur division Jungle rights continued to be a source of dispute in Ranchi.

WE cannot help feeling something like admiration for the way in which certain "natural leaders" are standing up to defend the existing state of things. History has few more noble instances of chivalry than that of the Cavalier who risked his life for Charles II though a lady of his family had been insulted by the merry king. The house of Hathwa, for instance, has been one of the worst victims of bureaucratic methods. The sight, therefore, of the young Maharaja Bahadur, assembling his retainers, and in the face of the opposition of all Chupra, holding forth against Home Rule, indeed, does good to one's heart. The Maharaja's political wisdom may have been at fault, but his

heart is in the right place, being true as steel, and we are proud of it. For if he can be so loyal to a condemned system, what an asset would he be to the country when his eyes are opened and he comes to see things in their true perspective.

THE withdrawal of the case against Ashesh Kumar on his explaining the circumstances under which he sent the objectionable message and expressing regret for it is right enough so far as it goes. If the contents of the message were untrue, it was certainly a gravely objectionable message and a journalist who is responsible for the publication of things like that has himself to thank for the troubles he may experience. We must congratulate Government on the course it has adopted, which is quite in keeping with that noble policy of *laissez faire* under which Mr. Irwin goes on with impunity and resolutions are freely published in certain papers demanding punishment of undertrial prisoners and expressing fears lest they might be let off, not to mention the sensational letter about "massacres" and "martyrs".

### KNIFE-LIKE PAINS

The sharp, shooting pains, the intense agony of Sciatica, often make death preferable to life. The fiery darts that run from hip to heel, the sleepless nights, the cheerless days—why not STOP all this and get back to health and comfort again? Little's Oriental Balm is the best known remedy for Sciatica. Rubbed into the limbs where the pain is, it gives almost instant relief, and its persistent use has effected many miraculous cures.

Don't despair just because other remedies have failed to cure your Sciatica. Little's Oriental Balm is different from all other remedies. It cures, as thousands can testify.

Sold at Rs. 1 per bottle. Of all Chemists and Medicine Vendors throughout India.

### WANTED.

- Office ... Financial and Municipal Departments, Bihar and Orissa Secretariat.
- Post vacant and pay. ... An Assistant on Rs. 60/- per mensem.
- Qualifications. ... A graduate, or one with experience in accounts.
- Officer to whom application should be made. ... Under Secretary to the Government of Bihar and Orissa, Financial and Municipal Departments.
- Last date for submitting application. ... 1st December 1917.

Copies of testimonials should be attached; they will not be returned. Applications from persons already in Government employ should be submitted through the head of the office concerned and should contain details of service and pay. Applicants not already in Government service should state their age. The selected candidate must either be a Bihari or domiciled in this Province and will not be allowed travelling allowance to join the appointment.

IN Bihar and Orissa there were eight cases of treasure-trove during the past years as against five in 1915-16. Three of the finds were of interest. One of these was in Palamau where 6 axe-heads and 19 chisel-like bars, all of copper, of an approximate value of Rs. 30, were discovered by some village boys while tending their cattle near a river. All 25 pieces have been acquired by Government and forwarded to the Bihar and Orissa Research Society for preservation in the Provincial Museum. The others were a find of 2,373 punch marked silver coins found in a river bed in Purnea in the year 1913 but not formally dealt with under the Treasure-trove Act till the year under report through an oversight, and a find of 108 similar coins, weighing Rs. 43-10 found on the bank of the Ganges in Patna City. In Darbhanga, a find of silver coins, of the reign of Shah Alam was not reported till the finder had melted down all the coins but three, for which breach of the Act he was sentenced to pay a fine of Rs. 50. A gold ring was found in Patna, 50 coins of the time of Shah Alam, 3 Lohis (copper coins) in Muzaffarpur, 134 silver coins apparently of the time of Shah Jahan, in the Santal Parganas and 60 old silver coins in Hazaribagh. The gold ring was made over to the finder, and the usual notifications were published in respect of the others. Orders were passed during the year handing over to the finder 144 coins of the time of Shah Alam found in Saran in 1915-16.

It is nearly five years since the Government of India in their resolution on the educational policy, commended medical inspection of school children to the attention of the local Governments and emphasised the need for making a thorough enquiry into school and College hygiene. It was then pointed out that want of funds and the apathy of the people were responsible for the comparatively small attention that was paid to the subject. So far as the second reason is concerned it cannot be doubted that there is now very little force in it. As regards the plea of lack of funds it might appear a very practical and satisfactory answer to the unimaginative official mind but if the supreme importance of the interests involved in the question is properly appreciated, the only question is how we can afford not to spend the money required for it. As we pointed out sometime back the steps which the Government of Behar and Orissa have taken so far, ought be equally possible in other Provinces as well. The Behar Government have decided to carry on periodical inspections of school children and school buildings and have made this part of the duty of Municipal Health Officers. It has also been provided that civil surgeons should carry out a general medical survey twice a year of the pupils in all schools at head-quarters and of those in the mofussil on the occasion of their tours. In twelve Municipalities having health officers, it was arranged that these officers should visit all the schools in the Municipality once a quarter to inspect the sanitary condition of buildings and also to investigate the prevalence of infectious diseases. It is true that if any appreciable improvement is to be effected in the health conditions of school children, we should have a special School Medical Service and spend quite large sums of money. But so far as a purely preliminary investigation is concerned the question of funds ought not to stand in the way, for with the co-operation of private medical practitioners (to secure which would be an easy matter) the existing official agency would be sufficient to make a beginning at least in urban centres.

**BAKRID RIOTS.**

RAI BAHADUR PURNENDU NARAYAN SINGH'S SPEECH.

(Concluded from our last issue.)

There is no Hindu, I know who does not feel strongly on the point. There is no other question on which Hindu feelings may so easily be aroused as on this, and when religious feelings are once aroused, they would lead to any excess.

Now let us take a historical review of this feeling. In Vedic times, sacrifices of horses, cows, rams and goats were allowed. In fact all over the world, the beginning of religion has been in ceremonials attended with animal sacrifices. But the Vedas said (read Satapatha Brahman) that the sacrificial essence in time passed from the horse to the cow, from the cow to the ram, from the ram to the goat and from the goat to rice and barley and as much merit is to be obtained from the sacrifice of rice and barley as from the sacrifice of animals. In spite of these injunctions given hundreds of years ago, Hindus have not given up the sacrifice of goats and buffaloes and it was not till Goutama Buddha used his most persuasive eloquence and his



"Every Picture tells a Story."

**Are You Getting Old Faster Than You Ought?**

**WATCHFULNESS** can add years to anybody's life. Some people are old at sixty, others are young at eighty.

Your habits mean sound or weak kidneys—good blood or bad blood, for weak kidneys let uric acid collect in the blood to ruin health.

Always keep the kidneys active, but especially after middle age. This is good insurance against nervous, rheumatic, and urinary troubles, stiff and lame joints, poor sight and hearing and hardening of the arteries.

Rest the kidneys by avoiding overwork, worry, and strong drink; by regularity of habits, daily walks, light diet, and plenty of sleep. And at the first sign of backache, rheumatic pain, or urinary disorders use Dean's Backache Kidney Pills. They are a special kidney medicine, and help the kidneys to filter from the blood excess uric acid which causes backache, lumbago, urinary troubles, dropsy, rheumatism, and gravel. You would know how good they are if you would talk to people who have used them.

Dean's Backache Kidney Pills are Rs. 2 per bottle; 6 for Rs. 10.8; obtainable from all dealers.

most unique influence that a feeling was aroused against the killing of cows. This feeling gradually took firm hold of all Hindus and no feeling is stronger to-day than that against the killing of cows. What we have to note, however, is that the change has come from within.

So if any change is to come in Islam in its attitude towards the killing of cows, it must come from within Islam itself. Islam does not make it compulsory that cows should be killed on the occasion of Bakr-Id. It gives the option of killing camels, sheep, cows and goats. The killing of cows is simply a question of pure economy with several poor Muhamadans, who find it cheaper to kill a cow amongst several of them, while goats become costly to meet the above requirements.

This being the state of things, can you force a Muhamadan to give up the sacrifice of cows? He may, if he likes, not kill a cow; but can you force him to exercise this option? If you talk of force, he naturally talks of right. The Muhamadans have every right to kill a cow in their own house, provided they do not offend the feeling of the Hindus by any publicity. A good Muhamadan will never think of giving any publicity to the sacrifice.

There is a good deal of misconception about the lists made by the authorities. That is purely an executive measure. It does not decide any question of right. We must clearly understand all this to know our own position.

Let us understand what the Muhammadans say. They say that the sacrifice of cow is allowed by their religion. Those who can afford may kill goats. But those who cannot have to kill cows. They do so only once in the course of 365 days, in accordance with their religious injunction. They are prepared to do it in all secrecy and all privacy so as not to offend Hindu feeling. Let there be no force, no resistance, or any show of force or resistance. With an attitude of force or resistance on the part of Hindus, the question of right will arise aggressively on the part of Mahomedans. As a matter of fact, there have been cow sacrifices in many new houses and families since the most unfortunate Gaya incident, for people are anxious to show that they have not lost their right or that they have a right, which the making of lists by the executive authorities has not put an end to. But if there be no Hindu opposition, matters will quiet down and the killing of cows may gradually be on the decrease and the normal state of things that existed prior to the Gaya disturbances may be reverted to. This is what the better mind amongst the Mahomedans say, and this is entitled to every respect from the Hindus.

Whenever I have met a Muhamedan, I have made the following appeal to him: You have a right to kill cows, as much as we have a right to kill goats and to eat white boars as in Rajputana. But you can kill cows only without offending Hindu feeling and without making any parade, or giving any publicity, where there are Hindu homes near by. But though you have this right, you must bear in mind that both Hindus and Mahomedans belong to Mother-India. For centuries they have been living together. They have lived and are living as friends and relations in towns as well as in villages. They are mutually invited in their marriages and on other ceremonial occasions. Their interests are identical. They live under the same conditions, and under the same environments. They rise or fall together. They cannot afford to fall out. They must live as friends and show mutual sympathy to one another. That being so, it will be magnanimous on the part of Muhamadans to, respect Hindu feelings, and where it is possible for them to forego economic advantage, they should do so. Where it is not possible and I leave it to them to say where it is not, I request

them to have the killing done in slaughter houses, in towns and in secluded places in villages, far from the houses of Hindus. And I have appealed to my Hindu brethren at the same time: please do not unnecessarily poke your nose, when you have mere suspicion, and if you think that even if cow sacrifice be made under proper safe-guards, your religious feeling will be aroused you better leave the villages for 2 or 3 days and then come back for after all it is of the utmost importance that good feelings should subsist between Hindus and Mahomedans that they should live in friendship, in mutual forbearance and love, for, thus can they wield the power of governing themselves and managing their own affairs. My appeal has succeeded in the District of Patna and there is no reason why it will not succeed in other districts.

Instances are not rare, where the greatest magnanimity has been shown by the Mahomedans themselves. The greatest Sunni Ruler now on earth is the Amir of Kabul. What did he do in Delhi where hundreds of cows were being brought together for His Majesty's Bakr-Id celebration?

"I am in India now," said the Amir, "And I must respect the feelings of Hindus who predominate in the country." And so not a single cow was sacrificed.

Here in the Muhalla of Alamganj in Patna city, ordinary Hindus, mostly shop-keepers and traders, contributed to the fund that was being raised by the local Mahomedans for relief of the Turks in the Balkan war and when the time for Bakr-Id came the Muhamammadans reciprocated the sympathy of the Hindus by not killing cows, though this was customary in the locality.

We can always appeal to the good feelings of the Mahomedans and trust in their good sense and generosity. We can appeal to them, saying that the economic interest may be foregone and sacrificed whenever possible, in view of the

## Pale girls and delicate mothers

are often depressed, nervous and tired because their blood is thin and poor. A course of SCOTT'S Emulsion drives out the weakness and restores the colour, vigour and the grace of health. This pure strength-maker enriches the blood, nourishes the nerves and tones up the system as no other food can do. To the young mother, especially, a course of SCOTT'S Emulsion is particularly valuable, providing strength and energy to bear the trials and anxieties of motherhood's duties. SCOTT'S Emulsion is cream-like in form—free from the objectionable taste and smell of ordinary cod liver oil—yet possessing nutritive properties to a far greater degree. If you decide to try SCOTT'S be sure to get the genuine

# SCOTT'S Emulsion

enormous advantages of mutual good feeling. The duty of the Hindus ends there and the rest is in the hands of the Muhamadan leaders and the Muhamadan community. Possibly I may refer to the petition of compromise drawn up on behalf of the Hindus and Muhamadans of village Ibrahimpur. That was not the right thing to do. The letter and spirit of Islam will not allow offer of goat by Hindus. An orthodox Muhamadan will sacrifice an animal only when he can afford to do so and not when he gets help from non-Muhamadans. Besides this has a demoralising effect upon the Muhamadans themselves. We must know that that is not the right way to proceed.

What is needed is to form a joint Hindu Muhamadan committee in all places where Hindu and Muhamadan questions are likely to arise. We have formed such a committee in Dinapur where Hindu and Muhamadan leaders have embraced each other and promised to settle all differences arising between their respective communities in a spirit of liberality, tolerance and reasonableness. Such committees should be formed at once throughout the province and let some of the Hindu and Muhamadan leaders go about and infuse the right sort of spirit in all those Committees.

Above all I am convinced more than ever that the District Officer should be associated with an Advisory Council as in the draft scheme of Mr. Gokhale, and this Advisory Council must share with the district officer, the responsibility of good government, specially when questions arise between Hindus and Muhamadans.

One word and I have done. Gentlemen, you will agree with me and, I believe, all Hindus and Muhamedans, all over the province, will agree with me, when I say that those Hindus and those Muhamedans who roused the passions of one race against the other, those who indulge in general denunciations and accentuate racial feelings are the worst enemies of their own community, and they betray the best interests of their country. I hope and trust their number is very few. Then again you will deplore with me the action taken by either community in the heat of momentary passion. It has pained me extremely to read the proceedings of the Arrah Moslem meeting under the chairmanship of my good friend Maulvi Shahabuddin Khan, for whom I have every respect. I can assure my Muhamadan friends of the district of Arrah that there is as much sympathy with the distressed in that District and as much indignation for the unfortunate events that have taken place, amongst the Hindus as amongst the Muhamadans assembled at the Muslim meeting. But those who took part in the proceedings of that meeting will themselves admit in their cool moments the excesses which their passionate feelings have led them to. Why drag the Home Rule question into this unfortunate matter? Home Rule has not yet been in the arena of actual administration. No Home Rule League has been ever formed in Arrah and there has been no breath of Home Rule in the district. The riots have not taken place under any form of self-government. Already there is a huge misapprehension about Home Rule in the minds of many of our bureaucratic rulers. Home Rule has yet no separate scheme of administration apart from that accepted by the Congress and the Muslim League. That scheme again is no other than what some of the best men of India, representing Hindus and Muhamadans alike in the Imperial Council, drafted after due deliberation. Eighty per cent of those that loudly denounce the Home Rule movement have not, I dare say, read the memorable Memorandum of the 17th of October. Why then accentuate the further difficulties of the people by referring to the Home Rule

movement, in a fit of religious frenzy? I appeal to my Moslem friends of Arrah not to misjudge or mistrust their Hindu brethren on account of the unfortunate things that have happened which Hindus and Muhamadans equally deplore. Do our friends mean to say that if the question be taken up in a reasonable give-and-take spirit by Hindu and Muhamadan leaders, it cannot be settled to the satisfaction of all parties? If my friends can trust themselves and trust the Hindu leaders at the same time, the success of Home Rule is assured.

Anyhow we have a big campaign before us throughout the year. Let Hindus and Muhamadans combine and work out their own salvation, by a spirit of mutual tolerance and good feeling. Let them form conciliation committees throughout the province. Let these extend the good work that has been already begun in the district of Patna. Let them remember that they are on their trial and let the events of the succeeding year show whether they come successfully out of that trial. For my part I have every hope that the inseparable ties that bind the two communities will assert themselves ever more and more to bind them together into a harmonious whole for the development of all that is best in India and all that will contribute to make India the most valuable asset of the British Empire."

## ADVERTISEMENTS.

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OF

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## EAST INDIAN RAILWAY.

### Sale of Unclaimed Property.

Notice is hereby given that unless the undermentioned goods are removed and all charges due thereon paid before the 7th Decr. 1917, they will be sold by Public Auction and the proceeds disposed of in terms of the Indian Railways Act IX of 1890.

**Consignment**—3 Bundles dry C. Hides. Ex Cawnpore C. G. to Kulharia Invoice No. 2. R/R No. 45012 dated 7-7-17. Sender Golam Sarman Mohd. Anwar. Consignee Self.

By order,  
CALCUTTA, { C. M. PEARCE,  
The 6-11-1917. } *General Traffic Manager.*

## EAST INDIAN RAILWAY.

### Sale of unclaimed property.

Notice is hereby given that unless the undermentioned goods are removed and all charges due thereon paid before the 24th Novr. 1917, they will be sold by Public Auction and the proceeds disposed of in terms of the Indian Railways Act IX of 1890.

**Consignment**—one parcel said to contain shoes. Ex Agra City to Cooch Behar P. W. Bill No. 4639 dated 22-3-17. Sender Nizamuddin. Consignee self rebooked under Cooch Behar to Monghyr P. W. Bill No. 9980 of 6-5-17.

By order,  
CALCUTTA, { C. M. PEARCE,  
The 8-11-1917. } *General Traffic Manager.*

## EAST INDIAN RAILWAY.

### NOTICE.

#### Kumbh Mela at Allahabad 1918.

Pilgrims intending to travel by rail to attend the Kumbh Mela at Allahabad are advised in their own interests to **refrain from doing so**. During the period the Mela is held, viz, from 13th January to 25th February 1918, the East Indian Railway will be required to carry large quantities of urgent Coal, Military and Government traffic, and it will not therefore be possible to run Special Mela trains for the convenience of pilgrims.

As the regular Passenger Train 2-2

services have had to be curtailed to make room for Goods trains carrying urgent Coal and Goods traffic the Passenger trains now running will not have accommodation for pilgrims travelling in large numbers, and Pilgrims are warned that if they journey by rail to this Mela they are liable to suffer serious detention waiting for trains.

GENL. TRAF. MNGR'S. } By order,  
OFFICE, } C. M. PEARCE,  
Calcutta, 11th Oct. } *General Traffic Manager.*  
9-2 1917.

## EAST INDIAN RAILWAY.

### Sale of unclaimed property.

Notice is hereby given that unless the undermentioned goods are removed and all charges due thereon paid before the 29th Nov. 1917, they will be sold by public Auction and the proceeds disposed of in terms of the Indian Railways Act IX of 1890.

**Consignment**—115 sal sleepers out of wagon load s/c 926 sal train line sleepers.

Ex Iari to Kusunda Invoice No. 16. R/R No. 23762 dated 25-8-1916. Sender Keshri Singh.

Consignee Manager Kankani Colliery Siding.

**Consignment**—one wagon Load stone for paving.

Ex Chanderia to Bankipore Invoice No. 3.

R/R No. 49027 dated 25-3-1917.

Sender Gaidhan.

Consignee Self.

By order,  
CALCUTTA, { C. M. PEARCE,  
Dated 9-11-1917. } *General Traffic Manager.*

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