

# CATTLE PROBLEM

## IN INDIA.

By

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*Hd. Master, High School, Nar.*

(1st Prize winner B. H. League Prize  
Essay Scheme No. 92.)

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Essay for The Bombay Humanitarian  
League Prize Competition Essay  
Scheme No. 92 for Graduates of  
Bombay Presidency.



*Written by :*

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## FC

On behalf of the Bombay Humanitarian League, I have great pleasure in presenting this valuable Publication to all interested in the question of Cattle-Welfare especially the Cow-protectionists. The subject being one of the highest humanitarian interest and having a great bearing on the physical and economic interests of the country, will be read with great interest by all alike.

The present publication is the first prize Essay of the Bombay Humanitarian League Prize Competition Essay scheme No. 92 announced in the year 1932 with the co-operation of the leading cow protection Associations like the Bombay Gorakshak Mandali, Shri Gogras Gojivdan Mandal and The Indian Cotton Exchange Ltd. The author, Mr. Muljibhai B. Barad, as will be seen from the treatment of the subject, has made a deep study of the cattle problem and has very thoughtfully discussed the various points relevant thereto, concluding each chapter with his suggestions for future efforts for the welfare of the cattle. This will be very useful to the societies and individuals working for the cause of cow-protection. It is gratifying to note that the objects of the League in holding such annual Prize Essay Com-

petitions, viz. educating the future generations by making them read the books of reference prescribed for various Prize Essay Schemes and evolving new literature through Indian students on various topics of humanitarianism, are thus being effectively fulfilled. I am sure the present publication so ably written by Mr. Muljibhai B. Barad, will fulfil a long felt want of a book on "Cattle Problem" with reliable facts and figures.

I congratulate the author for his very useful Essay and appeal to all young men to study this important subject. The solution of social, moral, economic and other problems that face us to-day,—some in an encouraging way and others with rather a gloomy outlook,—rests with the young generation at present studying in schools and colleges to equip themselves to shoulder the responsibilities that await them as future citizens. Careful study of humanitarian and other problems by them during their student life, will therefore materially add to their future prospects of success.

My thanks are due to the above named Societies that co-operated with the League in this scheme. I take this opportunity to draw the attention of similar humanitarian and cow protection Associations in India to the very great importance of such Prize

Essay schemes and suggest them to announce such schemes in their respective Provinces.

Finally, I appeal to all countrymen to realise the need for increasing the humanitarian activities in India, a country having a world wide reputation for its highest humanitarian ideals and with that view to help the Bombay Humanitarian League in every possible way for further progress of its noble mission.

I request the readers to peruse the book carefully and send us their opinion and suggestions on this subject.

Literature on humanitarian topics can be had free by asking for the same from the following address enclosing one anna postal stamp to cover postage charges:

149, Shroff Bazar,  
Bombay, 2.

July, 1934.

Lallubhai D. Jhaveri

*President.*

Bombay Humanitarian League,

## Introduction.

As one interested in humanitarian matters, I feel it a great pleasure in introducing this important Book on "Cattle Problem in India". This book has established its merits by winning the First Prize in the Bombay Humanitarian League Prize Essay Competition Scheme No. 92 held in the year 1932.

The importance of cattle in India is supreme. Perhaps in no other country of the World, cattle are so indispensable as they are in India which is pre-eminently an agricultural country and whose agricultural operations mainly depend on Agricultural cattle. Apart from this the country's demand for milk and dairy products also need milch cattle in large numbers. Thus cattle play an important part in the national interest of India and constitute one of its big assets.

In spite of such supreme importance of cattle, it is regrettable that the attention paid to it by the State and the Public is scanty. The National Leaders in the Country have so far neglected the question. They seem to have forgotten that cattle is a National asset and is the main factor for the economic independence of our country. Their apathy, therefore, for this important question is in a way detrimental to our political efforts. It should be re-



membered that there can be no real prosperity in a country especially in an agricultural country which fails to protect the real back bones of agriculture.

The inadequacy of the cattle wealth of India at present hardly needs any proof. The dearth of milk and its bye-products, heavy infant mortality and general death rate, insufficient number of bullocks for agriculture and such other glaring facts to which reference has been made by Mr. Barad in the present Book are an index to the anxious situation about cattle in our country. In my booklet "Cattle Problem in India", first edition of which was published by the Humanitarian League in the year 1927 when the question of prohibition of slaughter of useful milch and agricultural animals upto a particular age was being discussed by the Bombay Municipal Corporation, I have given reliable facts and figures on the question. I am glad to note that the writer of the present book has, besides quoting the same, further supplemented them with more facts which clearly establish the disappointing conditions of the most useful National Wealth.

Without entering into the details I should like to say something about the principal causes that lead to the deplorable condition of cattle. The chief factor in regular exploitation of cattle wealth is trade

in beef, hides, bones etc. Since last several years slaughter of cows for supply of beef has become a licensed business. History tells us that even during Muslim Rule over India sanctity of Cow had due regard and Firmans for prohibition of slaughter of cows were issued from time to time. It is only during recent years that the use of beef has become common among the Mohomedans. Milch and agricultural cattle, young and old are daily killed indiscriminately in overwhelming numbers to the economic detriment of the Country. In reply to the Bombay Humanitarian League's letter the President, Kurla Municipality wrote "the slaughter of milch cattle going on at Kurla is obviously for trade in hides, bones, flesh and not to supply meat to local population." This clearly shows that slaughter of cattle is carried on for trade purposes also in contravention to the Municipal rules.

The Government Policy with regard to administration of Forests and rigid rules regulating access to pastures which were once freely accessible to the live-stock of the Country, veterinary education and the tariff policy as affecting the hide Industry of the Country—these are all factors detrimental to the interests of the cattle.

From all considerations the need of bovine species for National prosperity can in no way be

minimised. The twentieth century needs the help of ample and efficient live-stock. The bovine species is indispensable to agricultural India. It is the chief motive power to agriculture. It is essential to improve our motive forces and save them from wanton and deliberate extinction. This can only be done by preserving the traditional integrity which the cow used to enjoy at the hands of the Aryan Race.

There is much to be said with regard to the Cattle Problem. The writer of the present book has treated the subject in several aspects which, I hope, will give the readers much to know and think. I congratulate Mr. Barad for his lucid treatment of the subject and thank the Bombay Humanitarian League as also other Associations for their welcome move in encouraging educated men to take interest in the subject and evolving much needed authorities and literature.

Yours etc.

MAGANLAL M. SHAH.

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# Cattle Problem in India

BY

MULJIBHAI B. BARAD, B. A., S. T. C.  
(Head Master, High School, Nar.)

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## Chapter I

**The importance of cows and cattle in India from religious considerations.**

At the very start let it be clearly stated here that from the very infancy of the Aryan civilisation the cow and the bull had come to occupy a privileged and honoured position by dint of their sheer usefulness and beneficence. But with the advance in that civilisation, both in India and in Persia, there was also an advance in the esteem of the cow and the bull. From a careful reading of the following extracts from several sacred books, it will be clear that the original sanctity, attached to the lives of cows and bulls from purely economical considerations reached a spiritual height beyond which it is impossible to soar.

In what esteem the seers of the Rig Veda held the cows may be gathered from the following:—

“May the cows (be) good luck (to me). May Indra bestow cows upon me. May the cow-milk

(be) the food of the excellent Soma, O people, these very cows are Indra. I, really, long for Indra with all my heart." Rig Veda 6, 28, 5.

"O, oft-invoked (Indra), may we swim across the evil mentality, a child of wickedness, with the help of cows, and may we completely satisfy our hunger with corn," Rig Veda, 10, 42, 10.

While speaking about the great value attached to the cows by the vedic Aryans says J. T. Wheeler in his history of India under Mussalman Rule:—

"Like the aborigines, the vedic Indians were primarily pastoral: the stress laid by the poets on the possession of cows is almost pathetic. The name of the sacrificial fee, *dakshina*, is explained, as referring originally to a cow, placed on the right hand of the singer for his reward. The singers delight to compare their songs to Indra with the lowing of cows to their calves."

The secret of all the pathetic stress referred to above lies in the fact that the cows were a money unit (vide Rig Veda 4, 24, 10), sustainers of creatures (Ibid 8, 41, 1), dispellers of poverty (Ibid, 1, 53, 4; 10, 42, 10), bringers of joy by turning inauspicious things into auspicious ones (Ibid 6, 28, 6), bringers of good luck and also of fame and glory to their owners (Ibid 1, 164, 27; 10, 64, 11).

Says a singer of the Rig Veda:—

“Here is come the inviolable cow, the guardian of wealth, lowing and longing for her calf. May I milk her for the Ashwins and may she prosper to bring great fortune.” Rig Veda 1, 164, 27.

What love, solicitation, sanctity are here displayed by the Vedic singer for the cow !

Now let us turn our attention to what the Zend Avesta has to say about the cow, the bull and other animals.

1. “O Maker of the material world, Thou Holy One ! Which is the first place where the Earth feels most happy ?”

Ahur Mazda answered:—

“It is the place whereon one of the faithful steps forward, O Spitama Zarathustra ! with the holy wood in his hand.....fulfilling the laws with love and beseeching aloud Mithra, the Lord of wide pastures and Rama Hyastra.”

2-3. “O Maker of the Material World..... which is the second place where the Earth feels most happy ?”

Ahur Mazda answered:—

“It is the place whereon one of the faithful erects a house, with a priest within; with cattle, with a



wife, with children and good herds within, and where-  
in afterwards the cattle go on thriving, holiness is  
thriving, fodder is thriving.....and every blessing  
of life is thriving.”

5-6. “Oh Maker of the Material World.....  
Which is the fourth place where the Earth feels  
most happy?” A. M. answered:—“It is the place  
where there is most increase of flocks and herds.”  
Fargard III S. B. E. Vol. IV. p. p. 22-24.

All these passages clearly show what great impor-  
tance was attached to cows, flocks and herds by the  
Aryan settlers in Persia. But the following passages  
will show how very solicitous A. M. himself is for  
the welfare of the cow in particular.

“Those plants, I Ahura Mazda, rain down upon  
the earth, to bring food to the faithful and fodder to  
the beneficent cow.” Fargard V. 20.

“He (the dog,) marches in front like a warrior;  
he fights for the beneficent cow like a warrior.”  
Fargard XIII. 45.

In Fargard XXI-I, we come across the following  
passage:—

“Hail, holy bull ! Hail to thee beneficent bull !  
Hail to thee, who makest increase ! Hail to thee,

who makest growth ! Hail to thee, who dost bestow thy gifts upon the excellent faithful and who will bestow them on the faithful yet unborn !”

To fully understand to what eminent position the cow and the bull have been raised in the above passages one has to bear in mind that ‘beneficent’ is an attributive term applied to Ahura Mazda himself. The following extract from the S. B. E, Vol. XXIII, p. 28 will be interesting and illuminating:—

Then Zarathustra said: “Reveal unto me that name of thine, O Ahura Mazda ! that is the greatest, the best, the fairest, the most fiendsmiting, the best healing, that destroyeth best the malice of Daevas and men.”

Ahura Mazda replied unto him :—

“My second name is the Herd-giver. My thirteenth name is the most Beneficent. My Name is the Beneficent One.”

Further, the Zend Avesta bears testimony not only to the beneficence of the cow but also to her sacredness. To convince oneself of this one has only to read the following passage:—

“He, who from Righteousness shall verily perform for me, for Zarathustra, that which is thus most helpful (for my cause) according to my earnest wish,

on him shall they bestow reward beyond this Earth, with all the mental blessings gained through the sacred mother kine.” S. B. E. XXXI p. 144.

This much should suffice to give a clear idea of the sanctity and exaltation bestowed upon the cows and bulls by Zorostrianism.

Great as these sanctity and exaltation bestowed upon the cows and bulls by Zorostrianism are, those bestowed by later-day Hinduism are still greater as may well be seen from an examination of the Brahmanas, the Epics, and the Puranas. We can reproduce numerous extracts in corroboration of this statement; but for obvious limitations of time and space, we have to content ourselves with the citation of only a few of the passages and a bare mention of some salient points contained in others.

In Shatapatha Brahmana II. 2, 1, 2, the cow is called a mother; in III. 2, 4, 10 she is called speech; in III 2, 4, 15, 16 she is said to be thought and mind, intelligence and Dakshina, and supreme as well as worthy of worship. In this connection the following extract from the same book will be read with great interest:-

“He then mutters in her right ear; ‘O Ida, blithesome, adorable, lovable, bright; shining, Aditi (inviolable), Saraswati (sapful) mighty, glorious—these

are thy names. O cow; tell thou the gods of me as a doer of good!" Shat. Brah. iv. 5, 6, 10.

A reference to S. B. E. Vol. XII. p. 188 reveals the fact that such majestic names as विश्वायु (containing all life), विश्वकर्म्मन् (all doing), and विश्वधायस (all sustaining) were being given to cows in those early days. On page 353 of the same book cows are called strength and affluence; and in Shatapatha Brahmana not only the cows but even cattle are identified with Saraswati, Pushan, and Savitri. Shata. Brah. III. 1, 4, 9, 1, 4, 14, 2, 1, 38; 2, 2, 3; and 2, 2, 30; and also S. B. E. Vol. XXIII. p. 49.

Thus the cows had been deified even prior to the composition of the Epics. Now let us see what additional deification has been bestowed upon the cows by the Epics themselves.

Nahusha said:—"Let half or the whole of the kingdom be given to the fishermen. I deem that to be the (just) price; or what else do you suppose, O Brahmana?" 12.

Chyavana said:—"O King, neither the half nor the whole of thy kingdom is my proper price. Pay a price worthy of myself. Let consultation be made with the sages." 13.

Nahusha said:—"O sage amongst the Brahmanas, get up. Oh Bhargava, you are bought for a cow. Oh

the best of righteous persons, I deem that to be your price." 25,

Chyavana said:—"O King, here I get up. Oh sinless one, I am properly bought by thee." 26.

"Oh brave king, the glorification, the hearing (of it), the bestowal and the sight of the cows are praiseworthy, auspicious and destructive of all sins." 27.

"Cows are always the abode of Laxmi, and they are guileless. Ever do the cows produce food and the noblest offering to the gods." 28.

"On the cows do the offerings both to the gods and the manes depend. Cows conduct the sacrifice and (constitute) its mouth." 29.

"Indeed they bear and shower divine and imperishable nectar. They are a certainly receptacle of nectar and venerated by the whole universe." 30.

"In this world the cows resemble the fire in their lustre and their forms. Cows are indeed a mighty power, and the bestowers of happiness on beings." 31.

"A herd of cows, resting and breathing fearlessly in a country, brings glory to it and washes away its sins. 32.

"Cows are a ladder to heaven, and are worshipped even there. Cows are the desire-yielding goddesses, (and) nothing nobler than they is (ever) heard of." 33.

"Oh best of Bharatas, thus have I related to you only a fraction of that greatness of the cows, which it is impossible to relate in its entirety." 34.

Anushasana Parva, Chapter LI.

"Oh sinless one, from hence I shall describe to you (the merits of) giving cows. Cows are superior to ascetics and hence to all. 37."

"Hence the God Shiva lives in their company and practises austerities. With Soma, O Bharata, they live in the world of Brahma, the highest region, sought and reached by perfected Brahmana sages. Oh Bharata, because they serve with their milk, clarified butter, curds, dung, hides, bones, horns, and hair, and are always active, without minding cold or heat, or the suffering caused by the rains, they reach the highest abode in company with the Brahmanas." 38-41.

Anushasana Parva Chap. LXVI.

Said Saudasa--"Oh sinless Lord, what is considered so sacred in the three worlds that by its constant mention a mortal may win the highest merit?" 3.

Said Bhishama--"Sweet-smelling cows, having the fragrance of bdellium, are the support of beings, and are a great abode of blessings." 5.

"Cows comprehend the past and the future, and they are prestine nourishment. Likewise the cows are

the abode of Laxmi, and nothing given to the scow goes to waste." 6 Ibid Chap. LXXVIII.

Said Yuddhishtira:—"Oh grandfather, tell me what is the holiest of the holy, noble and the best purifier in the world?" 1

Said Bhishma:—"The exalted and holy cows save men (and) they support all these beings with their clarified butter and milk." 2

"Oh best of Bharatas, there is nothing holier than the cows. They are the noblest in the three worlds holy and pure." 3.

"Indeed, the cows live above the gods." 4.

Ibid Chapter LXXXI.

Now let us have a sample of the glorification of the cows from the Puranas. The Varaha Purana describes the glory of cows as under:—

"The wind-gods reside in their teeth and the Goddess of Learning in their tongue. Demigods occupy the inside of hoofs, while (divine) serpents the outer part thereof.

"Sadhyas (beings striving for perfection) reside in the joints (while) the sun and the moon in the eyes. All the constellations occupy the hump, while the God of Death the tail.

"All the holy places reside in the ventris crepitus and the river Ganges in the flow (of urine). The

four oceans interspersed with various islands and the sages dwell in the pores of the skin while Laxmi in the dung. In the bristles are all the sciences and the two solstices in her skin and hair.

“There is no doubt (but) that fortitude, sustenance, forbearance, nourishment, prosperity, memory, intelligence, modesty, beauty, glory, learning, peacefulness, wisdom and the best issue—all these go wherever the cows go.

“Wherever the cows, with the Lord of gods at their head, are, there is the whole creation. Where the cows are, there is Laxmi and the primeval Sankhya Religion. The venerable cows are always present in all the forms.

“Cows are holy and auspicious. They are worshipped even by deities. He who serves them with devotion becomes free from all sins.”

In summing up it may be stated here that the cow, who was at first, simply a supporter of men, dispeller of poverty, giver of joy, an instrument to change inauspicious things into auspicious ones, slowly began to rise in the estimate of men, by being identified with the earth, with the Goddess of speech, with Savitri and Pushan and was finally placed at the head of all beings as the holiest of the holy, capable of freeing her devotees from all sins and therefore worshipable even by deities.

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## Chapter II

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### **The Importance of Cows and Cattle in India from Physical and Economical Considerations.**

Even a superficial observer must have noticed that the modern youth in India is far inferior in stamina to his predecessor, removed from him only by a generation or two. What is this due to? Is it on account of his being given too much tea and tobacco? Or is it due to mal-nutrition both in childhood and thereafter? Our answer to these questions is that while all the above-mentioned factors and some others have contributed to the lowering in the stamina of the last two generations, nothing else has contributed so much to it as mal-nutrition due to an increasing insufficiency and dearth of nutritious foods, especially milk and ghee, which are most needed, for a healthy growth, by men and women in their early childhood.

How milk and ghee are a vital necessity to a healthy growth of children, especially in a vegetarian country like India, and how much India has to suffer on account of the growing scarcity of these precious articles of food will be clear from the following extracts from authoritative writings.

“Secure the milk-supply. One of the first national obligations is not only to secure our milk-supply but

to increase it and cheapen it. The war will, to a considerable extent, deplete the man power of the Empire. The surest way to replenish it is to provide an adequate supply of milk for the coming generation. Milk and product of milk are far and away the nourishing food for the young—for those who are destined to replenish the virile strength of the nation. No effort should, therefore, be spared to secure a far more plentiful and cheaper supply than we had in pre-war days.....We want a plentiful milk-supply—so plentiful that our young people may never suffer from a shortage of this natural body-building food; but we must confine our horned cattle-rearing principally to milkers. Our country is too small and too densely populated to grow horned cattle for food.” p. 15.

**“The Toiler and His Food”**

by Sir William Cooper.

Something more emphatic and explicit than even the above has been said in this very connection by Ralph A. Hayne of the Agricultural Extension Department, U. S. A. Here is what he has said:—

“It’s a crime for any man, who owns a cow, to sell a pint of milk or a pound of butter before his children, his wife and himself have milk to drink every day and cream and butter to eat each meal.

“There are several thousand dairymen, who are so anxious to get the milk-can full, before it is hauled off the farm, that they starve their own boys and girls by compelling them to eat counterfeit butter, by depriving them of milk, the best food on earth, and for which there is no substitute.”

“The dairy-man, who does this, knowing that he is depriving his family of health-making food, needs a vacation in jail until he wakes up to the fact that his family is worth more than a few gallons of milk.”

“More than one milk-selling dairy-man has used the money he got for milk to pay doctor’s bills for his family, sick because they had to do without milk.”

“Rickets, bow-legs and poor teeth in children result from not using milk.”

“If you want your boys and girls to grow into big, strong men and women give them milk and butter three times a day.”

“We can pile food before our children and still starve their bones.”

“If you want to stay away from hardening of the arteries, high blood-pressure, stomach and liver trouble; if you want to build a resistance against cancer, heart-

trouble, catarrh, cold and the hundred diseases that age and kill people before their time, eat butter and drink milk and lots of it."

"Two quarts of milk a day will beat all the monkey glands, sanatoriums, mud baths and rest cures that we can pile up for keeping men and women young and healthy."

**Cow-the Mother of Prosperity p. 58.**

The above extracts must serve as eye-openers. If milk and its products are felt as a crying need even in flesh-eating countries like England and America, how much more should they be so in India, where a vast majority of the people are vegetarians, and where, as will be seen later on, milk is much dearer than in the other two countries even though India is much poorer than the other two ?

Apropos this very subject the words of W. Smith, Imperial Dairy Expert, will, we trust, be read with some profit. He writes:-

"The cow is held in veneration by the Hindu Community, and the whole of the people of India, whether Hindu, Mohemadan, Sikh or Christian, look to her for a part of their daily food-supply in the form of milk or ghee (clarified butter), or other milk products. The great mass of Indians are vegetarians,

and there is nothing which can take the place of milk and milk-fats in their dietary. Recent investigations have proved that the vegetable oils, which are offered as butter-fat substitutes, are lacking in what is known as vitamines, which are essential to the growth and general well-being of the body. Most Indians do not eat animal fats and consequently for the fatty part of their daily ration rich in the necessary vitamine principle, they must rely on butter fat alone."

"In view of these facts, it seems that even from a purely utilitarian point of view, it is good to have a very special regard for the cow, and all which pertains to her well-being, and consequently cow protection is a necessary plank in the economic platform of Indian progress." *Ag. Journal of India* Vol. XVII. P. I. Jan. 1922, p. 18.

Thus as milk and its products are so vitally needed for the physical growth and health of men, there is no wonder that due to the growing scarcity and the consequent dearth of these precious articles of food, India is made to pay the heaviest toll in mortality. How very dear milk in India is at present; why it is so very dear; and consequently what heavy toll India pays in mortality will clearly be seen from the following authoritative writings:-

After making a detailed and careful calculation of the cost of maintenance and the milk-yield of a

good cow kept in Lahore, writes Mr. Shiva Dutta in his Paper on the Milk Supply of Lahore 1921:-

“This means that a good cow in Lahore produces 1 lb. of milk at a cost of about Re. 0-5-0”

In this very paper he calculates that a buffalo in Lahore can produce an equal quantity of milk at a cost of about Re. 0-4-0.

Then he goes on to write:-“Compared with these figures the average cost of production per pound of cow’s milk (1) in America is taken at a dollar per 100 lbs. or roughly an anna a seer (about 2 lbs.)..... (2) In the Argentine the whole is stated at 2½ d. a gallon.” (Vide A Paper on the Milk Supply of Lahore in 1921 by Shiva Dutta, M. A. Fellow of R. E. Society, pp. 38-39).

Apropos the high price of milk in India, say the Committee, appointed to consider the question of the Maintenance and Improvement of the existing Cattle Breeds of the Bombay Presidency in their Report of 1923 :-

“Milk in India, to-day, is anything from 2 to 6 times dearer than in any other country in the world.”

Speaking about the comparative prices of milk and other articles of food in India and other countries,

the Members of the All India Cow Conference Association, Calcutta 1921, represent in their Memorial to the Viceroy:—

*Para 7.* "That the rise in the price of milk and milk-products has been out of all proportions to the current tendency to an all-round rise in the price of commodities, for while in the course of the last 60 years the price of food grains has risen 5 to 7 times, that of milk has risen more than 40 times; further while the price of most other commodities in England and in the U. S. A. is double and sometimes even 4 times that of the same in India, milk sells there at the same price as here and some times at a cheaper rate. In addition there has been an abnormal rise in the price of cattle as well. In Akbar's time 'cows giving 20 quarts of milk a day used to sell at Rs. 10;' fifteen to 20 years ago such cows could be had for about Rs. 150, whereas they are hardly available now for Rs. 400; and similar has been the rise in the price of bulls and bullocks as well."

From all the foregoing quotations the following facts stand out quite clearly:—

- (1) Milk and its products are a very vital necessity for the growth and health of children.
- (2) Milk in India is much dearer than it is elsewhere.

- (3) There has been an abnormal rise in the price of milk and cattle during the last few years.

Now why and how the prices of milk and cattle have jumped up during the last few years may be seen from the following statistical and other data.

- (a) A Montgomery cow with an average of 2800 lbs. per annum could be purchased:—

In	1903	for less than	Rs.	70
	1905	for about	Rs.	85
	1908	"	"	100
	1911	"	"	98 (a famine year)
	1914	"	"	120
	1919	"	"	200
	1921	"	"	220

- (b) A Murrah buffalo with an average yield of 3500 lbs. per annum:—

In	1903	for about	Rs.	80
	1908	"	"	110
	1911	"	"	100 (a famine year)
	1914	"	"	140
	1919	"	"	250
	1921	"	"	325

Vide: p. 23 of 'A Paper' on Milk Supply of Lahore in 1921, by Mr. Shiva Dutta, M. A.



Let us now examine the causes of this rapid rise in prices.

Even as far back as 1916, wrote E. W. Oliver, M. R. V., S., F. Z. S., Superintendent, Civil Veterinary Department, U. P., regarding the growing difficulty in getting sufficient milk :-

“Where shall we get our milk-supply in future ? This important question needs consideration, for it is a well-known fact that milch cattle in India are deteriorating rapidly.”

“The Government Military dairies in India are experiencing a difficulty in obtaining good milch cattle notwithstanding that there are specialists devoting the whole of their time purchasing for this department. They find it almost impossible to get even passable cows and the position is little better with regard to buffaloes. The difficulty increases every year.”

Another great officer, Lieut. Col. J. Maston, while dwelling on the same topic writes :-

While we come to the other function of cattle, namely production of milk, the position is very serious, indeed.....The appalling shortage of milk in the cities is indeed, the clearest proof of deficiency of milch cattle, though cattle swarm. Bad as the position is

now, however, it would not be so disquieting were it not that the evidence points to a very much worse state of affairs in future."

"Fifteen to twenty years ago milk was cheap and in sufficient supply for the demand.....There must be thousands of Indian children at this moment whose parents need milk for them and are willing to pay a price which would return a good profit if the dairy industry were even moderately organized..... The shortage is so great that the available supply meets the demand only after a degree of adulteration in the hands of the distributors which practically cancels the value. At the same time the price of market milk has risen to a point at which the pure milk contained in it sells at almost incredible rates in some cities. The large demand and the higher prices ruling should have induced the required increase in supply. But they have not. Why? The proximate cause is that the districts which breed them no longer put out a sufficient number of good dairy cattle to meet the demand.

"Fifteen to twenty years ago the cattle required for urban dairies were mainly obtained from the Punjab, Large numbers of Sanhiwal cows could be bought in Amritsar, and equally large numbers of the local breed from Haryana, at moderate prices. The supply from both these sources has practically dried up now. In

Sind there is still a certain supply of cows available, but it is all too small to meet the demand. In consequence of these changes many more buffaloes are now used for town-dairying and in turn the good breeds of these animals are proving unable to meet the demand. In 1911 the writer bought some 1500 milch buffaloes in about 3 months from the country round Rohtak, Hissar and Fazilka at an average price in the neighbourhood of Rs. 100. In recent times five or six hundred would have been the limit obtainable with similar efforts, while the price has risen to between Rs. 250 and Rs. 300." Ag. Journal of India, Vol. XVII, Part V, Sept. 1922.

Thus it will be seen that in about two decades sufficiency of milk and milch cattle was changed into deficiency of both. Now let officials themselves answer what the cause of such a deplorable change is. Continues Lieut. Col. J. Maston :-

"One serious aspect of the case, now that the number demanded is greater than the on-coming supply can furnish, lies in the peculiar character of Indian dairying which makes it so very wasteful. The breeding grounds are far removed from most of the cities, and no cow is exported without her calf. She never returns, nor does her calf, and she milks for one period only and does not breed again in the city

gowalla's hands; so has to be replaced annually.

"This wastage would not matter if the present stock were sufficient; but it is not. The exporting districts, with plenty of cattle, have a diminishing number of the milking class. Here we encounter another peculiar feature. The export is entirely of the best cattle, but there is no compensating wastage of the inferior stock. These are retained in increasing numbers and breed unchecked and the result can only be to lower the average quality." Ag. Journal of India, Vol. XVII. Part V., Sept. 1922.

In the above Journal Part I Jan. 1922, writes Mr. William Smith, Imperial Dairy Expert:—

"In Calcutta and Bombay, practically the total fresh milk supply of the city is produced from cows fed, housed and milked right within city limits. These cattle are purchased in the prime of life, and generally with their second calf at heel, they are milked for one lactation period only, say 9 months, and then immediately slaughtered to make room for another cow just calved, which of course shares the same fate as her predecessor, and so the pernicious system goes on..... Within the last 15 years it may be taken that the cow-feeding system of milk-production in our largest cities has caused the slaughter of not less than 250,000 young cows and female buffaloes."

A number of other extracts, equally authoritative in support of the fact that it is the premature and reckless slaughter of cows and buffaloes that has resulted in the ruinous depletion of the best milking strains in the country, may be given. But we hesitate to do so for fear of swelling the volume of the essay and trying the patience of our indulgent readers. Therefore after giving some idea of some other factors that have conspired in ruining the cattle wealth of India, we shall proceed to examine the fatal effects of the same on the longevity and the health of the people of India. It may be mentioned here that the other factors referred to above are, in the brief, as under:—

- (a) Indiscriminate mixture of the different breeds;
- (b) Spread of disease through the migration of cattle from one district to another with the help of railways;
- (c) Shrinkage in grazing ground through the closure of forests and an addition to cultivated lands to produce more corn to meet the needs of an increased population; and
- (d) Export of good cattle to foreign lands.

In this very connection the Committee appointed to consider the question of improving the existing breeds of cattle in the Bombay Presidency, say in Para 16 of their report:—

"To-day, owing to the ravages of famine, the spread of disease by the more convenient access from district to district by rail or road.....the indiscriminate mixing of different breeds, the cattle have deteriorated rapidly."

The Humble Memorial of.....the All India Cow Conference, Calcutta 1921, to the Viceroy also contains the following :-

"The export of cattle from one province to another also produces baneful results; for such cattle take a long time to acclimatize, the yield of milk and capacity for labour visibly diminish, their calves seldom survive, and in the course of a year or two their existence is brought to a close while yet in their prime in the slaughter house. People are thus deprived of their useful service, which would otherwise have been available for a term of 10 or 12 years and the cattle resources are being wastefully exhausted."

"The same memorial goes on to state:-

The question of export of cattle is one of considerable importance. The cattle of India were formerly one of the best breeds of cattle in the world and they were requisitioned by almost all other countries. Their export, though it had been going on, on a very small scale for over a century, never assumed such

proportions as now. There appears to be a scarcity of cattle in many parts of the world, due mainly to war and economic causes, and it is also keenly felt in India. The result of the increase of export from India has been, in the words of the Board of Agriculture in India, that the best breeds of cattle have been considerably depleted."

The September issue of the Indian Review of the year 1925, while discussing the problem of cow-protection says :-

"The improvement of the condition of our cattle is impossible so long as the present methods of grazing and breeding continue in vogue."

The Agricultural Bulletin No. 112 of 1923, Bombay Presidency contains the following:-

"Until the last half century, there were in this Presidency, extensive waste lands such as common grazing grounds, which in good years, at any rate, provided for the village herds a fair quantity of fodder. But owing to the demand for land for cultivation of food and commercial crops, which tend at the same time to increase the required number of cattle and to reduce the grazing as well as the production of fodder on the cultivated lands, the area available for common grazing by paying a small fee to a private owner has

been reduced in almost every part of the Bombay Presidency. The very salutary old Mohemadan rule, which provided that there should be one acre of grazing land to every ten acres of cultivated land, has largely been forgotten and the areas still available have been and are still being seriously overgrazed with evil results not only to the cattle, but also to 'the grazing lands themselves.'

From the different extracts given above, it must have easily been seen that the cattle wealth of India has been ruined by a combination of adverse circumstances. As a result milk has become abnormally dear. And so naturally the consumption of milk has diminished appreciably as will be seen from the following:—

<b>Name of the city</b>	<b>Year</b>	<b>Average consumption per day per head</b>
Lahore	1913-14	0. 285 lb.
	1921	0. 21 ..
Bombay	1913-14	0. 27 ..
	1921	0. 16 ..

( Vide p. 28 of 'A Paper on the Milk Supply of Lahore by Mr. Shiva Dutta, M. A.)

It has already been stated at the very outset of this chapter that a sufficient supply of milk and ghee is a vital necessity for a healthy growth of children.



And therefore wherever their supply is deficient the people are bound to suffer heavily. How this holds good with regard to India may be gathered from the following mortality statistics and comments thereon :-

*Death rate ratio of several countries.*

Country	Population	Death rate p. c.
United kingdom	45,407,307	14. 6
Canada	7,250,000	15. 12
Newfoundland	250,000	10. 6
Australia	5,500,000	10. 5
New Zealand	1,200,000	9. 5
Belgium	7,500,000	15. 2
Cuba	2,600,000	11. 2
Denmark	3,000,000	13. 4
France	40,000,000	19. 6
Germany	60,000,000	16. 2
Netherlands	6,750,000	14. 5
Norway	2,600,000	13. 2
Portugal	6,000,000	19. 4
Sweden	6,000,000	13. 8
Switzerland	4,000,000	15. 1
Uruguay	1,400,000	14. 5
India	315,000,000	30. 9

*Average annual death rate per thousand*

Country & Yr.	Under 1 Yr.	1 to 5 Yrs.	All persons
India (1908-9)	260. 7	67. 3	38. 2
	(Source Statistics of B. India, Public Health Vol. II)		
Japan (1908)	.....	31. 99	20. 9
	(Japan Year Book 1914-16)		
England & Wales			
(Average for 1896-1905)	172	22	17
Scotland ..	145	22	17
Ireland ..	123	17	18
Denmark ..	136	11	15. 5
	(New Dictionary, of Statistics Webb. 1911)		
Norway ..	102	12	15
Sweden ..	102	12	16
Holland ..	50	50	17
U.S. A. (1898)	58. 8	58. 8	...
	(Mulhall 1899)		
New Zealand (1919)	32	...	9. 5
	(Whittaker's Almanac 1920.)		

Commenting on the statistics given above the members of the All India Cow Conference Association Calcutta 1921, represent in their memorial to the Viceroy:-

*Para 8.* "That the mortality among infants in India is appalling, being, nearly double that of the United Kingdom, Denmark and Japan, about three

times that of Norway and Sweden.....Of the 26 p. c. of the deaths of infants under one year which take place in India, most are from preventible causes, especially from mal-nutrition, and it is evident that by 'cheapening the price of milk so as to bring it within the reach of the poorer classes more would be effected,' as Colonel Mactaggart, Sanitary Commissioner of U. P., points out, 'towards reducing infantile mortality than the presence of any number trained Dhais would accomplish.' There can be little doubt that the want of a pure and abundant supply of milk is the primary cause of the heavy infant mortality prevalent in India."

*Para 9.* "That the death rate amongst Indians is, on the whole, very much higher than that of any other civilized community, that of females between the ages of 15 and 30, that is to say during their child-bearing period, is still higher—appreciably higher than the death rate of men in the corresponding ages, and this is doubtless due mainly to the want of nourishing foods, such as milk and ghee, which they most require at this period of life."

Some may contend here that it is the biased minds of Indians alone that can attribute the high mortality amongst infants and adult females to a deficiency of milk and its products. The answer to such

a contention is that it is not so. Even several highly placed officials, coming from outside, hold the same opinion.

Says Mr. W. Smith, Imperial Dairy Expert :-

“The milk supply of Calcutta and Bombay is not only the worst in existence, but it is the most expensive, and as an adequate supply of clean pure milk is an absolute necessity for the health of the community, the introduction of dairy farming methods and the transportation and sale of rurally produced milk in these cities is not only the best means of ‘cow-protection,’ but what is even more important, it is a sound method of ‘man-protection,’ and will have a real effect on the health of generations to come.” Agr. Journal of India, Vol. XVII., Part I., January 1922.

Writes Lieut. Col. J. Maston :

“The matter (of adopting some measures to ensure a greater and purer milk supply) is urgent and pressing; it has more importance for the majority of the people than many avenues of agricultural development, which have been fairly well-explored in recent times. The newly awakened interest in infant welfare, to mention only one aspect of the case, cannot achieve great success without a sufficient supply of pure milk.” Ag. Journal of India, Vol. XVII., Part V., September 1922

Similar is the opinion of another eminent authority

as may be seen from the answers received by the Secretary of the Bombay Humanitarian League from Dr. Harold Mann.

Question "Is it your opinion that even by paying exorbitant prices we are hardly able to get pure milk?"

Answer—"It is true that nearly all the milk sold in our cities is adulterated with water. Very nearly all the samples I was able to obtain by purchase in Poona City were watered and in some cases very large quantities of water had been added. In some cases less than half the milk as bought was milk."

Q. "Is it a fact that increasing infant mortality is to a great extent due to the want of pure milk?"

A. "I think you had better take the opinion of medical men on this point, but it is an undoubted fact that the use of watered milk means rickety children and leads to much mortality among infants."

(Vide Cattle Problem in British India.)

From the great mass of substantial evidence reproduced here from eminent authorities it is quite apparent that the preservation and betterment of milch cattle is of prime importance in order to minimise adult and infantile mortality and to secure the health and vitality of the community. Hence we may say with Mahatma Gandhi :-

"I hold the question of cow-protection to be not less momentous but in certain respects even of far greater moment than that of Swaraj.....Swaraj would be devoid of all meaning so long as we have not found out a way of saving the cow.....Cow slaughter and man-slaughter, in my opinion, are the two sides of the same coin." Young India, 29-1-25.

Having thus seen what an important part the 'cow' has to play in bestowing health and longevity upon her keepers let us now see how very useful she must be in the economical development of an agricultural country like India.

An old agricultural country like India is exposed to the danger of a deterioration of its soil as well as of bringing under cultivation lands which are hardly fit for doing so to meet the needs of its increasing population. Now let us see how much the Indian population has increased during the last 60 or 70 years and what steps it has taken to secure its additional food-supply. The following statistics will give us some idea of the increase in population:-

Year	Population in millions	Source of information
1871	240. 25	} W. W. Huntr's Indian Empire pp. 61-2 p. 67.
1881	253. 00	
1891	287. 22	} Encyclo. Britannica Vol. XXIX. p. 418, p. 420.
1901	294. 26	

1911	315. 08	} Marsden's Geog. for Senior Classes 1917 App. I 1924.
1921	319. 07	
1931	350. 00	) Census report 1931

Of this vast population, on ever-increasing ratio is being driven to the soil, for the agricultural population of the whole of India, estimated at only 61 p. c. in 1901, had reached the high figure of 72 p. c. in 1911 as the following record will show:-

British India	Indian States	All India
Assam 85 p. c.	Baroda 63.3 p. c.	
Baluchistan 67 „	C. India 60.7 „	
Bengal 75.4 „	Cochin 50.4 „	72 p. c.
Bihar & Orissa 78.3 „	Haiderabad 57.0 „	
Bombay 64.2 „	Kashmir 78.5 „	
Burma 70.0 „	Mysore 72.4 „	
C. P. 76.0 „	Rajputana 62.5 „	
Coorg 81.6 „	Sikkim 94.4 „	
Madras 68.7 „	Travancor 53.0 „	
Punjab 58.0 „	Census Report. of India, 1911	
U. P. 72.0 „	Vol. I Part I. pp. 406, 412, 433.	

It may be asked here why is it that an ever-increasing number is being driven to the soil even though for various reasons agriculture is, in the words of Prof. Jadunath Sarkar, "Far more precarious than industry?"

One of the principal reasons is that old manufactures of India are unable to withstand the organized competition of the West and that the Indian Government is hardly able to extend any helping hand to the dying industries on account of "an effectual discouragement from Whitehall." How this is so may well be seen from the following extracts :-

"The Report of the Indian Industrial Commission points out the grave danger to which India and the Empire are alike exposed owing to the fact that the principal industries in India depend very largely upon certain key industries, which are not adequately developed in this country." India in 1917-18 p. 26.

"During the War period, the notable report of the Indian Industrial Commission pointed out that India was unable to produce more than a small fraction of the articles essential for the maintenance of ordinary civilized activities. Though the country is rich in raw material it is still very poor in industrial achievements. The difficulty has hitherto been that without active support on the part of the Administration, few Indian Industries, except those based on some natural monopoly, could hope to make headway against the organized competition of Western countries. In justice to the Indian Government, it must be remarked that some time prior to the War, certain attempts to encourage Indian industries by means of pioneer factories



and Government subsidies had been planned, but were effectually discouraged from Whitehall." India in 1923-24.

"Turning to our indigenous industries, in the case of articles of a purely utilitarian nature our handicraftsmen are rapidly losing their occupation as the articles manufactured in factories on modern lines ( either in India or abroad ) are stronger, more durable and in every way better than those made by the hand by native methods. European metal manufacturers, in particular, are driving our blacksmiths out of the market." Prof Jadunath Sarkar's *Economics of British India*. pp. 177. 8.

Thus the organized competition of the West, helped by the supine nature of the Central Government of India, is ousting more and more handicraftsmen of India from their ancestral profession and driving them either to service or to the soil. Now let us see what awaits those who are driven to the soil.

"An agricultural country, if it is old, suffers, from the Law of Diminishing Return, i. e., every additional dose of labour and capital produces a less proportion of goods. In India, especially, owing to the ignorance and the indebtedness of the ryots, the exhaustion of the soil is fast proceeding, the cropping is becoming more and more inferior, and the crop-yield per acre,

already the lowest in the world, is declining still further.' (Gokhale's Speeches, p. 178). But recent investigations by the Agricultural Department have shown that many of the old fields have reached a low stationary degree of fertility and cannot possibly deteriorate, while the newly cultivated soils alone are declining in productivity.....In an old agricultural country an increase of demand raises the cost of production, i. e., it raises the prices of food. The people, therefore, must work harder, or eat less, or obtain their usual food by sacrificing a part of their other customary comforts, (Mill p. 118)" Prof. Jadunath Sarkar's Economics of British India, pp. 162-3.

"In a manufacturing country an increase of the labouring population lowers wages and cheapens production in the same proportion. But in an old agricultural country an increase of the population means that more mouths have to be fed and resort must be had to worse soil. Agriculture, therefore, becomes less efficient and more costly in proportion to the extension of the margin of cultivation." Ibid. p. 163.

The above extracts make it clear that in an old agricultural country like India any extension of cultivation is bound to hit the agriculturists hard. How far this has actually been the case may be gathered from the following historical extract.

"In Bengal there was in the last century, more

cultivable land than there were husbandmen to till it. A hundred years of British rule has reversed this state of things, and there are now more people than there is land for them to till. This change has produced a silent revolution in the rural economy of the Province. When the English obtained Bengal in the last century they found in many district two distinct rates of rent current for the same classes of soil. The higher rate was paid by the thani-ryots, literally 'stationary' tenants, who had their houses in the hamlet and formed the permanent body of cultivators. These tenants would bear a great deal of extortion rather than forsake the lands on which they had expended labour and capital in digging tanks, cutting irrigation channels, and building homesteads. They were oppressed accordingly; and while they had a right of occupation in their holdings, so long as they paid the rent, the very highest rents were squeezed out of them. The temporary or wandering cultivators, paikhast ryots, were those who had not their homes in the village, and who could, therefore, leave it whenever they pleased. They had no right of occupancy in their fields; but on the other hand, the land-lord could not obtain so high a rent from them, as there was plenty of spare land in adjoining villages to which they could retire in case of oppression. The land lords were at that time competing for tenants; and one of the commonest complaints which they brought before the Company's officials was a charge

against a neighbouring proprietor of 'enticing away their cultivators' by low rates of rent. This state of things is now reversed. The land-lords have no longer to compete for tenants. It is the husbandmen who have to compete with one another for land. There are still two rates of rent. But the lower rates are now paid by the 'stationary' tenants, who possess occupancy rights; while the higher or rack-rents are paid by the other class who do not possess occupancy rights." W. W. Hunter's *Indian Empire*, pp. 64-5

If such was the pitiable plight of the Bengal cultivator when the density was only 387 per square mile how much more should it be so now, when the average density of the corresponding tract is 498 per square mile? (Vide p. 61 of the *Indian Empire* and Appendix I. of Marsden's *Geography for Senior Classes*, 1924).

Now what is true of Bengal is more or less true of the rest of India too.

From what has been so far said regarding the agricultural position in India, the following fact must have arrested the attention of our readers:-

- (a) During the last 60 years the population has increased by more than 40 p. c.
- (b) The agricultural population which stood at 61 p. c. in 1901 rose to 72 p. c. in 1911.

- (c) Thereafter there must have been a still greater rise in this population due to the progressive destruction of the indigenous manufactures.
- (d) The old fields have already reached a low stationary level of productivity, while the new ones are fast nearing it.
- (e) More and more of the less fertile tracts are being brought under the plough day by day.
- (f) Due to a ruinous competition among the tenants, for securing lands, the rents have become simply crushing.

All these facts make it amply clear that a vast majority of the Indians would feel greatly relieved if some measures could be concerted to improve their agriculture. Now the question may be asked is there any way of ensuring this improvement? And if there is one, which is it?

The answer to these questions is that proper manuring is the surest way of doing so. This being so let us now examine which is the most profitable of manures.

In order to ascertain the relative values of different manures, various experiments have been made by the Department of Agriculture, Bombay Presidency, and the nett result of these experiments is summed up in the following passages :-

The effect of bulky manures on agriculture. "An average of six years' result shows an advantage of Rs. 7 per acre in favour of pondrette, of Rs. 5 in favour of farm-yard manure and of town-sweepings, and a loss of Rs. 3 against rotted cactus. Five tons per acre of each were used. The control received no manure."

The effect of cake manures. "Six years' figures show an average loss of Re. 1 to Rs. 6 per acre per annum from safflower, karanj and castor cakes, and crushed cotton seed. The dressing of each contained 20 lbs. nitrogen per acre."

Effect of other manures. "All plots received a common dressing of 2 tons farm-yard manure per acre once in two years. Nitrate of Soda, nitrate of lime, ammonium sulphate, calcium cyanamide, and nitre have resulted in six years in average losses ranging from Re. 1 to Rs. 4 per acre. The control plot received no manure, and one plot receiving 10 lbs. of nitrogen as farm-yard manure gave an average profit of Rs. 3.<sup>n</sup>-p. 36. Annual Report of the Department of Ag., Bombay Presidency, 1915-16.

The evident conclusions, that can be drawn from the above experimental results, are that, on the whole, farm-yard manure, when pondrette, which, in so far as the villages are concerned, may safely be left out

of count, is put aside, is the most economically profitable manure that can be made available to the people of India.

Now taking that nearly 500 million acres of land are under cultivation and that only 1/10 thereof is manured at present, there would annually be a nett profit of  $450 \times 5 = 2250$  million rupees if manure could be obtained for the remaining 450 million acres. But for all this, cattle are needed. Calculating that each head of cattle, on an average, produces 5 tons of manure annually and that each acre requires 5 tons annually, nearly 500 heads of cattle would be required to produce enough manure for the whole cultivated land. But India has hardly 1/3 of the requisite number even if we take it for granted that not an ounce of dung is burnt as fuel. And hence it is that W. W. Hunter writes in his Indian Empire:—

“The second impediment to improved husbandry is the want of manure. If there were more stock there would be more manure; and the absence of firewood compels the people to use even the scanty droppings of their cattle for fuel. Under such circumstances, agriculture ceases to be the manufacture of food, and becomes a mere spoilation of the soil.” p. 410.

Now the position with regard to the number of cattle has changed for the worse since the above lines

were written, and therefore India is not only losing annually a huge profit of Rs. 2250 millions but besides also spoiling her soil.

Again had the function of cattle in India been only to supply manure this much alone would have been the loss. But cattle in India are called upon to perform several other functions besides this. What these functions are may be seen from the following authoritative writing:-

“Not only are they (cattle) required to do all the draught work of a country ill-supplied with means of mechanical transport, all the tillage work which farmers of backward countries do by hand and farmers of advanced countries by mechanical power, but they are almost the sole means of lifting well-water, crushing sugar-cane and performing kindred operations which the people of other countries entrust to power-driven machines. Not only is the grain threshed by the laborious process of treading it out under bullock's feet, but even the threshing floor is prepared by the same agency.” Bulletin No. 85 of 1917, Department of Agriculture, Bombay, p. 9.

Thus notwithstanding the fact that India has to depend largely on cattle for much of its transport work and agricultural operations, which in other countries are done with mechanical power, and that a vast



majority of the Indians are vegetarians, needing much more milk and its products for their nourishment than people in other countries, where flesh finds an important place in the diet of the people, to-day. India is actually maintaining the lowest number of cattle per centum of population as the following table will show :-

Name of Country	No. of cattle	Population	No. of cattle per 100 of Population
British India	147,336,000	244,267,542	61
Denmark	1,840,000	2,500,000	74
U. S. A.	72,534,000	92,000,000	79
Canada	5,576,500	7,250,000	80
Cape Colony	1,270,000	1,100,000	120
New Zealand	1,816,300	1,200,000	150
Australia	11,956,024	5,500,000	259
Argentine	25,844,800	8,000,000	323
Uruguay	6,830,000	1,400,000	500

( From Cattle Problem in Brish India. )

Now looking at the question even from the point of numbers, unsatisfactory as the position is, it becomes awfully serious when regard be had for the fact that most of these cattle are of a very low type and practically a burden to their owners. Writing on this very theme says Pro. L. F. Rushbrook Williams:-

“ Among the important postulates for the success of efforts to improve Indian agriculture, may be men-

tioned an improvement in the cattle population. The bullock is still the principal motive power in the fields as well as upon the roads; indeed the total number of live stock of the bovine class in India is not less than 146 millions. According to the 1919-20 Cattle Census, the number of cattle per hundred acres of area ranges from 86 in Bengal to 33 in Bombay; while the number per hundred of population varies from 86 in the Manpur Purgana to 33 in Delhi. The average for British India as a whole attains the remarkable figure of 57 cattle per hundred acres of sown area and 61 cattle per hundred of the population. It might be imagined from the statistics that India is to be congratulated upon her wealth in live-stock. Unfortunately, however, very considerable numbers of these cattle are maintained at an actual loss, being unfit either for labour or for milking." India in 1923-24 pp. 155-6.

What is still more carefully to be noted here is the fact that not merely does agricultural improvement depend upon a sufficiency of cattle, but in a way, even the future prospects of industries depend upon them. The Commissioners of the Indian Industrial Commission 1916-18 say :-

"It will be clear from the general trend of this report that the present position and future prospect of

Indian Industries depend to a very large extent on the products of the Indian agriculture. We take this opportunity of stating in the most emphatic manner our opinion of the paramount importance of agriculture to this country, and of the necessity of doing everything possible to improve its methods and increase its output." Report of the Indian Industrial Commission p. 57.

Thus it can be seen that both the physical and the economical welfare of the Indian people is bound up with the increase and improvement of their cattle. Therefore the great necessity for the preservation and improvement of the present cattle cannot be over-emphasized. Regarding the imperative need for the preservation of the Indian cattle, especially the cow by abstaining from wasteful slaughter, now going on in India, the following will be read with great instruction :-

The Cow-(1) One of the blessings of the human race.

(2) No nation or people has become highly civilized without her.

(3) She produces the best human food on earth.

(4) She makes this health building and strength giving food from grass and coarse plants.

(5) She provides not only food for her young and her keeper's family, but a surplus besides to sell.

- (6) Without her agriculture is not permanent or prosperous, people are not healthy or happy.
- (7) Where the cow is kept and cared for, civilization advances, lands grow richer, homes grow better, debts grow fewer.

Truly the cow is the mother of prosperity.

( From Cow, The Mother of Prosperity by Mr. Ralph A. Hayne, Agricultural Extension Department of the International Harvest Company, U. S. A. )

In conclusion we may say that the conservation, improvement and increase of the cattle in India are quite imperative for the following purposes :-

- (a) To ensure a good physical and intellectual development of the people.
  - (b) To improve the health and vitality of the growing and the future generations.
  - (c) To reduce the awful toll annually laid upon the people by Death.
  - (d) To secure the development and extension of India's industries.
  - (e) To secure the agricultural prosperity of India.
  - (f) To reduce the field of unemployment.
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## **Chapter III**

**The comparative condition of cattle in Pre-British days and the Present Times and the reasons of their present deterioration.**

The following extracts from the great Indian Epics will show how far the science of cattle-breeding had been developed in India, what close and keen interest in cattle was taken even by kings in those early days, what special care and concern were evinced for the cow-keepers and how cows prospered under the fostering care of a good king.

“I know the various means by which the cows can fast multiply and be affected by no disease. I am conversant with all these sciences.” 13.

“I am also conversant with bulls of auspicious qualities, the very smelling of whose urine would make even a barren cow to calve.” 14. Virat Parvan Section X.

“Of the five sons of Pandu, Yudhishtira was the eldest brother. He had eleven hundred thousand herds of cows, and each herd consisted of a hundred cows. I was the keeper of them (all) and was called Tantipala.” 9-10 Virat Parva Section X.

Referring to verse 4 of Section 239 of the

Vana Parva says J. T. Wheeler in his History of India Vol. I. p. 194:-

“Now every three years it was the custom for the Kauravas to go out into the pastures and mark all the calves and to renew the marks upon the cows; and it was known full well that the Maharaja would forbid them from going near the Pandavas, Duryodhana asked for leave to go out and mark the cattle.” The verse in question is as under:-

रमणीयेषु देशेषु बोधाः संप्रति कौरव ।  
स्मारणे समयः प्राप्तो वत्सानामपि चांकनम् ॥४॥

How even foreigners like the Moghul Emperors continued to evince a similar interest in cattle may be seen from the following:-

“The Moghul Padishahs of Hindustan spent half their time in public; this was the one popular element in their rule.....They publicly inspected horses, elephants.....cattle and animals of all kinds.” Early Records of British India by J. T. Wheeler, p. 8.

Not only did the ancient Indian kings bestow great attention upon the cattle but they also took special interest in the welfare of cow-keepers. To convince oneself of this one has only to read the following extract from the Mahabharata:-

“ O Parth, security, protection and gifts should be constantly given to cow-keepers. Their stability

and welfare should be sought and distribution (of royal) favours be made among them." 37.

"O Bharata, gifts or benefits should constantly be bestowed upon cow-keepers because they enrich the country, the commerce and the agriculture." 38.

"Therefore a wise man should be kind and considerate towards the cow-keepers. He should studiously try to win their good will and should impose very light taxes upon them." 39

"Indeed, (the presence of) cow-keepers makes the cultivation of the soil easy in all places. (Therefore) O Yudhishtira, there is nothing else as they." 40. Shanti Parva, Section LXXXVII.

In the Ramayana also a similar solicitation for the cow-keepers is shown.

"O Bharata, are the country districts duly protected? Are the husbandmen and herdsmen duly esteemed by you?" History of India, Vol. II. by J. T. Wheeler, p. 207.

"(Without a king) husbandmen and those who attend cattle are unable to enjoy repose." Ibid p. 157.

When so much loving care was given to cows and cow-keepers, there is no wonder that cows prospered exceedingly well in those days. The following

extract from the Mahabharata will show how nicely cow prospered under the fostering care of India's former kings.

"In whichever land King Yudhishtira shall be found, in that cows shall be many but not lean or infirm. (In that land) the milk, curds and ghee shall be savoury and salutary." 22-23 Virat Parva, Section XXVIII.

Now coming much nearer our days, it may be seen from history that even in Akbar's time (as described in Ain-i-Akbari) milch cattle used to give 20 quarts of milk a day and draught cattle would walk faster than horses. Even after some generations we find the cattle in almost the same condition. This may be seen from the following historical evidence. Writes J. T. Wheeler in his History of India under Mussalman Rule :-

"Tavernier says that travelling in India was more commodious than in France or Italy. The traveller did not use horses or asses, but either rode on an ox or was carried in a coach or palanquin. In buying an ox for riding, it was necessary to see that the horns were not more than a foot long; for if the beast was stung by flies, he would toss back his horns into the stomach of the rider."



“The natives of India generally travelled in little coaches drawn by two oxen and carrying two persons.....Some of these oxen would travel on the trot from twelve to fifteen leagues a day for sixty days together. When the oxen had gone half a day’s journey, they were refreshed with two or three balls of wheat-kneaded with butter and black sugar, about as big as two-penny loaves. The hire of a coach was about a rupee a day. It took forty days to go from Surat to Agra, and another forty days to go from Surat to Golkonda, and the journey on each occasion cost from forty to forty-five rupees.....All goods, in India, were either carried by oxen or in waggons drawn by oxen. Horses and asses were never used. Sometimes camels were employed, but only to carry the luggage of great personages.”

“Sometimes ten or twelve thousand oxen were to be seen, all laden with corn, rice, pulse or salt, at such places where either of these commodities were exchanged for others. They carried corn where rice only was grown, rice where corn only was grown, and salt where there was none.”

“The men, who drove these oxen, were known as Manaris.....They were divided into four tribes.....The first tribe carried nothing but corn; the second nothing but rice; the third carried pulse; and the fourth salt.....When the caravan that carried

the corn happened to meet the caravan that carried the salt, they frequently engaged in bloody frays rather than yield the way. The Emperor Aurangzeb considered that these quarrels were prejudicial to trade as well as to the transport of provisions. Accordingly, he sent for the chiefs of the caravans of corn and salt and exhorted them for the common good and their own interest not to quarrel and fight and gave to each of them a lakh of rupees and a chain of pearls."

"All the four tribes carried a little silver box, like a relic box, hanging to their necks, in which they enclosed a little sacred writing which the priests gave them. They also tied similar writings to their oxen and other cattle, whom they loved as tenderly as children, especially if they had no children of their own." pp. 467-72.

From this lengthy, interesting and instructive extract it may easily be concluded that the extinction of the professions of the coach-driver, the waggoner, and the Manari, following the introduction of the railway into India, has sounded the knell of India's prosperity and branded the Indian cattle with misfortune and misery because many have been the economical evils which have come into the wake of the railways, as we shall soon see.

So long as the coach-driver needed swift and spirited oxen, and the Manari hardy and stout animals,

good care and loving treatment were accorded to these animals. They were fed, as is reported above, nicely and bred carefully. But when evil days overtook the coach-driver, the waggoner and the Manari after the rapid spread of the railways, all care to the careful feeding and breeding of the animals, best suited to their several professions, was no more paid. And so what we read from history about the former excellence of Indian cattle sounds like something conjured up by the brain under the influence of some spell or magic.

The extinction of the professions referred to above has not only lowered the per capita income of the Indians by reducing the field of profitable employment but also added to the misfortunes of men and beast by throwing an additional burden on the already exhausted soil of India. It is not only in this way that the railways have hit the Indian cattle hard. But there are many other ways in which the Indian railways have proved highly detrimental to the interest of both men and beast in India. Some of the ways, in which the working of the railways has been pernicious to the broad and abiding interests of both, are noted below. The railways have tended to give an impetus to:-

- (a) The initial evil-fraught destruction of the forests and their subsequent closure or the purposes of cutting fuel or grazing cattle; :

- (b) The ruinous competition of the West and the consequent increase in India's poverty;
- (c) The introduction of commercial crops and the consequent decrease in the supply of fodder;
- (d) The overcrowding in agriculture by the extinction or contraction of other field of employment;
- (e) A decrease in pasture-lands as a result of much land being appropriated for purposes of laying out lines, building stations and quarters for railway employees;
- (f) A deterioration in the nature of grasses growing on some of the remaining pasture-lands in consequence of over-crowding;
- (g) The hardening of men's hearts by making their outlook more materialistic;
- (h) The growth of big cities and the rapid flow of the best milking strains to these cities, resulting, at last, in their swift deterioration and destruction; and
- (i) The export of some of the finest milch cattle from province to province and from India to other countries with all its attendant evils.

Here is some authoritative evidence in support of the facts mentioned above.

(a) "It would be satisfactory to be able to say that a wiser policy prevailed after the establishment of British Rule. But, unhappily, that was not the case for many years. 'With the advent of British Rule,' says Dr. Schlich, 'the destruction of forests become more fierce than ever.' The extension of cultivation, 'at the cost of still existing forests,' was carried out for many years, 'without any inquiry as to the ultimate effects.' With the introduction of railways a further impetus was given to cultivation in the immediate neighbourhood of railway lines and stations; and with the steady increase of prosperity under a settled government the demand for timber and firewood increased enormously throughout the country; and thus the reduction of forest areas went on with all its attendant evils. In illustration of the evils which attend and follow the reckless destruction of forests, especially in hilly regions, Lieut. Col. Baily cites the case of the outer Himalayan spurs in the Hoshiarpur District of the Punjab, where, as the rock is very friable, serious damage has been caused by denudation. Within the memory of living men these hills were well-covered with forests or tall grass, and the hill streams ran evenly in well-defined channels. But the natural vegetation has now almost entirely disappeared, the hills are crumbling away, and loose rocks and stones are carried down by the streams, which are often several hundreds

of yards wide, and deposited in the plains below. 'Thus not only the hills themselves become a dismal and profitless waste, but the fertility of extensive areas of cultivation near their base has been completely destroyed by the stony deposits laid on them.' Similar causes have produced similar effects in other parts of India." *Journal of Indian Arts & Industries*, Vol. XIII., No. 109, pp. 24-5.

When all these dire consequences became too palpable to be ignored any more, laws were framed for the protection of the remaining forests with the result that 'villagers on the outskirts of forests,' who 'had for generations cut firewood and grazed cattle therein, and cleared patches for cultivation without hindrance,' were strictly debarred from doing so. This debarring has been followed by a very serious economic consequence. Let Prof. L. F. Rushbrook Williams describe this thing in his own words:-

"When under British Rule the necessity for forest conservation became apparent the evil has proceeded very far. Among its most serious economical consequences may be mentioned the necessity, now imposed upon the population of Northern India, of seeking their fuel supply elsewhere than brushwood. Owing to the lack of suitable wood, the greater part of the animal manure of Hindustan has to be burnt

as fuel. The land is, therefore, very largely deprived of the resources, which, properly, pertain to it, with profound and disastrous effects upon the husbandry of the whole country." India in 1923-24 p. 164.

(b) A reference to page 36 of this essay will throw some light on the fact that India has to enter into ruinous competition with some of the European manufacturers. Now we leave it to our readers to judge how far railways are responsible for this. Add to this the destruction of the cotton-manufactures of India and the roaring trade of the Manari and others. Now where have all these persons, ousted from their own occupations, gone? Evidently most of them have taken to the soil. Consequently land has been dear and rents have gone extremely high as may be seen from a perusal of pp. 37 to 39 of this essay.

(c) Now how the railways must have encouraged the growth of commercial crops and thus curtailed the supply of fodder will be clear from the following lines to be found in Sir Henry Sumner Maine's book, entitled "Village Communities in the East and West." Writes he:—

"Amid the general re-opening of Indian questions after the military insurrection of 1857, much stress was laid on the great amount of waste land which official returns showed to exist in India, and it was

more than hinted that better government would bring these wastes under cultivation, possibly under cotton cultivation, and even plant them with English colonists." p. 121.

A reference to pp. 25-6 of this essay will, also, help in bringing some more light to the reader on how the supply of fodder has decreased during the last seventy or eighty years.

(d) A glance at pp. 33-4 of this essay will show what an increase there has been in the population of India during the last six decades and how an ever-increasing percentage of this population is being driven to the soil. But an exact idea of the actual overcrowding in agriculture can be had from the following extracts alone. Writes W. W. Hunter in his *Indian Empire* :-

"An idea of the increase of population in Madras, and of the extension of cultivation, may be obtained from the following figures:--In 1853, the general population was estimated at 22 millions; in 1878, at 31½ millions, showing an increase of 43. p. c., or nearly one-half. The cultivated land held by husbandmen direct from the state, had increased from 12 to 20 millions of acres, or 66 p. c.; exactly two-thirds. The area of tillage had, not only kept pace with the increase of population, but had extended at a ratio of



50 p. c. more rapidly. This resulted partly from the fact that the inferior lands, now reclaimed, could not support so large an average of people as the superior lands, which were already in cultivation at the commencement of the period." p. 342.

Reflecting on the density of population in India says the same authority ;—

“British India, therefore, supports a population much more than twice as dense as that of the Native States. If we exclude the outlying and the lately acquired Provinces of British Burma and Assam, the proportion is almost exactly threefold, or 243 persons to the square mile. How thick this population is, may be realized from the fact that France has only 180 people to the square mile; while even in crowded England, wherever the density approaches 200 to the square mile it ceases to be a rural population, and has to live, to a greater or less extent, by manufactures, mining or city industries. In certain areas of Bengal, two persons have to live on the proceeds of each cultivated acre, or 1280 persons to each cultivated square mile. The Famine Commissioners report in 1880, that over 6 millions of the peasant holdings of Bengal or two-thirds of the whole, averaged from 2 to 3 acres apiece. Allowing for women and children, this probably represents a population of about 24 millions,

struggling to live off 15 million acres or just over half an acre apiece.

“Unlike England, India has few large towns, and no great manufacturing centres. Thus in England and Wales 42 p. c. or nearly one-half of the population, live in towns with upwards of 20,000 inhabitants, while in British India only a little over 4 p. c. or not one-twentieth of the people, live in such towns. India, therefore, is almost entirely a rural country; and many of the so-called towns are mere groups of villages, in the midst of which the cattle are driven a-field, and ploughing and reaping go on..... We see, therefore in India, a dense population of husbandmen. Wherever their numbers exceed one to acre or 640 to the square mile—excepting in suburban districts or irrigated tracts—the struggle for existence becomes hard. At half an acre a-piece that struggle is very hard. In such districts, a good harvest yields just sufficient food for the people; and thousands of lives depend each autumn on a few inches more or less of rainfall. The Government may by great efforts, feed the starving in time of actual famine; but it cannot stop the yearly work of disease and death among a steadily underfed people. In these over-crowded tracts the population reaches the stationary stages.” pp. 62-63.

If such was the pitiable plight of the Indian cultivator when the population of India stood at nearly

253 millions and when India was better-off with regard to many of her industries than she is at present, how much more should it be so now, when the population is nearly 350 millions ?

From all the above discussion on the last two or three pages of this essay it may easily be seen that it is, in a way, the poverty of the Indian agriculturist which is one of the causes of the sad plight of the Indian cattle.

(f) Now let us see how the great extension in cultivated areas has been achieved and how much of the former wastes, used as rent-free common pastures, has been merged into the assessable arable land.

We believe that, in this connection, the following extracts from the Circular Orders of the Revenue Department, Bombay, will be read with interest.

Government letter No. 3621, of the 16th October 1844, to the Revenue Commissioner S. D. contains the following :-

*“Para 1.* I am directed by the Honourable the Governor-in-Council to acknowledge the receipt of your letter No. 1165, dated the 6th ultimo, submitting, with your observations thereon, the opinions of the Superintendents of the several Revenue Surveys on the subject of the right of villages to common pasture-ground for their cattle.”

"2. In reply, I am directed to inform you that notwithstanding the right of Government, to levy an assessment on all land, the Honourable the Governor-in-Council is of opinion that care should be taken that no encroachments are made upon what, in any village, has been the 'Gacerau' from time immemorial, unless it should be found to be excessive in quantity, and far beyond the wants of resident population. The 'Gacerau' is generally, if not always, certain portion of unarable waste."

"3. The claim of the villagers to any portion of the arable waste for free pasturage, appears to the Governor-in-Council, quite untenable, nor is there any necessity for admitting such a claim, since from the great reduction of the rates which the survey has occasioned, the Ryots, if requiring pasturage, beyond that afforded by the established 'Gacerau' can provide it by paying the assessment of such land, or by purchasing the right of occupancy when the arable waste may be sold. His Honour-in-Council is, therefore, averse to any proportionate allotment of the arable waste for common pasturage."

"5. In some villages all the arable waste is under the plough. In them, therefore, any allotment of such waste, for free pasturage, would necessitate the abandonment of assessment on land which has hitherto paid it. It would be unjust to such villages, were any general

scheme of free-pasturage-allotment introduced, to exclude them from a privilege which their neighbours were enjoying.

"6. Captain Davidson in para 4th of his letter No. 26, dated the 27 August last, seems to advocate the right of the Ryot to free pasturage for all cattle employed in agriculture. His argument does not seem to His Honour-in-Council conclusive. The Ryot has no more right to expect that Government is to provide him with free pasturage, than to demand that the land producing grain for the consumption of his cattle should be exempt from assessment.....

"8. In the disposal of arable waste, for pasture, every preference should, I am directed to inform you, be given to the Ryots on low and reasonable terms, and in no case should strangers, and more particularly speculative contractors, be admitted to compete, except where the Ryots may, from the 'Gaceran', from their own holdings, or from previous purchases of Waste, be fully provided." pp. 749.50.

Even these prejudicial orders were made further prejudicial to the interests of the Ryots by the misguided action of some of the lower officials as the following circular No. 1422 of 1848, to, H. E. Goldsmid Esq., Secretary to Government will show :-

"Unless care is taken to preserve to the villagers a full supply for their wants, such as are specified in

the Collector's Report, the system will be less favourable to the villagers than the rules of 1844.

"From what the same Officer (First Assistant to the Collector of Poona) states in his report, it is evident that the Government orders of 1844 have been wrongly acted on in Mawal; this the Collector will doubtlessly correct. After the wants of the villagers have been fully supplied, I see no objection to allowing the highest bidder, be he who he may, to purchase the remainder." Ibid p. 750.

One can easily imagine how the above-specified process of disposing off the wastes must have, in the long run, told upon the economical resources of the poor agriculturists, the cattle-breeders, and graziers, as well as the quality and number of their cattle. But to help those who cannot do so, some further evidence, bearing on the matter, is recorded below.

"Formerly as the fodder presented no difficulty, cattle were raised for practically nothing. To-day owing to the spread of cultivation and rise in the price of fodder the case differs; breeding and raising cattle cost a great deal more than the price realised, except perhaps in parts where grazing is still available. Hence cattle-raising on the ranching-system, formerly a lucrative business, is now fast dying out." Para 6 of the Report of the Committee appointed to consider

the question of the Maintenance and Improvement of the existing Cattle Breeds of the Bombay Presidency, 1923.

"In the olden days the breeders moved with their cattle from one part to another. Like all nomadic and pastoral people their movements were guided by the supply of water and pasturage : when these failed in one place they moved on. Moreover, experience taught them that certain grazing grounds were best at certain seasons; thus they knew what to seek and to avoid. This constant migration afforded their cattle not only that variety of food and change of ground so essential to health, but in a way acted as a preventive of diseases; the dead and very sick were left behind, the weak strugglers became a prey to wild animals and so a process of natural selection took place. The fact that this method of cattle-raising is no longer possible on a large scale is one of the causes of recent deterioration." Ibid para 5.

"Naturally the loss of grazing is causing a certain amount of discontent, both amongst the stock-producers as well as the users of both draught and milch cattle. In parts of the Presidency, notably in Nasik and Khandesh and along the ragged tracts, adjoining the Western Ghats, an ample supply of grazing is still available, but this suffices only for a portion of the year. It is an established fact that cattle brought up or maintained on these monsoon grasses thrive excep-

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dingly well for the time being, but when left to maintain them-selves on dry indigestible fodder for the remaining of the year, a very rapid deterioration sets in, which is not only injurious to the present stock but worse still in its effects on their progeny. Successive years of this treatment have reduced the cattle to the standard we see to-day." para 7. Ibid.

"This extinction of the professional breeder, who depended entirely on grazing for his livelihood was noticed in the Kapadwanj Taluka of the Kaira District and Viramgaum Taluka of the Ahmedabad District, where the Rabari has completely abandoned his profession. Again, in the Deccan, there was, formerly, a class of persons, known as Gosawi, who, at one time, took away dry cows and buffaloes, and grazed them on the vast areas of grazing land then available. Now owing to grazing restrictions and the very rapid growth of cultivation, a very large portion of these lands is not available; consequently this very useful class of persons is practically extinct and the needful work of relieving the large towns and villages of their dry stock, during the time of scarcity, is also lost." para 9, Ibid.

These extracts should be sufficient to bring home to the readers the evil effects of agricultural extension at the cost of pasture lands.



Let us now see how even the remaining pasture lands have deteriorated due to overgrazing and thus the lot of the poor cattle made worse.

It is recorded in the Agricultural Bulletin No. 112 of 1923 of the Bombay Presidency that:—

“But owing to the demand for cultivation of food and commercial crops, which tend at the same time to increase the required number of cattle and to reduce the grazing as well as the production of fodder on the cultivated areas, the area available for common grazing, or for grazing, by paying a small fee to a private owner has been reduced in almost every part of the Bombay Presidency. The areas still available have been and are still being seriously overgrazed, with evil results not only to the cattle, but also to the grazing lands themselves.

The evil effect on the cattle has been considered elsewhere. But the result on the grazing areas themselves is not so frequently referred to or considered. But the consequence of the overgrazing of the areas still available is that many valuable indigenous fodder grasses have become much rarer than was formerly the case, and in some cases they have almost disappeared over large areas.

“We can give two or three striking examples of this process in actual operation in various parts of the Bombay Presidency.

(a) At the Chharodi Cattle Breeding Farm in the Ahmedabad District the excellent fodder grasses *Andropogon annulatus* and *Ischilema wightii* were formerly present in large amount over considerable areas of the farm. These are now making relatively poor growth as compared with a number of inferior species, or disappearing entirely, and area is becoming crowded with hardier and inferior species such as *Eragrostis cynosurioides*, *Cloris pallida*, and *Ischacnum rugosum*. Moreover the yield of grass for grazing per acre is decreasing and the carrying capacity of the land has decreased considerably."

(b) Another example cited is that of Bankapur in the Dharwar District where *Andropogon contortus* is replacing *Andropogon annulatus*.

Thus has an increase in cultivation hit the poor cattle hard in several ways. To crown all these misfortunes of the poor cattle men's hearts have been hardened by the impact of the Western Civilization, which has been making their outlook more and more materialistic. So long as materialism had not shaken peoples' faith in the scriptures they implicitly followed such scriptural injunctions as the following:—

- (a) Not to sell a cow to unknown persons for money's sake ;

- (b) Not to use the milk of a cow that had lost her calf ;
- (c) and not to sell milk except in exchange for other ' Rasas.'

This obedience to the scriptural rules served to preserve both the cattle and the health of the community. But the spread of Western education and civilization has made all such rules a laughing stock for persons living in these days of materialism. The easy-going people of to-day have learnt, in the schools of the political economy of the west, not to compute the value of things in terms of the amount of health bestowed, the help got in reaching a higher spiritual stage, or the ensuring of blessings on the generations to come, but in terms of pounds, shillings and pence.

At this stage the following extracts from Atri Sāmhita, Manu Smṛiti, and the Mahabharata deserve a very careful consideration.

“Whence the possibility of blessings and the destruction of darkness for him who has not a single cow, giving milk and following her calf, in his house.” 221, Atri Sāmhita.

“The milk of a cow before ten days after calving, of a camel, and animals with uncloven hoofs,

of sheep, of pregnant cows, and of a cow that has lost her calf should be avoided." Manu-Smriti V., 8.

Said Indra :—“ I wish to know the fate of him, who knowingly takes away and sells the cow for money's sake.” 1

Said Brahma :—“ Hear the fate of those, who take away a cow either to eat, or to sell, or to bestow or for a Brahman's sake. The unbridled man, who should slaughter a cow for sale or for eating or those selfish persons who approve of the slaughter are condemned to hell for as many years as the cow has bristles. Such is the fate of the eater too. O Lord, the sin in selling or taking away a cow is as great as in disturbing the sacrifice of Brahmana.” Anushasana Parva, LXXIV., 1-4.

From all these extracts we may conclude here that so long as money considerations were absent true services were duly appreciated and things were valued at their true worth viz., the trouble is cost to produce and keep them in a serviceable state, as well as the true blessings they conferred upon mankind by advancing its physical, intellectual and spiritual well-being. In such a state of things man learnt to count the present as well as the future gain, but never relied merely on the immediate gain. Consequently the cessation of immediate services did not take away

from the merit of cattle or any serviceable being. Therefore even when the cow was not immediately useful by her supply of milk, etc., she was prized for potential services and was consequently well-cared for even when she grew dry.

Again the injunction not to drink the milk of a calf-less cow resulted in the greater and better care of the calves, and therefore the cattle wealth of the country was not recklessly wasted by underfeeding and ill-treatment of the young stock.

But as the present English education has encouraged a contempt for many of the scriptural injunctions and as a careful study of our scriptures has ceased to be a common heritage most of us have learnt to compute things in terms of money alone and look to immediate gain or pleasure. Let us see how this passion for gain has enchained the Hindu conscience.

Q.—“ Can you give us a little more information about these slaughter-houses, because I understand, they are an institution peculiar to the C.P. ? ”

A.—I have not gone into the birth of this industry. I believe I am right in saying that it started with famine. A great many heads of cattle were sold because the cultivators were hard up; and some

astute Mahomedan contractors saw their opportunity and started a regular business. It became so considerable that they were able to offer fair prices and it has come to stay. The principle business is not hides but jerked meat. This is cut up into strips, dried and made into bundles like bundles of firewood, and then sent down to Calcutta for transport to Rangoon, the Malaya States, and some yet so far as China."

Q.—“Have the slaughter-houses aroused any local feelings in the matter?”

A.—“They have aroused local feelings of greed and not of indignation. I think you will find that many of the municipal members are share-holders in the yards. Brahmans and Hindus are also found to be shareholders, I believe.” From the oral evidence of Mr. Leftwich, Director of Agriculture, C. P., before the Indian Industrial Commission, 1916-18. (cf. pp. 587-8 of the Inquiry Report.)

Now let us examine a little why the Indian farmers are in need of disposing off their cattle in times of famine. In this connection says Lieut.-Col. J. Maston :—

“Moreover, overstocking results in such deterioration of the quality and value in general that by action and reaction the cattle-owner in India is unable

to attain in the country the food on which his cattle could be kept alive in the time of famine, because the cattle-owner in Europe, whose animals are more highly productive, can afford to outbid him." *Agricultural Journal of India*, Vol. XVII, Part V., Sept. 1922.

Thus then due to the combined effect of famines, diminution in the grazing areas, and a change for worse in the character of vegetation covering the the grazing grounds, the cattle further deteriorate and they find their way to the slaughter-houses in an ever-increasing number, because there are people in Rangoon, the Malaya States and China, who are fond of jerked meat. Some of the Indian people, who are generally abstainers from beef, find that the trade in jerked meat pays them. Greed silences the still small voice of thier weak consciences and roughly brushes aside all their scruples. So Hindus and even Brahmanas do not hesitate in participating in this ugly and unholy trade in jerked meat.

Now it is easy to see how railways alone could have helped the growth of such a trade, for, without the railways the bundles of jerked meat could never have been carried to Calcutta, to be transported to different parts of the globe.

We may now go on to examine how the railways have been assisting in the activities of the

butcher all over India, especially in her major cities. The following figures give the number of animals killed from the 1st April 1923 to the 31st March 1924:—

No.	Names of Towns.	Cattle.	Sheep & Goats.
1	Calcutta ... ..	90,314	2,62,074
2	Bombay (Bandra) ...	58,154	7,86,342
3	Shahajahanpur ...	25,653	...
4	Delhi ... ..	29,565	1,90,789
5	Howrah ... ..	13,341	10,291
6	Lahore ... ..	11,437	1,98,949
7	Sialkot ... ..	6,258	26,492
8	Sholapur ... ..	11,615	68,164
9	Meerut ... ..	9,453	14,427
10	Cawnpore ... ..	10,563	43,890
11	Lucknow ... ..	11,157	1,18,530
12	Ahmedabad ... ..	14,128	80,223
13	Pazundaung (Rangoon)	26,509	1,53,558
14	Karachi ... ..	5,379	1,59,768
15	Akola ... ..	4,121	13,462
16	Bahraich ... ..	4,901	8,589
17	Agra ... ..	10,597	43,363



No.	Name of Towns.	Cattle.	Sheep & Goats.
18	Gorakhpur ... ..	4,322	36,924
19	Bhusawal ... ..	1,978	7,142
20	Godhra ... ..	5,101	...
21	Jabalpore ... ..	6,940	11,979
22	Rewari ... ..	5,075	4,677
23	Muttra City ... ..	5,451	8,204
24	Ghazipur ... ..	2,566	4,961
25	Dacca ... ..	9,060	28,842*
26	Rajahmundry ... ..	2,919	20,450
27	Vizagapattam ... ..	2,040	18,793
28	Kurla (Bombay) ... ..	7,705	...
29	Broach ... ..	2,532	15,045
30	Trichinopoly ... ..	4,298	92,977
31	Surat ... ..	3,476	92,450
32	Coonor ... ..	2,386	9,890
33	Akyab ... ..	3,163	497
34	Burhanpur ... ..	2,478	9,509
35	Deragazikhan ... ..	2,874	5,037

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\* Vide pp. 1-3 of "An Appeal by Shree Ghatkopar Sarvajanic Jivadaya Khata."

No.	Name of Towns.	Cattle.	Sheep & Goats.
36	Malegaon ... ..	2,882	...
37	Nadiad ... ..	1,804	2,654
38	Manglore ... ..	1,724	4,521
39	Mysore ... ..	3,338	53,241
40	Malkapur ... ..	2,741	1,894
41	Monghyr ... ..	1,199	16,390
42	Dohad ... ..	2,144	5,109
43	Dhulia ... ..	1,750	11,645
44	Shikarpur ... ..	1,195	34,460
45	Belgaum .. ..	1,654	5,963

Now how many of the animals slaughtered in the cities named above are raised in the cities themselves and how many are brought from outside? The answer is that a large majority is brought from outside by Railways. Therefore in a way the construction of railways has materially helped an organized and wholesale butchery.

To sum up the results of our investigations, it may be said that the condition of the Indian cattle was far better in the Pre-British days than what it is at present and that it has begun to steadily and swiftly take an alarming turn only during the last six

or seven decades. The causes of this sudden change for the worse are:—

1. In former days both the rich and the poor, the high and the low, took very keen interest in the improvement and the welfare of the cattle. But in modern days even the rich and the high are deplorably apathetic to this question (Cf. pp. 49-50 of this essay; pp. 7-8 of the Supply of Milk to the Indian cities by Dr. (now Sir,) H. H. Mann; pp. 766 of the Indian Review, November 1925; and J. T. Wheeler's History of India Vol. pp. 187-9.)

2. Cow-herds and Agriculturists are no longer given special care and consideration as in the past (cf. pp. 49-51 of this essay and pp. 147-8 of India in 1923-4).

3. Good bulls have now-a-days become much rarer than they were in former days. (cf. Para. 16 of the Humble Memorial of the President, Vice-President and Members of the All India Cow Conference Association, Calcutta, 1921; J. T. Wheeler's History of India, Vol. II p. 107; and Indian Review; November 1925).

4. The sufficient attention is now no longer being paid to the reservation of pasture-lands as in the Pre-British days. (Cf. pp. 22-23 and

57 of this essay; Manu Smriti VIII. 237-42, and Mr. C. V. Vaidya's Medieval History of India, Vol. II. pp. 234-5.)

5. The failure of the Modern State to take strong steps as did States in former days against the wanton slaughter and systematic torture of animals, either through considerations to conserve the present and the future interest of the nation or to stop cruelty to animals. (Cf. J. T. Wheeler's History of India, Vol. II, pp. 214-21, 253; R. C. Dutt's Ancient History of India, Vol. I, pp. VIII-IX; The Report of the Cow Preservation League, Calcutta, for the years 1922-23 and 1923-24; and Young India, May 13, 1926).

6. Growing indifference towards and disregard of the most far-sightedly ordained and till lately instinctively followed scriptural injunctions. (Cf. Manu Smriti XI. 79, 90-91, 108-9, 116-7 V. 8-9 and Mr. C. V. Vaidya's Medieval History of India, Vol. II. p. 186).

7. Inconceivable diminution in the importance attached to the celebrations of festivals in honour of cattle. (Cf. H. H. Wilson's Essays on the Religion of the Hindus, Vol. II, pp. 170-1.)

8. The Progressive weakening of the belief in merit obtainable from digging tanks, constructing lakes

and wells, and planting trees, to supply water and shelter to cattle, as a result of the impact of the Western civilization, and hence the shortage of places where the cattle can be watered. (Cf. Anushasana Parva LVIII. 15-17, 26, 30-33 ; LXV, 3-8 ; Sabha Parva V. 77 ; J. T. Wheeler's Early Records of British India p. 134, and Para. 14 (7) of the Report of the Committee appointed to consider . . . . Bombay Presidency, 1923.)

9. A huge increase in the number of flesh-eaters, especially beef-eaters, both inside and outside India, and the impossibility of punishing any of them by excommunication or other means. (Cf. Watter's Records Vol. I. p. 178 ; J. T. Wheeler's History of India, Vol. II. p. 253 ; Medieval History of India, Vol. I. p. 75 ; and pp. 11-12 of "Terrible Slaughter in India.")

10. The increase in the export of some of the finest of Indian cattle. (Cf. pp. 20-21 of this essay.)

11. The disproportionate destruction of the superior stock, hastened to an untimely end in cities. (Cf. Young India, May 13, 1926 ; and pp. about 16, and 75-77 of this essay.)

12. The great inadequacy of fodder and pasture lands due to :—

(a) Extended cultivation to raise food for the

ever-increasing population (Cf. pp. 33-34 and pp. 59-65 of this essay.)

(b) The Cultivation of Commercial Crops. (Cf. p. 68 of this essay.)

(c) The export of a part of cattle-food to foreign lands pp. 73-4.

(d) At first the reckless destruction and then the closure of forests for the purpose of grazing pp. 56-8.

(e) The deterioration in the quality of grasses growing on some of the remaining pasture-lands on account of over-grazing. pp. 68-9.

13. The rapid spread of disease amongst cattle due to their swift migration from Province to Province in railways. p. 25.

14. The almost complete cessation of the operation of the law of natural selection, as, big and rent-free grazing grounds have now mostly been a thing of the past. p. 66.

15. Promiscuous breeding and its evil effects. (Cf. Indian Review, September 1925, and Cow-keeping in India by Isa Tweed, pp. 104-5.)

16. The lamentable decrease in the utility of the finest and hardiest of bullocks for the purposes of

transporting men and goods, brought about by the railways. pp. 51-53.

17. And lastly the painfully increasing inability of the Indian masses to take proper care of their cattle on account of their deepening poverty, resulting from the extinction of many of their former lucrative avocations and industries, and the rapid rise in land-rents. pp. 36, 57-53, 66-7.

N.B.—How very inadequate the present grazing grounds in India are, may be gathered from Appendix A given at the end of this Essay.

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## Chapter IV

### The Exorbitant Price of Flesh-eating

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In the foregoing chapter we have discussed at some length the various factors, underlying the painful deterioration of the Indian cattle. Now in this chapter we propose to make a closer, fuller, and more elaborate examination of one of those factors, viz., flesh-eating, in all its harmful effects upon the progress and happiness of humanity.

So far as India is concerned it is amply clear from the testimony of a chain of eminent travellers that the canker of flesh-eating was virtually absent amongst the vast majority of Indians prior to the advent of Mahomedans and other foreigners, especially the English.

It is recorded by Fa-Hian, who travelled through Upper India during 399-414 A. D. that:-

“No one except the chandals killed any living thing or drank anything intoxicating or even dealt in living animals. There were no shambles and no wine-shop. The chandals alone were permitted to hunt or deal in flesh of any kind.” J. T. Wheeler's History of India, vol. II. p. 253.



Hionen Tsang, too, records that:—"Animal-slaughter and animal-food had, as the result of the efforts of Emperor Harsha, ceased throughout the five Indies."

Marco Polo's testimony. A. D. 1260-95.

"East ward of Comorin was the Coromandal country, the ancient Cholmandalam. It is the land of the Tamil-speaking people and extends northward along the Bay of Bengal as far as Talinga or the Telegu Country. Marco Polo describes the people as they might be described now—they worship the cow and the bull and no one save the Pariahas would eat beef. They would not kill any animal, so that those who wanted flesh meat such as kid or mutton employed Saracens, or other foreigners as butchers." Ibid p. 386.

Fitch, who travelled through Northern India in 1585 A. D. has also a similar testimony to give. (Ff. Ibid pp. 392, 395, 399).

Terry's testimony. A. D. 1615-18.

Says he:—"By reason of this plenty and because many natives abstain from eating anything that has life flesh and fish are to be bought at very easy rates, as if they were not worth the valuing." J. T. Wheeler's History of India, Under Mussalman Rule, p. 418.

“Meanwhile Dela Valle left Ikkari and proceeded to the territory of the Queen of Olaza, which bordered on Mangalore. He found that travelling in Hindu Countries was very difficult on the score of diet. Hindus were extremely fastidious on all such matters. Neither fish nor flesh was to be obtained from them. Neither would they supply inanimate things such as rice, butter or milk excepting as a great favour.” Ibid p. 456.

Della Valle's  
testimony.

Tavernier found the same difficulty as regards provisions as are mentioned by Della Vale.

“In the greater villages there was generally a Mohemadan in Command. And it was possible to buy mutton, fowls or pigeons. But when the villages were occupied by Hindu Banias, there was nothing to be had but flour, rice, herbs and milk-meats.” Ibid p. 470.

Tavernier's  
testimony.  
A. D. 1641-68

“They (the Hindus) lived on roots, herbs, rice and fruits of every kind, but they would not eat anything that had life, or anything such as eggs that would produce life.”

Ibid p. 488.

Dr. John  
Fryer's  
testimony.  
A. D. 1678-81.

Now what great wisdom the Hindus has so far displayed in abstaining from eating flesh may be seen from the following evidence:-

“There is more flesh killed for the English alone here (Bombay) in one month than in Surat in a year for all the Moors in that populous city.” Dr. Fryer, 1674 (Vide Early Records of British India by J. T. Wheeler.

But what was the result of this excessive indulgence in flesh eating? Let us see what history has to say in this connection:—

“The sea-breezes and the frequent rains cooled the atmosphere and tempered the climate of the island. The air had been formerly unhealthy and dangerous, but it had become pure since the English drained the marshes in the city and the environs. Many Europeans, however, still died suddenly at Bombay. They were mostly new-comers, who shortened their days by a mode of life unsuitable to the climate, eating great quantities of beef and pork, which were prohibited by Indian laws, and drinking the hot wines of Portugal in the hottest season. (Vide the History of India Under Mussalman Rule, by J. T. Wheeler).

Thus had the Europeans paid dearly for the violation of time honoured laws of health by their over indulgence in eating flesh. But wherever the Europeans have settled, whether in Bombay or in Bengal, they have carried this propensity of theirs with them. The following historical lines show us what great

avidity for flesh the early Europeans settlers in Bengal displayed:—"European settlers found Bengal to be equally cheap. Good chickens were to be bought at the rate of 20 for a rupee, and geese and ducks in like proportion. Sheep and kids were to be had in abundance. Pork was so plentiful that the Portuguese lived on it and the English and Dutch victualled their ship with it." Ibid p. 516.

"Now how quickly could the deterioration of the Indian cattle have been arrested if this meat-eating propensity of the Westerners had not stood in the way?"

Says Mr. William Smith, Imperial Dairy Expert:—"Some prominent men in India advocate prohibition of the export of cattle as a form of cow-protection, others call for Government orders, prohibiting the slaughter of cattle for food, while a section of the rural community consider that the setting apart by the State of large areas of land for grazing purposes only would solve the problem. No doubt something can be said in favour of all these proposals, but it seems to me the first and most needful form of cow-protection urgently wanted in India to the stoppage of the slaughter of young cows and female buffalows in the large cities." Agricultural Journal of India, Vol. XVII., Part I., Jan. 1922.

In his D. O. No. 11599 of 1919, Office of the Director of Agriculture Bombay, from Poona, Sept.

18th says Dr. (now Sir) H. H. Mann:—"I think that the slaughter of milch animals in Bombay and other large cities is endangering the future supply of the best milking strains in the Country, and that the matter demands early and vigorous action."

Now who is it that has so much relish for the flesh of these young cows and female buffaloes? Evidently they are the Westerners, because it is against the religion of the Hindus to touch the flesh of any of these animals, and most of the Mohamedans are too poor to afford such a costly luxury.

How far this propensity for a flesh diet is eating into the very vitals of not only the Indians but also those of other nations may be gathered from the following expert medical, scientific, and historical evidence. The more one reads on the subject of flesh eating, the more evident does it become to him that flesh-eating does incalculable harm to the moral, material and physical well-being of a nation.

What moral harm is wrought by it may be gathered from the following ancient and modern writings and teachings.

Tells Pythagoras:—"Desist O Mortals! to violate living bodies for your infamous dishes." for says he, "what an evil habit does he contract, and how he

prepares to shed the human blood, who cuts the throat of the innocent calf, and unmoved lends his ears to its moanings, or who can slaughter the kid uttering its child-like cries, or can nourish himself with the fowl which he has fed with his own hands" ? Raha Parsa.

Plato, in his famous dialogue, 'The Republic,' represents Socrates as describing a model city, and prescribing for the inhabitants therein a dietary consisting simply of fruits, grains, vegetables, and nuts. Replying to an objector, who thought the fare suggested, too simple, Socrates is represented as saying:-

"Now, it appears to me that the city which we have described is the genuine, and so to speak, healthy city. But you wish also to contemplate a city that is suffering from inflammation. There is nothing to hinder us. Some people will not be satisfied, it seems, with the fare or mode of life which we have described, but must have in addition, couches and tables and every other article of furniture, as well as viands—swines' herds again are among the additions we shall require.....a class of persons not to be found, because not wanted in our former city, but needed among the rest in this. We shall also need great quantities of all kinds of cattle for those who wish to eat them, shall we not?"

'Of course, we shall.'

‘Then shall we not experience the need of medical men also to a much greater extent under this than under the former regime?’

‘Yes, indeed.’

‘The country, too, I presume, which was formerly adequate to the support of its inhabitants, will be now too small and adequate no longer shall we say?’

‘Certainly.’

‘Then must we not cut ourselves a slice of our neighbours’ territory, if we are to have land enough for both pasture and tillage; while they will do the same to ours if they, like us, permit themselves to overstep the limits of necessities, and plunge into the unbounded acquisition of wealth?’

‘It mus invariably be so, Socrates.’

‘Will our next step be to go to war, Glaukon, or how will it be?’

‘As you say.’

Thus is war, with all its ugly concomitants, the inevitable result of flesh-eating.

The following from the pen of Sidney H. Beard will also show how flesh-eating is undermining the very foundations of morality and accentuating men’s miseries.

“Nothing, probably hinders the acceptance of Christian teaching in countries like India so much as

the habits of Christian Missionaries and their converts with regard to eating and drinking. The Brahmanical Law declared (1000 B. C.) that flesh eating should be abandoned by spiritual men because it involved needless slaughter and cruelty. Buddha taught that it is contrary to the spirit of Benevolence, and to the Divine Will, to kill and eat animals, so also did Zoroaster.

“How then can we expect the Hindu, Buddhist or Parsee to accept Christianity as a superior religion, when their hereditary instincts and religious belief lead them to consider that the flesh-eating missionary is on a much lower plane of spiritual experience and understanding than themselves? Should We listen to the teachings of cannibals if they came to instruct US concerning ethics? Yet converts are often recognised chiefly by the fact of their adopting this pernicious habit, and by their developing the taste for alcohol which results from its practice; and as Oriental races are thus led to believe it to be a distinguishing characteristic amongst Christians, they reject the religion of Christ accordingly.” Vide p. 6 of *Is Flesh-eating Morally Defensible?*

On page 10th of the same book it is said:—

“The barbarous practice is detrimental to man’s physical, spiritual and mental welfare and retards the



progress of our Race towards that Era of Righteousness Peace, Happiness and Benevolence, which prophets have foretold, poets sung, and the noblest and best of mankind are awaiting with patient assurance and prayerful hope. It is also the chief cause of the Intemperance, Poverty, Crime and Vice, with which our own and other lands are cursed and no reform that is now being discussed by our social politicians would produce such permanent and remedial benefit to the Community, as a general return to the natural food, which God originally, designed for man."

After fully exposing the evils of flesh-eating the same author says:-

"How can we better serve God and mankind than by lessening the sum total of human suffering and depravity, both in the present and throughout the coming generations? By helping to turn men from this evil habit, with its far-reaching consequences, we may, in a really practical manner, combat drunkenness, cruelty, poverty and sin and help in evangelising people by rendering them more susceptible to religious influences—for man's carnality and selfishness are the root causes of evil, and these are strengthened and fostered very materially by flesh-eating...Callous indifference concerning the infliction of pain and wrong upon those unable to resist the tyranny of the strong, combined with a tendency to indulge in ruthless ex-

plotation of the less favoured, have been unmistakable signs of the unholy influence which has dominated the Nations of the Western World." Ibid pp. 31-33.

How far the above reflections harmonize with the spirit of the apostolic teachings can be seen from the following:-

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another (19). For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. (20) It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak. (21)" Romans; XVI-19-21.

Having thus seen that both the Secular and religious books hold that flesh-eating is doing incalculable harm to the morals of the people, let us now turn our attention to the harm it does to the material welfare of the people.

A mere glance at the following tables will prove how very foolish and extravagant it is to use flesh as an article of food, because even apart from considerations of morality and health, it is the most expensive and still the least nourishing of the articles of food.

Name	Calories in a pound	Price per lb.	
		s.	d.
Pork (loin)	1873	1	10½
Oat-meal	1782	0	5
		Vide Dr. Edmund I. Sprigg's	
Flour (Wheat)	1651	0	2½
Barley-Meal	1642	0	4
Corn-flour (Maize)	1642	0	3½
Rice	1631	0	4½
Beans, peas & Lentils.	1625	0	5 to 7½
		"Food and How to Use it." p. 6 or Sir William E. Cooper's "The Toiler and His Food." p. 25	
Rye	1625	.....	
Beef (fat)	1620	1	6½
Maize-meal	1544	0	3½
Mutton legs	1376	1	8
Tinned beef	1229	1	1
Bread	1176	0	2½
Lamb	1080	1	9
Beef (Frozen)	1039	1	0
Poultry and Game	657	2-6 to 4-6	

Now what a height of folly it is to spend more than a shilling to get about 1200 calories from flesh-meats when more than 1600 calories could be got

from other foods at less than a quarter of a shilling ?

Table H. in Dr. Sprigg's "Food and How to Use it." Shows clearly how glaring this folly is.

Name	Price per lb.		Calories for a shilling.
	sh.	d.	
Beef ( fat )	1	6½	1065
Maize-meal	0	3½	5294
Barley (flour or meal)	0	4	4926
Rice	0	4½	4349
Oat meal	0	5	3900
Lentils	0	7½	2600
Berns (Hericot)	0	8	2436
Potatoes (for 7 lbs.)	0	11¾	2223
Milk per quart	0	5½	1773

Again the use of flesh is wasteful in another way, too, because in the maintenance of pigs and poultry. foods, which are fit for human consumption are used. Before the Great World-War reduced England to the imperative necessity of conserving and economising her food-supplies, she wasted nearly 3,550,000 tons of grain upon fattening pigs and other animals, supplying the nation with a portion of the flesh that she consumed annually.

Speaking of these 3,550,000 tons of grain, Professor Wood says:—

“If fed to pigs it would produce about 250,000 tons of dry human food, and this a maximum figure, for the pig is the most economical converter of grain into flesh.....In other words we allow our pigs to consume 14 lbs. of precious human food so that we may recover from their carcasses 1 lb. pork! The average food value of these mixed grains (maize 1·5 million tons, oats 5 m. tons, barley 75 m. tons, beans, peas etc., 2 m. tons, and wheatflour from closer milling 6 m. tons.) per lb. is 1,639 calories. In other words, we spend 22,964 calories to regain 1873 calories—a wireless measure.” Cf. pp. 22-3 of *The Toiler and His Food* by Sir E. Cooper.

From the above extract it is clear that even when the most economical converter of grain into flesh is used, flesh is, at least, twelve times as dear as grain.

But really speaking the economical loss is not limited by this unnecessary and extravagant use of our earnings in procuring flesh-meats but it extends much further. Had not flesh been used, the milk-giving animals could have been reared on straw and grass, which are not fit for human consumption and thus all the precious human food saved. This will be quite clear from the following evidence:—

Name of animal	Kind of human food produced	Lbs of dry food consumed per lb of dry human food produced	Kind of fodder consumed
Cow	Milk, Veal, Beef.	12	Chiefly grass, roots and hay.
Pig	Pork, Bacon, Ham etc.	12	Chiefly meal made from grain.
Fowl	Eggs and Flesh	14	Chiefly grain.
Sheep	Mutton & (wool)	24	Chiefly grass, roots and hay.
Steer	Beef,	64	Chiefly grass, roots, hay and straw.

Thus does the production of flesh, on the one hand, prove to be much costlier than that of any other human food, while, on the other, it entails a loss of other food-stuffs, fit for human consumption.

From another view-point, too, flesh-eating is very harmful. A nation, living on flesh, requires a much bigger country for its maintenance than one living on grain and fruits, because science tells us that an acre of land annually produces.

228 lbs. mutton,	1650 lbs. peas,	26880 lbs. parsnips,
182 „ beef,	1800 „ beans,	33600 „ carrots,
1680 „ wheat,	4565 „ rice,	40000 „ yams,
1800 „ barley,	3120 „ maize,	56000 „ turnips,
2200 „ oats,	20160 „ potatoes,	75000 „ beat.

Science also informs us that the food-value of mutton is  $\frac{3}{4}$  and that of beef nearly equal to the average value of the principal kinds of grain. So nearly 10 times as much land is required to support man on beef or mutton as on grain.

Even after leaving aside all these material drawbacks of the flesh-food, one cannot but condemn it because it is quite unnecessary as has been proved by numerous experiments conducted by experts. Some of these experiments are narrated below.

“Professor Baelz of Tokio made some experiments on vegetarian natives of Japan and after measuring and recording some of their feats of endurance, he gave them meat, which they took eagerly, regarding it as a luxury because it was used by the upper classes. After three days, however, they come and begged that they might discontinue it as they felt tired and could not work as well as before.”

Here is another still more interesting, broader-based and conclusive experiment made in England.

“For six months during 1908, 10,000 children in London were provided with a vegetarian meal, by Miss F. E. Nicholson, Secretary of the London Vegetarian Association, and at another kitchen provided by London County Council a meat diet was provided

for the same number of children; at the end of six months the children of both parties were examined by medical men and it was proved that the vegetarian children were better in health, heavier in weight, firmer in muscle and clearer of skin than the children fed on meat diet. Many thousands of the poorest of London are now fed on the vegetarian diet by the London Vegetarian Association under the superintendence of the London County Council and at their request." A Press Message sent by Mr. Labhshanker Laxmidas on the 11th July 1910.

The experiment, which is recorded below and which was made in another part of the globe will prove equally interesting and instructive as well.

"The ordinary ration of the American soldiers consists of 75 ozs. of solid food. 22 ozs. of which consists of butcher's meat. The diet of these soldiers (and also of the athletes) was reduced to 51 ozs. by eliminating practically the whole of the meat (21 ozs) and a portion of other solids. They were kept on this diet for nine months and as a result it was found that although they were at the commencement fully developed men, apparently at the zenith of their strength, yet at the end of the nine months they were much stronger and in much better condition. The dynamometer actually recorded the fact that they had gained



about 50 p. c. in strength and their work was done with greater ease and effect, their spirits were lighter, their health was improved, and not one of them cared to return to his former diet when at liberty to do so." Professor Chitendon, Ph. D., Sc. D., Ld. D.'s experiment.

All these experiments prove that flesh is vastly inferior to grain and other food-stuffs. Nay, really speaking, as the last experiment clearly proves, it has practically not the least nourishing or strength-giving capacity.

Now it may well be asked, "Regarding flesh-eating in the light of the experiments and facts recorded above, what a height of folly is it to spend 14 lbs. of precious human food to get only 1 lb. from the carcasses of animals?"

And yet the folly does not end there, because apart from the material losses which flesh-eating entails, it does positive harm to the health and intellectual powers of men. Let us see what an eminent authority like Dr. Haig has to say in this connection. Says he:—

"Meat-eating induces laziness, since it brings about a sluggishly defective circulation in brain, muscle, bone and throughout the body. This means selfishness, effeminacy, degeneration, decay, and extinction if

continued. It produces the love of riches that a luxurious idleness might be attained. Whether this with its consequent satiety and distaste for life is the ideal for the unit of a healthy nation, let the nation judge." Diet and Food, p. 129.

A little further it is recorded in the same book that :—

"As with force and nutrition, insolvency leads to less work worse performed.....so with regard to the mind does insolvency lead to less mental range and activity and (worse than all,) to a narrowing view of the world and all it contains, with a tendency to magnify the importance of self. This attitude is the prelude to that complete loss of mental power and balance-insanity." p. 130.

What undreamt of mischief flesh eating does, may be gathered from the following extracts from the same book.

"Such nations as our (England) own spending vast sums on stimulant poisons cannot hope to survive even if the poisons themselves were less injurious than they are. It is demonstrable that stimulant poisons would never have gained their present position if unnatural foods had not opened the door and that where the foods are rejected the stimulants soon follow.

“Therefore it becomes evident that, diet is the greatest of questions for the human race, for not only does his ability to obtain food determine man’s existence, but its quality controls the circulation in the brain and this decides the trend of being and action, accounting for much of the difference between depravity and self-control of wisdom.” p. 130.

From all this evidence one cannot but be driven to the conclusion that:—

“The path of self-indulgence, (the path that a meat-eater generally adopts) has always led to decay and extinction; while that of abstinence and self-control opens upon the possibilities of a mighty evolution. And the nature of a man’s food largely determines the path he will follow.” Diet and Food, p. 133.

But for fear of making the discussion rather dull and disinteresting we would have recorded here a good deal of medical evidence from eminent doctors. However as we feel that the discussion has already run into several pages we content ourselves by informing our readers that day by day more and more doctors of great eminence come forward to bear their testimony against flesh-eating. For the guidance of our readers the grounds against flesh-eating may be summed up as under:—

- (1) Flesh-eating is unnecessary, unnatural and unwholesome, (2) It is less nutritious than cereals. (3) It contributes much less to a man's power of endurance, strength, vigour and agility than a vegetarian diet. (4) It has a ruinous effect on the dental enamel. (5) It shortens life. (6) It induces dulness, heaviness, and disinclination for bodily exercise in the morning hours. (7) It sweeps away ninety-nine men out of every hundred. (8) It narrows the view of the world by magnifying the love of self. (9) It is the root of a nation's selfishness, effeminacy, degeneration, decay and extinction. (10) It makes a nation's living unnecessarily costly by encouraging the vicious and disastrous habit of drink and in this way ultimately makes the national existence precarious because in the words of Dr. Haig, "Ultimately the problem of cheap-living controls the existence of the nation as well as of the individual."

Thus whether we turn to ancient philosophers, or to history, or to science or to actual experiments, we are given a clear warning that flesh-eating is fraught with manifold moral, material and physical evils; and therefore people, wishing to escape from

these evils must keep away from it. Hence in the West, this view-point is, though slowly yet steadily, gaining its ground. Such being the case, it is very painful to reflect that in the East, and especially in India, where the evils of flesh-eating were known and fully realised, centuries ago, the evil has now begun to spread itself. Let the Indians know it clearly again that in the words of the Mahabharata:—

“Cows are अन्न्या or not deserving to be killed. For whom, therefore, is it lawful to kill them? He who kills either a cow or an ox commits a heinous crime. Sages and ascetics declared to Nahusha that in killing the cow, ‘the mother,’ and the ox, ‘the lord of beings,’ (‘protector of beings,’) he had acted immorally and that misery shall befall them (all) for his sake. They (the sages) distributed a hundred and one diseases, (the product of Nahusha’s unwise act) among all creatures.” Shanti Parva, CCLXII- 47-49.

Now what does this passage imply? Simply that not merely the sinner himself has to suffer but also those who associate with him. Thus has not only the flesh-eater to suffer but all those in whose midst he lives, nay even those who are to succeed him. Even the West bears testimony to this. In his preface to the eighth edition of his book named, “Is Flesh-eating Morally Defensible?” writes Mr. Sidney H. Beard:—

"This subject is one that is worthy of our most serious consideration, for it is intimately connected not only with our own physical, mental and spiritual welfare, but with that of our children and posterity.

"We all know that the 'sins of fathers are visited upon the children,' and often for several generations; and it can be proven that no violations of the physical laws which govern man's being are so frequently punished in this vicarious manner as sins of diet.

"Around us on every hand we see melancholy illustrations of this terrible fact—in the multitudes of malformed, degenerate, tuberculous, and scrofulous children, who are to be found in every large city; in those unfortunates around us, who are crippled by Gout and Rheumatism, or afflicted with Cancer, Appendicitis and other maladies, in the early graves which engulf so many consumptive, men and women before they have reached the prime of life, and in the countless host of dyspeptics and other invalids, whose number seems to increase with the advance of medical science instead of decreasing. These evidences of deterioration result from mal-nutrition and physical transgression. To remedy the evil—the cause must be removed."

Thus does the ancient and modern experience clearly tell us that in every way flesh-eating is a great

curse, not only to the flesh-eater himself but also, even to all those who have the remotest connection with him. And hence it is that an ever-increasing influx of the meat-eating foreigners has exposed India to countless perils.

The contact of these foreigners gradually made many Indians the lovers of ease and money, and then callous towards the sufferings of others.

How the flesh-eating habit of people, living far away from India, has produced tragic results in India itself, may be seen from the following data based on actual historical facts.

The increase in the population of India, coupled with an increased demand for Indian cotton in England, during the third quarter of the last century drove the Indians to the extension of cultivation at the cost of their valuable forests and pasture-lands. This encroachment on the forests and pasture-lands has already cost India very dear. (Vide pp. about 63, 64, 78-80 of this essay; and the Journal of Indian Art and Industry Vol. XIII. No. 109 p. 24).

Now when the eyes of the British Rulers were opened to the great havoc wrought upon the soil and character of vegetation by an unrestricted and indiscriminate destruction of forests, they at once proceeded

to frame stringent laws to protect the remaining forests. Consequently the hardship in obtaining firewood became greater than ever before. Gradually it became scarce and dear. So most of the cultivators began to use the dung of their cattle in place of fire-wood. Thus there arose a great scarcity of manure, which, in the words of W. W. Hunter, 'is the second impediment to improved husbandry.' In this connection he says:—"If there were more stock there would be more manure; and the absence of fire-wood compels the people to use even the scanty droppings of their cattle for fuel. Under such circumstances agriculture ceases to be the manufacture of food, and becomes a more spoliation of the soil." *The Indian Empire*, p. 409.

In consequence of the spoliation of the soil in the manner referred to above, the fertility of the Indian soil began to decrease rapidly. At this stage the construction of railways helped to create a world-market for some of the raw products of India, particularly grain and cotton; and so the Indian cultivator thought or was made to think that it would pay him better if he raised these crops and sold them to foreigners. In this way was he drawn into competition in the world's markets, both in buying and selling his goods.

It is at this stage that the flesh-eating people of a particular country, say England, step in, though



their lands measure 74.5 millions of acres, they devote only 19 million acres to the production of grain and reserve 40.6 million acres for stock-rearing in order to get a portion of the flesh they consume annually.

Now as may well be seen from a reference to the table on pp. 94-95 of this essay ten times as much land is needed to support men on flesh as on grain. Consequently if England had been thinly populated she could have managed to produce all her food from her own soil inspite of her flesh-eating habit. But crowded as she is, it is impossible to do so, and so there is deficit of food in England, mainly because, she is a flesh-eating country. To meet the deficit thus caused she sends her agents to all the great grain-producing lands in the world. Some of these agents come to India also, to buy grain. In this way the agents of a wealthy country, having great earning capacity on account of her industrial prosperity, enter into competition with the poverty-stricken farmers of India, whose industries have been crippled, and are being crippled more and more from day to day. These farmers of India being incredibly ignorant, unorganized and poor can ill afford to pay the high competitive prices for grain and so have to rest satisfied with a smaller quantity of grain than they would otherwise have done, because the English agents by outbidding them drain away a large quantity

of grain outside India. The supply of grain being strictly limited by the low fertility of the soil and the extremely narrow margin of land for the extension of cultivation, the poor Indians have to undergo semi-starvation for all the year round.

To lessen the sufferings of starvation, thus forced upon them, the poor cultivators think of gaining some more money by devoting a piece of land, which formerly formed the pasture-ground for his cattle, to the cultivation of grain or commercial crops, such as tobacco, jute etc.

More cultivated lands demand more cattle. And more cattle require a larger area under pasturage. But as ill-luck would have it the pasture-lands instead of increasing show a certain tendency to a serious diminution. So the poor cattle are hit doubly hard. On the one hand they have to accommodate themselves in a narrower space and on the other they have to make room for more inmates. Consequently there is a serious overcrowding of cattle on the remaining portion of the pastures. Now this overstocking according to Lieut. Col. J. Maston, "Results in such deterioration of the quality and value in general that by action and reaction the cattle-owner in India is unable to obtain in the country the food on which his cattle could be kept alive in the time of famine,

because the cattle-owner in Europe, whose animals are more highly productive, can afford to outbid him." Agricultural Journal of India, Vol. XVII., Part V., Sep. 1922.

In this way "the cattle-owner in India, being unable to attain in the country the food on which his cattle could be kept alive in the time of famine," there is no wonder if a flourishing trade in jerked meat springs up during some famine years and laterly comes to stay, causing the slaughter of lacs (32 lacs) of cattle annually, even in years of average prosperity. (Vide p. 11 of 'Horrible Slaughter in India, and pp. 73-74 of this essay.)

Thus then due to the combined effects of famines, decrease in the grazing areas and change in the character of vegetation due to overgrazing, the cattle go on deteriorating and finding their way to the slaughter-houses in an ever-increasing number, because there are people in Rangoon, the Malaya States and China, fond of jerked meat. Some of the Indian people, who are generally abstainers from beef, find that the trade in jerked meat pays them. Greed silences the still small voice of their decrepit consciences and roughly brushes aside all their scruples. So Hindus and even Brahmins do not hesitate in participating in this ugly and unholy trade.

While thus the meat-eating propensities of a distant country condemns millions of people, living in India to semi-starvation by raising the price of food, the same propensities in other distant lands strike the Hindu conscience dumb with greed and cost unhappy India the lives of lacs of cattle annually.

Again from the evidence, which has been given elsewhere (Vide Chapter II. of this essay), it will be apparent that to satisfy the like propensities of those, who dwell within the confines of India herself, costs her very dear, because the evil results of the indiscriminate slaughter of Indian cattle in large cities and military areas have been that:—

- (1) Some of the best milch breeds of the country have come near to extinction;
- (2) The inferior stock have thus obtained a preponderance over the superior ones, and consequently are rapidly lowering the general level of the Indian cattle by their promiscuous and unrestricted breeding;
- (3) There has been a marked deterioration in the quality both of the milch and draught cattle;
- (4) As a result thereof the prices of both have risen prohibitively;
- (5) Consequently there is neither efficient tillage of the soil nor satisfactory crop-returns on the one side

and on the other no sufficient milk-supply on which the health of the community must largely depend; (6) Deepening poverty and increasing mortality are the inevitable results of such a state of things; and some of the poor cultivators are being ceaselessly driven to a state, which shall be beyond redemption if the present state of things is allowed to persist for some years more.

Therefore we may conclude that flesh-eating directly or indirectly works great havoc far and near. It fosters a desire for 'luxurious idleness,' which begets selfishness and greed. These in their turn give rise to militarism and then there is a world-conflagration, where the death-dance goes merrily on. Thus the vicious system goes on unchecked, causing an incalculable amount of suffering both to man & beast.

Let therefore, the flesh-eaters decide if it is worth their while to persist in a pernicious habit that directly or indirectly causes so much suffering all around, when it is clearly shown to them on the strength of ample authoritative evidence and irrefutable arguments that flesh-eating is entirely unnecessary, wholly indefensible and widely pernicious to human welfare. So let all sane men and women, who hold the interests of human creatures, as well as those of other animals, dear to their hearts, reject it forthwith.

## Chapter V

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### Reasons for slaughter of cattle and means to check the same.

To make matters clearer we may divide the reasons for the ruinous, reckless and rapid destruction of India's cattle-wealth into those which are immediate and apparent, and those which are remote and obscure. The immediate ones are as under:—

- (a) Provision of beef for the army; (b) Provision of beef for a portion of the civil population;
- (c) Unholy trade in fat, hides, dried blood, bones and dried meat; and (d) Animal sacrifices.

The remote reasons are:—

- (a) The staggering poverty of India's masses;
- (b) The colossal illiteracy of the Indian people;
- (c) Insupportable density of the population;
- (d) Rapidly decreasing fertility of the soil;
- (e) Perilous industrial backwardness combined with the wasteful social habits of the people;
- (f) The wide gulf between the educated middle class and

the huge mass of illiterate villagers;  
 (g) The inertia and the unconcern of the well-to-do with the nation's problems;  
 (h) The erstwhile bitter communal differences; (i) The sterilization of milch cattle on account of such atrocities, as "Phooka" and preparation of "Peuri," practised upon the milch cattle in cities;  
 (j) The general callousness of many of the cattle-owners; (k) Insufficiency of fodder;  
 (l) The continuous foreign exploitation, sucking the very life out of the people; and above all (m) The supine nature and the supreme sluggishness of India's Central Government to concert measures to conserve India's cattle-wealth.

The above enumeration of the proximate and remote reasons of the destruction of India's cattle-wealth must have given our readers a fairly accurate idea of the tremendous difficulties to be grappled with and overcome before any real progress in the conservation and betterment of the Indian cattle is made.

We believe that to improve the lot of the Indian cattle we have also to improve the average lot of the average Indian. To state this proposition in other terms it simply amounts to this that to effectively

protect the cow and her progeny we must make some solid achievement either in our monetary, social, moral, communal, educational, commercial, industrial or political sphere of life.

Hence it is our firm belief that no haphazard effort will be of much avail. We will not be wide of the mark if we say that anything less than an organized, nation-wide programme, based on systematic, and sustained efforts, is bound to end in bitter disappointments and lamentable failures. Therefore if we want to stop any further ruin of the nation, which is but inevitable unless the cattle of India are saved in time; if we want to benefit simultaneously all communities, social groups, and political parties equally well; if we want to achieve the most satisfactory results in the shortest time possible; then the best way to do all that is to sink all our communal, political or social differences and to try unitedly, sincerely zealously, trustfully and lovingly to bring this thorny question of the protection of the cow and other cattle to a satisfactory solution.

To protect the cattle we must remove the causes, whether immediate or remote, of their destruction. Therefore we shall now take up the causes, which we have enumerated above, and show the ways to remove or counteract them.



The first three of the immediate causes could immediately be removed if people can be weaned from flesh-eating either by education or by law. Both of these methods have been used in ancient times and may be used again.

At present humanitarian leagues, all the world over, are doing much valuable work in cultivating public opinion against flesh-eating by bringing its evils to the notice of the people. But their work could be made more effectual and vigorous if the various governments were to join hands with them.

It will prove interesting and enlightening to note here how for several ancient and modern Indian kings and emperors have helped in this direction.

Of the great kings of India, who really interested themselves on behalf of the mute animals, the foremost place must be given to the Emperor Asoka. Speaking about the edicts of this humane emperor, writes J. T. Wheeler in his *History of India*, Vol. II. :—

“Kindness to animals is an important element in the religion of the edicts.” p. 217.

Commenting on the edict, prohibiting the slaughter of animals says he :—

“Perhaps no despotic order has been issued,

since the first establishment of a civil government, which was so calculated to create a profound impression. The Brahmanas, however abstemious in their own diet, had sacrificed animals, and poured out libations to the Gods, from immemorial antiquity. The Kshatriyas were equally celebrated as warriors and hunters, and lived on meat and wine from their earliest history. The edict was thus directed against the daily worship of the Brahmanas and the daily pursuits and meals of the Kshatriyas; Whilst it was based upon broad principles of benevolence, which neither priest nor soldier could be expected to understand. The Brahmana could never regard his sacrificial knife as an instrument of cruelty; nor was the Kshatriya likely to desist from the sports of the field, or to abstain from his ancient flesh-feasts because of the pain they might inflict on the antelope or the wild boar.

“The Rajah, however, was not to be thwarted in his benevolent intentions by the opposition or disaffection of unbelievers. He repeated the edict in another form, and promulgated it with all the pomp and ceremony of an imperial demonstration. This time it was not associated with the decree against convivial entertainments, but placed foremost amongst the precepts of duty, which had received universal recognition. Again, it was not issued as an ordinary decree, but surrounded with all the emblems of power and autho-

rity that would excite universal reverence, and ensure universal obedience. Magnificent spectacles were exhibited at every important station throughout the empire, such as the people had not witnessed for centuries. There were grand processions of elephants and chariots, accompanied by imposing displays of rich and costly articles, and wound up with fireworks and illuminations. Vast assemblages of people were thus gathered together in orderly but overwhelming multitudes, such as are still to be witnessed at the great Indian festivals. The drums were beaten and proclamation was made by a special messenger from the sovereign. Thus saith the Rajah:—'Animals are not to be sacrificed, living creatures are not to be put to death.....It is the ordinance of duty and should be as stable as a mountain.....The law which directs ceremonial rites must conform to the ordinance of duty.'

It will be highly interesting to record here in King Ashoka's own words the efforts he made to give security to animals, the extent to which they were crowned with success, and also the extent to which this success depended partly upon his own injunctions and partly upon the convictions of the people-

We read in his Rock Edict IV. :—

"In past times, during many hundred years,

have prevailed the slaughter of living beings, violence towards creatures, want of regard for relations, and of respect for Brahmanas and Shramanas. But this day the King Piyadashi, beloved of the gods, and faithful to the practice of religion, had made a proclamation, by beat of drum and has made a display of equipages, elephant torches and celestial objects to people.

“Thanks to the instructions of the religion spread by the King Piyadashi, beloved of the gods, there exist to-day a respect for living creatures, a tenderness towards them, a regard for relations etc.” (Vide R. C. Dutt’s Ancient History of India Vol. III. pp. 8-9.)

In the pillar Edict VIII of the same glorious Emperor we read ;—

“The progress of religion among men is secured in two ways — by positive rules — and by religious sentiments which we can inspire in them. Of these two modes, that of positive rules is of poor value ; it is the inspiration in the heart which best prevails. Positive rules consist in what I order, — when for instance, I prohibit the slaughter of certain animals or lay down other religious rules, as I have done to a large number. But it is solely by a change in the

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sentiments of the heart that religion makes a real advance in inspiring a respect for life and in the anxiety not to kill living beings. It is with this view that I have promulgated this inscription, in order that it may endure for my sons and grand-sons and as long as the sun and moon endure, and in order that they may follow my instructions." Ibid pp. 23-24.

These noble efforts of King Priyadarshi to wean people from animal food and animal sacrifices were soon taken up by the authors of the Mahabharata and the Ramayana. The efforts of the Mahabharata are mainly directed to bring conviction to people's hearts on the necessity and advantages of अहिंसा or harmlessness. We think that the Mahabharata has proclaimed its greatest and noblest message of harmlessness in a voice louder than the booming of cannon or the pealing of thunder, mightier than the roaring of the lion or the ocean lashed to fury, rising above the beat of the drum or the shriek of the battle, yet showing no excitement, no dislike, no fear, no fury. It is all softness, kindness and love. It stands for no distinction, no division, but it pleads for communion, concord and companionship. The voice in which the message has been uttered, has reached the vault of heaven and the strands of oceans by being echoed and re-echoed from month to month, generation to generation, age to age, and country to country.

We think that the author of the Mahabharata holds the message of अहिंसा (harmlessness) dearest to his heart, because there is nothing else in the whole of the Mahabharata, which makes him so voluble and on which he harps so constantly and consistently. We hope that nobody, (reading Adi Parva XI, 13-16, CXIX, 5-6, 10-11; Sabha Parva XVI, 5; Vana Parva CCCXIII, 28-29; Udyoga Parva XXXIII, 52, XXXV, 2, XXXIX, 53-4, 71, LXIII, 12-15, 19-20; Bhagvat Gita XI, 55, XII, 4, 13-14, XIII, 7, 11, XVI, 1-3, XVII, 14, XVIII, 53-4; Drona Parva CLXLIII, 36-40; Karna Parva LXIX, 57-8; Shalya Parva L, 61-3; Stree Parva VII, 22 to 28; Anushasana Parva XXII, 18-19, 24-25, LVII, 11, 17, 19, 21, CIV, 14, CVI, 42, CXIII, 23-25, 35, 38-42, CXLI, 23, 25, 35, 41, CXLII, 29-31, CLXIII, 17-8, 22-23; Shanti Parva LXXIX, 17-18, CXXIV, 60-66, CLI, 16, CLXXIV, 54, CLXXV, 33, CCLXII, 17, 30, CCCXLVIII, 56; Ashvamedhic Parva XVIII, 16-18, XLVI, 30, XC, 103-104, 114-15, 120, XCI, 5-14; Ashramavasic Parva XXVIII, 9, 16, 17; Mahaprasthanic Parva III, 7, 13, 18; Swargarohana Parva I, 18;), will fail to realise that the clearest, truest, noblest, and godliest message that the Mahabharata has to announce to the world is the message of अहिंसा or harmlessness. The bare fact that the message of अहिंसा



finds utterance even in the midst of the heat and the dust, the strife and the struggle, tumult and the turmoil of the battle-field shows how dear it is to the author of the Mahabharata.

The following facts must convince the readers that harmlessness is the pervading spirit of the Mahabharata. Let it be clearly noted here that the message of अहिंसा finds utterance in every Parva of the great epic. It is uttered both at the start and at the close; and is repeated in a number of ways in the middle. It strides on the earth, ranges through the aerial regions, and courses through heaven. To convince himself of the great importance,—almost inconceivable importance,—that the author of the Mahabharata attaches to harmlessness let the reader take a careful note of the following facts:—

(1) Almost at the very start the Epic announces that harmlessness is the highest form of religion. (Vide Adi Parva XI, 13.)

(2) Pandu has finally to say that hunting is unjust, despicable and a source of calamity (Vide Adi Parva CXIX.)

(3) The tragedy of Pandu's death—in fact almost all the great tragedies in the Mahabharata—is based on the violation of the principle of harmlessness.

(4) Yuddhishtira does not look with approval on the undertaking of a Rajasuya sacrifice.

(5) Again, although the Rajasuya sacrifice is undertaken with the explicit advice and persuasion of Krishna himself it sows the seeds of rivalry and dissensions,

(6) Even whilst preparations for war are being made this message of harmlessness is oft repeated.

(7) The Lord Krishna repeats the message in ringing and memorable words, once again, even on the battle-field before the opposite parties hurry to a bitter and bloody strife,

(8) Even in the thick of the battle we hear it repeated in the Drona, Karna as well as Shalya Parvas, and thus it rises above the battle-din.

(9) The tragic death of Karna is, in a way, due to his violation of the principle of अहिंसा.

(10) Most authoritative and numerous are the witnesses in favour of अहिंसा, even gods and great Rishis are included in such witnesses. (Vide Anu-shasana Parva CXIII, 1, 3, 5, 7; CXLI, 23, 25, 35, 41, CXLII, 29-31, and Ashvamedic Parva XCI, 5, 14.)

(11) All sacrifices, involving an injury to animal life, are condemned in the severest terms even though they may be sanctioned by the authority of the Vedas. (Vide Anushasana Parva CXV, 47.)

(12) If however a general condemnation of the sacrifices were to leave some doubt in the minds of the readers of the Mahabharata, a special book named the Ashvamedhic Parva is written to particularly show the little value that ought to be attached to animal sacrifices, however time-honoured they might be. In this book the horse-sacrifice of Yuddhishtira, mighty and glorious as he is, is held up to derision, even by a mangoose. Further in this book it is said in unmistakable terms that animal sacrifices can get no sanction at all even though the Lord of the deities himself were to stand up in defence of such an unwarrantable course. Thus Mahabharata clearly says that killing, even for religious purposes and even when backed up by the highest authority is out and out an unjustifiable and unrighteous thing.

(13) Soon after the completion of the great horse-sacrifice the tragedies come in quick succession.

(14) In order to enforce the principle of harmlessness deeply upon the minds of the readers even a mean creature like a dog is made to be the constant

associate of Yuddhishtira right upto the very entrance of heaven.

(15) Not even the great temptation of wining heaven itself entices Yuddhishtira to part with his associate even though insiduously asked to do so by Indra himself.

(16) Even after Yuddhishtira has found entrance into heaven we hear, "There is no enmity here in heaven."

Likewise the Ramayana, too, attaches a great importance to harmlessness. How great this importance is may be guessed from the following facts :—

(1) As avowed by Dasharatha himself his separation from Rama and consequently his tragic death are but the necessary consequences of his indulgence in chase, and his killing of an innocent creature ; though the guilt has been heightened by the substitution of an ascetic for a wild beast.

(2) Like Dasharatha's tragic death the later tragic events in the Ramayana succeed Rama's avowed departure to kill an innocent deer at the request of Sita. And Sita, being the first cause of taking the deer's life, has to undergo the greatest agony under the most painful circumstances for a long duration.

(3) While the sacrificial horse was wandering

the unfailling missiles of the heroic Laxman met with a reverse and Rama's were not any more successful.

(4) The direct result of the horse-sacrifice, viz., the meeting of Rama and Sita has no happy ending.

Even the Smritis and the Puranas do not lag behind in laying an equally great stress on the importance of अहिंसा. Those who wish to know what the Smritis and the Puranas have to say on this matter should refer to *Manu Smriti* II, 159, 177; IV, 148 170, 195, 204, 246; V, 47-55, VI, 8, 39, 40, 49, 52, 60, 66, 75, 91-2; X 63; XI, 222; XII, 83, 125; *Atri Sanhita* 47-48; *Padma Purana*, *Uttara Khanda* CIV; the dialogue between Markandeya and Bhagiratha in the *Skanda Purana*; the dialogue between Kapila and Devahuti in the third Skandha of the *Bhagvat Purana*; *Vishnu Purana* XI; *Garuda Purana* CCXXXIV; *Brahmavaivarta*, *Prakriti Khanda* XXVII; and *Kurma Purana*, *Upavibhag* XVI.

At this stage it would be instructive and interesting to take a careful note of the effect produced by the imperial injunctions and scriptural teachings referred to in the foregoing pages.

King Piyadashi himself records in his *Rock Edict* IV.:-

“Thanks to the instructions of religion spread by the King Piyadashi, beloved of the gods, there exist to-day a respect for living creatures, a tenderness towards them.” (Vide R. C. Dutt’s Ancient History of India Vol. III. pp. 8-9.)

Nor was the effect shallow or temporary for records Fa-Hian, who travelled through upper India during 399-414 A. D. :—“No one, except the Chandalas, killed any living thing, or drank any intoxicating drink, or even dealt in living animal. There were no shambles and no wine-shops.” J. T. Wheeler’s History of India, Vol. II. p. 253.

Now King Piyadashi is not the solitary king to prohibit animal food and animal sacrifice. His noble example was emulated by Meghavahana of Kashmira, Shiladitya of Malva, and Emperor Harsha.

Nor do Hindu kings and Emperors alone deserve credit for upholding the cause of the mute creatures. Even some of the Mohemedan kings and emperors deserve some of it, as may be seen from the following extracts from ‘Cow Protection Under Muslim Rule,’ by Dr. Sayed Mahomed, Ph. D. :—

“From the very inception of Muslim Rule a special tax was imposed on butchers for the slaughter of cows to the extent of 12 ‘Jetal’ per cow. During

the reign of Pheroz Shah, butchers complained against this tax and the king abolished it.....This tax, therefore continued for two hundred years after the establishment of Muslim Rule in India, right up to the time of Pheroz Shah Taghalak.....Historians state that Farhat-ul-Mulk made various concessions to the Hindus and did not allow the slaughter of cows. The Hindus wielded great influence during the reign of Sultan Nasir-ud-Din Khushroo. This king totally stopped the killing of cows in his territories. It also seems that the Jazari tax, which had been discontinued by Pheroz Shah, was reimposed after his reign, because it is recorded in books of history that Akbar abrogated this tax. Akbar ordered a total prohibition of the killing of cows, and the tax was no longer found necessary, and probably it was on that account that it was discontinued." pp. 2-4.

The same book-let bears testimony to the fact that:—

“When the Moghuls established their rule in India and Baber ascended the throne, he not only found out the depth of Hindu feeling in this matter during his few years' reign but also wrote out a confidential will for his son Humayun in which he referred to this religions belief of the Hindus and exhorted him to prevent the killing of cows. The

original copy of this document is preserved in the state library at Bhopal, and a photo of it has been made available to me through the courtesy of Nawab Col. Hamid Ullah Khan Saheb. The following is a translation of the document ;—

‘O my son : People of diverse religions inhabit India and it is a matter of thanksgiving to God that the King of Kings has entrusted the government of this country to you. It, therefore, behoves you that :—

(1) You should not allow religious prejudices to influence your mind, and administer impartial justice, having due regard to the religious susceptibilities and religious customs of all sections of the people.

(2) In particular, refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus you will bind the people of this land to yourself by ties of gratitude...’

“Akbar issued orders, totally prohibiting the slaughter of cows throughout his vast dominions. There is detailed mention of it in the *Ain-i-Akbari* and other books. These orders were not abrogated in the times of his successors, but remained in force, though it is possible that in the reign of later kings they were not so rigidly enforced. Jahangir, not only did not abrogate these orders, but further ordained



that on Sunday, the day on which Akbar was born, and on Thursdays, on which he himself ascended the throne, no animal whatever should be killed, and that there should be no hunting on these days." pp. 4-6.

Thus it is clear that almost an unbroken chain of distinguished kings and emperors, both Hindus and Mahomedans have, in some way or the other, tried to conserve the cattle wealth of India. Let the Britishers, too, do the same thing now, if not out of the lofty considerations that guided the Buddhistic kings, or the political motives that swayed the Moghul Emperors, at least for the sake of promoting the physical and material welfare of the Indians. Time is short and therefore whatever has to be done needs be done promptly. Let us here note what the official exponents of the matter have to say;—

“There is, however, a great lack in places of stock bulls; while the drain of the best milch breeds into the towns and their correspondent loss for breeding purposes has ruined the milk breeds of the country districts.” India in 1922-23 by Prof. L. F. Rushbrook Williams.

“The serious difficulty is that time is short and some breeds are so near to extinction that whatever is to be done needs doing quickly.” The Cattle Question in India by Lieut. Col. J. Maston.

In answer to a question put to Dr. H. H. Mann says he:— “I think very strongly that the slaughter of milch animals in Bombay and other large cities is endangering the future supply of the milking animals, and tending to deplete the best milking strains in the country, and that the matter demands early and vigorous action.”

Will then the Government and the various legislative bodies join hands in taking ‘early and vigorous action?’ If they have the physical, moral and material uplift of the country dear to them, if they have any wisdom left in them, if they are not impervious to the appeals of humanity, if they do not wish to victimize India by making her pay the exorbitant price of flesh-eating, then it behoves them all to do so.

With regard to the animal sacrifices it may be said here that no true religion requires them. The following extracts from the holy books of various religions will, we think, be read with interest.

Janmejaya said:— “When King Yuddhishtira, with Bhima and Arjuna by him, resembled the chief of the deities himself in prosperity and prowess, why then did that Mangoose deprecate that great horse-sacrifice of the high-souled monarch?” 5-6.

Vaishampayana said:— “Do thou listen to me,

O king, as I discourse to thee duly on the excellent ordinances relating to sacrifices and the fruit thereof, as announced by the great sages when Indra offered a sacrifice in bygone days. While (the limbs of) the sacrifice were spread out, the 'Ritwigs' were busy in accomplishing the diverse rites ordained in the scriptures, while the pourer of libations, possessed of every qualification, was engaged in pouring libation of clarified butter, while the great 'Rishis' were seated around, while the deities were being summoned one by one by contended Brahmanas of great learning, lettering scriptures 'mantras' in sweet voices, while the foremost of Adhvaryus not fatigued with what they did, recited the 'mantras' of the Yajurveda in soft accents, the time came for slaughtering the animals. When the animals for sacrifice were seized the great 'Rishis,' O King, felt compassion for them. Beholding that the animals had all become cheerless, those 'Rishis,' endured with the wealth of penances, approached Indra and said unto him :—“ This method of sacrifice is not auspicious ! Desirous of acquiring merit as thou art, this is verily a great ignorance of thine (that thou art ready to sacrifice animals to gain merit.) O Purandar, animals have not been ordained to be slaughtered in sacrifices. O puissant one, these preparations of thine are destructive of merit. This sacrifice is not consistent with Religion. The destruction

of creatures can, never be said to be an act of religion" 7-14 XCI. Ashvamedhic Parva, Mahabharata.

Thus according to the Hindu scriptures animal sacrifices, far from being meritorious, are positively demeritorious. This is the considered opinion of the Mahabharata. Let the Hindus understand this and discard their sinful sacrifices, in which they may have so long indulged, through dense ignorance.

Let us now take a careful note of what the Hebrew prophets and Paul, the apostle, have to say on this matter.

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck." Isaiah LXVI. 3.

"I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." Hosea VI. 6.

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. (19) For meat destory not the work of God.....(20) It is good neither to eat flesh, nor to drink wine, nor anything wherby the brother stumbleth, or is offended or is made weak." (21) Romans, XVI. 19-21.

“But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. (12) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” 13. I. Corinthians, VIII. 12-13.

Will now the Europeans, living in India and priding themselves upon their being Christians, lay this Christian teaching to heart, and cease to destroy the work of God for meat, and thus stop doing things whereby their Indian brethren are either made to stumble or given an offence or made weak?

At this stage one may naturally be inclined to ask what is the opinion of Islam on this matter? To satisfy this curiosity one has only to read the following extracts and get at the core of Kauranic teachings.

“They say, God hath begotten children. God forbid! To Him belongeth whatever is in heaven and on earth; all is possessed by Him, the Creator of heaven and earth.” Sale’s Translation, p. 14.

“Your God is one God; there is no God but He, the most merciful.” Ibid p. 17.

“It is God, who hath the heavens and the earth; and causeth water to descend from heaven, and by

means thereof produceth fruits for your maintenance." Ibid p. 169.

"Thy Lord spake by inspiration unto the bee, saying provide thee houses in the mountains, and in the trees, and of those materials wherewith men build hives for thee; then eat of every kind of fruit, and walk in the beaten path of the Lord." Ibid p. 200.

"But as for the sincere servants of God, they shall have a certain provision in paradise, namely, delicious fruits." Ibid p. 335.

Do they not behold the birds above them, extending and drawing back their wings? None sustaineth them, except the Merciful; for **He regardeth all things.**" Ibid p. 418.

And above all "God! there is no God but He; the living, the self-subsisting..... He is the high, the mighty..... **LET THERE BE NO VIOLENCE IN RELIGION..... A FAIR SPEECH, AND TO FORGIVE, IS FAR BETTER THAN ALMS FOLLOWED BY MISCHIEF.** God is rich and **MERCIFUL.**" pp. 28-29.

What important teachings do these extracts from the Kuran contain? Briefly speaking these teachings are :—

- (1) To have the same regard and love for the lower animals as for one's own children ;
- (2) To cultivate the quality of mercy ;
- (3) To get one's sustenance from herbs and trees ; (4) To be considerate in one's speech and forgiving ; To use no violence in religion.

Will the Mohemadans, living in India, bear these teachings in mind ? Will they also bear it in mind that as pointed out by Mr. Muhammad Marmaduke Picthall, " There is no institution of animal sacrifice in Islam in the sense of ' propitiation or atonement,' that it is only by way of alms that ' upon solemn occasion cattle should be slaughtered and their flesh distributed among the poor, by men who could afford such charity,' and that therefore the poor are not at all called upon to sacrifice ? "

Further will they also note carefully that at first Abraham was called upon to sacrifice his own son to show his utter submissiveness to God's will ? Let then the faithful display that submissiveness. To display it neither the sacrifice of the cow nor that of any other creature is needed. What the Kuran requires is the relinquishment of what one values and loves (not hates) the most, for the sake of true religion. Therefore we entreat the Mohemadans to revise their

ideas about sacrifice and understand that :—

“The whole teaching of the Kuran and the Prophet seeks to demonstrate to man’s intelligence that his Surrender or Submission to the will and purpose of Almighty God, as revealed in the scriptures and manifested in creation, and not the recital of any creed or the performance of any rite is Religion ;” and therefore those Mohemadans “who think of our (Islamic) Feat of sacrifice as a festival of the sacrifice, ‘forsake the religion of Abraham and have made themselves fools?’”

Thus it is clear that even for the sake of sacrifice animals have not to be killed.

Now coming to the remote causes of the destruction of India’s cattle-wealth, it is not possible for us to fully consider them here for want of space and time. We shall, therefor, content ourselves with pointing out some of the remedies in brief.

(a) We firmly believe that the spinning-wheel has got great potentialities not only to relieve India’s grinding poverty but also to awaken, strengthen and unify the Indian people. Therefore it behoves every Indian and India’s friend to encourage the use of ‘Khadi’ in every possible way.

(b) So long as the Indians are starving and



shivering with cold for want of food and clothing it is impossible to think of educating them. Therefore let the poverty be first relieved, and then literacy will follow. But we cannot wait for the solution of the cattle-problem till all men and women become literate. Therefore the best way is to send men to the breeding districts to bring knowledge to the ignorant villagers. Magic lanterns may also prove of some help.

(c) From a close study of the population statistics given on page 30 of this essay, as well as the facts and figures given on pp. 62-7 of W. W. Hunter's Indian Empire, pp. 4-6 of the Agricultural Bulletin No. 85 of 1917, Bombay Presidency, and Agricultural Journal of India, Vol. XVII., Part V., Sept. 1922, it will be quite clear that both the human and the cattle population of India have reached a point at which 'further increase is stopped by limitations of food-supply, aided by ravages of disease.' If we shall examine the population statistics on page 30 we shall find that the population increased rapidly upto 1911. But thereafter every subsequent decade has shown very little increase.

Hence the salvation of India lies not in trying to increase the number of either but in improving the quality of both. To do this the best course is to observe celibacy or ব্রহ্মচর্য and to regulate breeding and feeding of cattle.

(d) Rotation of crops, combined with proper manuring will prove helpful in maintaining the fertility of the soil. In this connection the notes of Mr. A. Galleti, Collector of Ganjam appearing in 'Young India,' May 13, 1926, may be read with profit and pleasure. Rotation of crops according to Mr Galleti, will not only prove helpful in fertilising the soil but also in increasing the output of fadder.

(e) The State should give every facility for the development of tanning, dairying and manufacturing of sugar. Ship-building should also be encouraged. We also think that if proper encouragement be given to the Indian coastal trade much unemployment would be relieved. Again if the posts in the Indian army now filled in by Europeans, be filled by Indians, much distress due to want of employment would be abated. In short, if a proper industrial survey is made, and promising industries encouraged, India can soon be in the forefront of industrially advanced countries. But so long as the Indian Government is dominated from Whitehall, India's industries can never prosper. And so Swaraj alone can solve this question.

So far as the wasteful habits of the people are concerned we are confident that the spread of the message of the spinning-wheel is slowly but surely demolishing them.

(f) Again it is also the spread of the same message that is establishing a most healthy communion between the educated and the uneducated people of the land, and thus narrowing down the limits of the gulf between the two. Therefore let the spinning-wheel come into its own and by its magic, there shall be no gulf between the two.

(g) Of late the well to do seem to have discarded their former inertia, and some of them have taken up one or the other of the country's problems with all the earnestness they are capable of. Let them do so in this matter also; and then the Cattle-problem will be solved at no distant date.

(h) Now that the communal differences are composed, what is wanted is active Co-operation in immediately stopping the slaughter of valuable cattle by piloting necessary legislation through the legislatures.

(i) The atrocious practices mentioned here could be put a final stop to if:—

- (1) The Municipalities and other local bodies are empowered to stop the slaughter of efficient cattle;
- (2) The export of good cattle from the breeding districts to cities or to distant and unsuitable places is either restricted or stopped:

- (3) A desired change is effected in the evil habits of the city milk-men either by education or by sweet reasonableness and failing that by the passing and enforcement of stronger measures ;
- (4) The City milkmen are encouraged to shift their cattle to some places where land-rents are lower and fodder cheaper by adopting one or more of the following measures :—
- (i) Helping the city milk-men to discharge their huge liabilities ; (ii) Securing sufficient land near about the city to accomodate them and their cattle and permit cheap grazing ; (iii) Reducing the cost of carrying milk by introducing some improved method of doing so ; and (iv) Encouraging a co-operative spirit among them ;
- (5) Municipal, Government or private farms for the maintenance and improvement of the cattle coming from the city stables are opened and maintained ;
- (6) That portion of the rural population which is already engaged in dairy and mixed farming is educated and organized ;

- (7) State encouragement is given to people for breeding and rearing better cattle ;
- (8) Municipal or private dairies are opened ;
- (9) Suitable laws are framed to safeguard the interests of such ventures ;
- (10) Facilities are provided for the training of men able to conduct such ventures ;
- (11) Government evolves certain milch-breeds that would make dairying a profitable concern; and
- (12) Narrow selfish interests are superceded by the broad national interests ;

(g) The present degenerated condition of the cow is the cause of the general callousness of the cattle-owners. Let the cow be regenerated and the callousness is bound to disappear.

In this connection the following evidence will be very valuable:—

(i) “The real need of the situation is obvious, namely, such an improvement in the local breeds of cattle that the same animal will produce milk for sale or consumption by her owner and a calf fit to take its place in plough or cart in due course. Further, the yield of milk must be such that the cow is a

profit-earning machine when kept for milk alone. But, and here is the difficulty, it is useless to embark on any wide-spread schemes for improving local breeds, by importation or otherwise, unless or until the food-supply is made adequate to the requirements of such an improved breed. The improved dairy cow needs an extra large food-supply and must get it with the least possible exertion. She is consequently the first to succumb when underfed, and the first to die when actual starvation reigns. In other words, survival of the fittest to withstand starvation means survival of the least fit to give milk." Lieut. Col. J. Maston, Assistant Controller of Military Farms. (Vide Ag. Journal of India, Vol. XVII., Part V, Sept. 1922.)

(ii) "On the evidence before the Committee and from the latest cattle census report, it has been noticed that the cow is being used less and less each year for the production of milk; this necessitates the keeping of cows to produce draught bullocks, and buffaloes to produce milk. The result is that two animals have to be fed to do the work of one. The Agricultural and Veterinary Departments in the past have encouraged this state of affairs by breeding bulls for the sole purpose of improving the draught qualities of the cow. This very harmful practice must be stopped. It is a well-known fact that the Holstein of Denmark, the finest milk-producer in the world,

supplies the best bullocks for the vine-growing tracts in Europe." para 29. "The Committee recommend to Government that Government farms be started as early as possible for the following breeds and that particular attention be given to the milk-producing capacity of the cows. It is essential for the well-being of the calf that the milk-giving capacity in the mother should be encouraged and the draught-qualities at the same time kept up to a high standard. Hence in all breeds, attention must be paid to both milk and draught qualities." Para 36. Report of the Bombay Cattle Improvement Committee.

(iii) "The one thing essential before any real progress can be made in improving the cattle of India is that cattle breeding and rearing must be made a paying part of ordinary farming operations. Outside of the dual purpose policy. I do not think this can be done." p. 111, Cow-Keeping in India by Mr. Isa Tweed. The evident conclusion that may be drawn from the foregoing extracts is that if we work along the 'dual purpose line,' 'cattle-breeding and rearing can be made a paying part of ordinary farming operations,' and thus the people may be prevented from being callous to the young stock. But this means that people should no longer allow the buffaloes to displace the cows from their rightful place.

(k) The present supply of fodder can appreciably

improved both by the state and the people severally as well as jointly. The state can considerably ease the situation with regard to the supply of fodder if it would take care:—

- (1) To store better fodder, intended to be used in times of emergency, than it has hitherto done;
- (2) To start the preparation of ensilage;
- (3) To demonstrate the use of chaff-cutters and silos;
- (4) To preserve a definite amount of grazing lands, particularly in tracts favourable to good breeding;
- (5) To allow the villagers, living in the neighbourhood of the reserved forests, to pasture their cattle therein;
- (6) To restrict the export of cattle-food;
- (7) To develop the existing grazing lands;
- (8) To provide facilities for water in such grazing tracts, as cannot be turned to good account owing to an absence of such facilities;
- (9) To give transport and other facilities in times of famine.

Likewise the people, too, can secure a remarkable improvement in the existing fodder supply if they should take care:—

- (1) To introduce grass and other fodder-crops, when and where possible, into the rotation of



crops; (2) To collect the available supply of fodder at the close of the rains and not allow it to go to waste by letting it be parched up; (3) To store up the excess of fodder in good years; (4) To restrict the wasteful movements of their cattle grazing on the village common; (5) To get familiar with the up-to-date methods of economising the fodder-supplies.

All the suggestions made here to improve the present supply of fodder are made on the strength of expert advice and authoritative evidence. Those desiring to read the original sources of information should read the following;—

Paras 12-15, 23-26, 30, 36, 44 of the Report of the Committee appointed to consider the maintenance and improvement of the existing breeds of cattle in the Bombay Presidency, 1923; Para 7th. of the Cow-Preservation League, Calcutta for the years 1922-23 and 1923-24; Page 165 of India in 1923-24 by Prof. L. F. Rushbrook Williams; Agricultural Journal of India Vol. XVII., Part V., Sep. 1922; The Agricultural Bulletin No. 112 of 1923 of the Bombay Presidency; A Paper on the Milk Supply of Lahore, 1921, by Prof. Shiva Dutta, M. A., Fellow Royal Asiatic Society; and the Indian Review, Nov. 1925, pp. 763-5.

- (1) Should Swaraj be got foreign 'exploitation could easily be stopped;
- (m) Solidarity of the nation alone can make the present Indian Government amenable to the wishes of the people. Therefore the people ought first to take up a question which can bring about this solidarity.

And here we may declare our belief that Mahatma Gandhi, in prescribing the spinning-wheel as a specific remedy for many of our ills, has certainly laid his finger on the secret that the nation had, so long, been struggling to find out. To the ordinary and superficial thinker the spinning-wheel represents nothing but a crude and antiquated machine which can help an individual to earn an anna or two after a day's hard labour. But to a humble student of the potentialities of the spinning-wheel, it represents the charm and beauty of domestic life, the secret of true domestic and political economy, and above all, at this critical hour, it represents a nation-wide organization, based on one wish, one will and one aim of the whole nation, that has completely purged away most of its weakness, and joined hands in disinterested toil and loving service. Something of a type, in which the one wish, one will and one aim of the whole nation are clearly reflected, is needed even in the case

of solving the present cattle-problem, as well as all other great problems of India. Possibly it is the striking realisation of this idea that makes Mahatma Gandhi repeat in endless variations his dictum that the spinning-wheel is, at least to him, the 'desire-yielding cow.'

Now if we take the spinning-wheel as an emblem of the solidarity of the nation, which is but a corollary to the successful propagation of the spinning-wheel all over India, the statement of Mahatma Gandhi will be found to be nothing but the barest truth, not merely so far as he himself is concerned but also the whole nation. And hence it is that he is trying his level best to concentrate all the energies of the nation on the spinning-wheel.

It may be noted here that those very places, which are the strong-holds of the spinning-wheel, have made the largest contributions in men and money to the present political movement the uplift of the down-trodden, and other collateral activities. Hence we think that the spinning-wheel can be made a pivot of many of our national activities, including those connected with the improvement and preservation of the Indian cattle. Therefore we do not hesitate in especially inviting the attention of our kind readers to an investigation of the potentialities of the spinning-

wheel as an auxiliary in solving the cattle-problem of India.

Before closing this chapter we must give some laws to regulate breeding for the improvement of the of the present cattle in India, because improved breeding is one of the surest means to stem the tide of deterioration and slaughter of the Indian cattle. Some of the laws to be remembered by all cattle-breeders are as under :—

1. Never use an Inferior bull.
2. To improve the breed the cow must be served by a bull that is superior to her. If the bull be inferior to the cow, the calf will be inferior to the mother ; but if the bull be superior to the cow, the calf will be superior to the mother.
3. Avoid in-breeding, that is breeding from father and daughter, son and mother, or brother and sister. When breeding from close relations the progeny usually deteriorate, unless the greatest care is exercised in selecting only those who are absolutely free from disease and serious defects, and are perfectly healthy and strong, and have the good characteristics of the breeds in a very marked degree. Line breeding—that is, breeding in line from selected individuals

of the same breed and strain but of different families should be practised. 4. Breed from thoroughbred individuals of the same breed. If it is necessary to put the cow to a bull of another breed, he should be of a better breed than the cow. The best breeds to breed from are the Montgomery, Sind Hissar and Ongole. 5. To breed successfully, proper food and careful management are necessary. 6. It is a very serious mistake to use an immature bull for breeding purposes. The progeny of such a bull will be weak and very hard to rear, and very often the mother's milk will decrease very perceptibly. A bull should never be used before he is three years old, nor after he is eight years old. 7. A bull should never be allowed to be very fat, but should always be in a good, tough condition. 8. Most bulls are best kept apart. 9. A cow must not be put to the bull until three months after the birth of her last calf. 10. A bull should not be allowed to serve more than one cow a week.

(Vide Cow Keeping in India by Mr. Isa Tweed.)

To sum up, the shortest but surest way to improve the lot of the Indian cattle is to work along the

‘Dual Purpose Line.’ To obtain the quickest and the best possible results by working along this line, not only the measures to make the fodder supply adequate to the need should be adopted, but also the following measures :—

- (1) The immediate and absolute stoppage of the slaughter of efficient cattle ;
  - (2) Development of dairy-farming ;
  - (3) Improvement and extension of both the literary and technical education, suited to the needs of the agricultural population of India ;
  - (4) Starting of model cattle-farms ;
  - (5) Holding of cattle-shows ;
  - (6) Needful alterations in the traditional methods of breeding and feeding ; and
  - (7) A change in the traditional ways of the work of some of our charitable institutions.
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## Chapter VI.

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### Humanitarian and Religious Aspect of the Slaughter of Cows and other Animals.

Should a flesh-eater stop to know or think of the great inhumanity involved in the process of preparing his dish of flesh, he could hardly bear to eat flesh any more. Let the flesh-eater be once an eye-witness of the innumerable cruelties through which the animals slaughtered to satisfy his appetite have to pass through and he will, if he has any humanity left in him, be induced to discard flesh-eating for ever. In a majority of cases it is either the ignorance about these cruelties, or lack of imagination or want of forethought, or hardness of heart born of repeated practice of cruelty that allows the flesh-eater to persist in his pernicious habit. Therefore let the flesh-eater read and reflect upon the following extracts and decide for himself whether it is worth his while to eat flesh even at the cost of his own humanity. Says a well-known actress:—

“I can't bear to eat beef-steak now, because I was passing a shed in a little town where I was staying a few months ago. I heard a great

noise and shouting and bellowing inside, and so I peeped in.....It was dreadful...Such a beautiful cow, straining in agony at the chain round her neck...her lovely great eyes all one blaze of terror...a great lout twisting her tail...a big fellow in front with the pole-axe trying to kill her...I was fascinated, I was hypnotised. I tried to tear myself away, but I could not... Every time the axe came down I felt it in my own flesh, and I, too, shuddered...The fellow was clumsy, and the minutes seemed like long centuries to me...At last she fell oh! such a thud...such a horrible, stiff, stark, blaring thing...and I, too, felt the pangs of death within me...I rushed home and buried my head in my pillow and sobbed for the cow I had seen die so terribly...If this has to be gone through for my plate of beef I will never touch it again, I vowed; and now I am a fruitarian."

How very pathetic and heart-rending all this is! But still it does not portray the whole tale of the horrors, undergone by the poor, mute creatures, killed to gorge the maw of unthinking men. Through what an endless chain of horrors these unfortunate creatures have to pass may be gathered from the following:—

"Ah the cruelty of it all! the wrong of it all! the shame of it all! The horrors of the cattle-truck, the greater horrors of the cattle-boat, the blows and



kicks, the hunger and thirst, the cold and wretchedness, the accidents in transit, atrocities of the abattoirs, the enormities of the private slaughter house, the pole-axe, the knife, the danger, the flaying of still living animals, the dismembering of still quivering carcasses, make up a tale of suffering, a list of horrors (not by any means exhaustive), which must be dinned into the ears of unthinking and unreasoning Christians, however pious in their own eyes, and however much they resent it.”  
 Rev. A. M. Mitchell.

Further man makes the whole of the lower creation groan and travail in agony not simply for the sake of satisfying his hunger but also his vain curiosity or idle amusement. How all these causes turn man into an arch oppressor of the lower creatures is feelingly described in the following passage:—

“Man is the direct agent of a wide and continual distress to the lower animals; and the question is, ‘Can any method be devised for its alleviation?’ On this subject the scriptural image is strikingly realized:— ‘the whole inferior creation groaning and travailing together in pain; because of him. It signifies naught to the substantive amount of the suffering, whether it be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true, not only that the arch

devourer man stands pre-eminent over the fiercest children of the wilderness as an animal of prey, but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ransacked throughout all her elements. Rather than forgo the veriest gratification of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the indulgence of his barbaric sensuality or his barbaric splendour he can stalk paramount over the sufferings of that prostrate creation which has been placed beneath his feet.

“These sufferings are really felt. The beasts of the field are not so many automata without sensation, so constructed as to assume all the natural expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look and tremble and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain. They put on the same aspect of terror on the demonstration of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise or the burn, or the fracture or the deep incision, or the fierce encounter with one of equal or superior strength, affects them similarly to ourselves. Their blood circulates as ours. They have pulsations in various parts of the body as we have. They sicken

and grow feeble with age and finally they die just as we do.

“They possess the same feelings; and what exposes them to like sufferings from another quarter is that they possess the same instincts with our own species. The lioness robbed of her whelps causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird whose little household has been stolen fills and saddens all the grove with melodies of the deepest pathos. All this is palpable even to the general and unlearned eye; and when the physiologist lays open the recesses of their system, by means of that scapel under whose operation they just shrink and are convulsed as any living subject of our own species, there stands forth to view the same sentient apparatus and furnished with the same conductors for the transmission of feeling from every minutest pore upon the surface.

“Theirs is unmixed and unmitigated pain, the agonies of martyrdom without the alleviation of the hopes and the sentiments whereof men are capable. When they lay themselves down to die; their only fellowship is with suffering; for in the prison-house of their beset and bounded faculties, no relief can be afforded by communication with other interests or other things. The attention does not lighten their distress as it does that of man, by carrying off his



Would you have, the Bible in the hands that  
wield the knife?  
Are you shocked we crave for drink that will help  
us not to think,  
That we love the sin Hell gives us to drug the  
thought of Life?  
No, not for us the luxury of Godliness.  
Take your 'blessed Gospel' where the happy  
Niggers dwell,  
For we haven't learnt the need of a pure and  
peaceful creed,  
And we don't believe in heaven for we're living in hell.  
Words, only words; you can't deceive a slaughterman;  
But if there be a God who' looks on Earth from  
up above,  
When he sees us tear the hides from the bullocks'  
bleeding sides,  
We won't expect us butchers to allow that "He  
is Love."

**E. N. Bogie.**

Thus it is clear that flesh-eating keeps the whole of the lower creation in perpetual pain, and turns away men from "pure and peaceful creeds." Therefore let those men, who do not wish to be an instrument

of all this needless pain, at once give up their dirty habit of flesh-eating, How far flesh-eating is subversive of beauty, nobility and real spiritual progress may be seen from the following extracts.

Udyoga Parva XXXV. 2, XXXIX. 53-4; Karna Parva LXIX. 57; Anushasana Parva LVII. 11, 17, 19, 21, CXV. 1-5, 7-13, 37, CXVI. 38-42, CXIII. 1, 3, CXIV. 6-7.

### Translation of the verses referred to above.

A bath in all the holy places and mercy towards all beings are both equal, rather mercy is superior.

Mildness, absence of envy towards any creature, forgiveness, fortitude and absence of disrespect towards friends are called (the bestowers of) long life by the wise, XXXIX. 53-4.

### Karna Parva.

What is (inseparably) united with harmlessness is the certain duty LXIX. 57.

### Anushasana Parva.

Beauty is the fruit of harmlessness. 11.

The progeny becomes long-lived by avoiding flesh. 17.

Charity wins fame and harmless secures health. 19.

A man giving security to all beings becomes free from all griefs. 21. LVII.

Yuddishthira said:—"You have often declared that harmless is the highest religion and (yet) you have said that the manes are desirous of flesh on occasions of Shraddha. 1.

Previously you have described the Shraddha ceremony (as performed) with the help of various kinds of flesh, but whence could flesh be got without killing? Thus there is a contradiction. 2.

(What harm can there be to one) who kills to eat, who eats what others bring, who kills for others, and who eats what he buys? 4.

Oh spotless one, I want to hear from you the essential (truth). I want to ascertain the decisive (truth) about the primeval religion. 5.

Bhishma said:— Oh king, hear me speak the essential virtue obtainable from not eating flesh, and also, O delighter of the Kurus the best path (of obtaining) that virtue. 7.

Those high-souled men (who were) desirous of obtaining beauty, constitutional perfection, long life,

Intelligence, vigour, strength and memory; have avoided killing. 8.

O delighter of the Kurus, formerly conversation often took place between the Rishis on this matter. Oh Yuddhishtira, hear what their opinion is? 9.

The monthly performance of horse-sacrifices by a man duly fulfilling all the vows and the avoiding of wine and flesh are equally praiseworthy, O Yuddhishtira. 10.

O king, the wise seven sages, Valkhilyas, and the Marichipas commend abstinence from eating flesh. 11.

A man avoiding flesh is inassailable by any being and is trusted by all. He always wins the approbation of the good. 13.

The great sages of subdued (souls) have declared the abstinence from eating flesh to be blessed, glorious, healthful, heavenly and highly blissful. 37 CXV.

Harmlessness is the supreme religion, greatest restraint, noblest gift, and highest austerities. 38.

Harmlessness is the grandest sacrifice, the best fruition, the most cordial friend and excellent happiness. Gift in all the sacrifices, bathing in all the holy places,



and the fruit of giving every kind of gift are not equal in merit as harmlessness. 39-40.

He, who kills no being, acquires (the fruit of) imperishable austerities, (is said) to perform constant sacrifices, and is like the parent of all beings. 41.

O best of Kurus, such is (the great) fruit of harmlessness that it is impossible to describe all its virtues even within the space of a hundred years. 42.  
CXVI.

Yuddhishtira said:—From among harmlessness, Vedic rites, contemplation, restraint of the senses, austerities and service of the preceptor, which is the most beneficial to men ? 1.

Brihaspati said:—Listen, I shall describe (to you) what is the most beneficial to a being, 3. CXIII.

As the foot-prints of all other creatures moving on foot can be circumscribed within those of the elephant even so the ancients say that all other religions are comprehended in that of harmlessness. 6-7, CXIV.

Now from what has been said in the chapter on the exorbitant price of flesh-eating and also in this chapter it is abundantly clear that both the ancients and the moderns are at one in unequivocally condemning flesh-eating, not simply because it is detrimental

to the physical, moral and material well being of mankind but also because it is highly inhuman and destructive of all that the noblest of men have, in all ages, longed and striven to reach. Let those who doubt the correctness of this statement make a careful, systematic and synthetic reading of the Vedas, Brahmanas, Aranyakas, Upanishads, the Mahabharata and the Ramayana, and the Smritis, and they cannot but be convinced that the crowning glory of Hinduism, as well as that of Jainism and Buddhism, lies in its highest evolution of the concept of Ahinsa. Hence let the Hindus remember that in so far as they desert Ahinsa, they also desert the noblest and most glorious portion of their spiritual heritage.

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## **Chapter VII,**

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**The Present Movement of Cow-Protection carried on by the Societies and Panjarapoles and remarks on the same,**

When the evils of the indiscriminate slaughter of milch and other cattle in Bombay and other large cities of India became too patent to be ignored any more, and when protests against such slaughter began to be heard even from official quarters, societies for the protection of such animals began to be formed in India. Of these societies the names of the following deserve to be especially mentioned here :—

- (1) The All-India Cow-Protection Society, Sabarmati, Gujarat;
- (2) The Cow-Preservation League, Calcutta;
- (3) Islamic Gorakshana Office, Sitapore, U. P.;
- (4) The Society for the Prevention of Cruelty to Animals, Madras;
- (5) Shree Ghatkopar Sarvajanik Jivadaya Khata or The Ghatkopar Humanitarian Association of Bombay;
- (6) Shree Gorakshaka Mandali of Bangalore; and
- (7) The Bombay Humanitarian League.

Besides the societies mentioned above there are nearly 250 other associations, scattered all over India, to work for the benefit of the lower animals.

As may well be seen from the Indian Humanitarian, Vol. VI. Nos. 7 to 9 for the year 1932, the Official Organ of the Bombay Humanitarian League, the Principal directions in which the efforts of these associations are being made to give security to the dumb creatures are :-

- ( 1 ) To persuade the various Native States of India to adopt legislative measures to stop the slaughter of cows and other useful animals ;
- ( 2 ) To press upon the Provincial and Central Governments the necessity of adopting similar measures ;
- ( 3 ) To send propagandists to various places of pilgrimages, where animal-sacrifices are offered, to dissuade people from doing so ;
- ( 4 ) To send propagandists to cattle-markets to dissuade cattle-owners from selling their cattle to butchers ;
- ( 5 ) To arrange to buy off cattle bought up or likely to be bought up by butchers ;

- (6) To publish useful literature and arrange 'Bhajan' and 'Kirtan' parties, to educate public opinion on the advantages of a vegetarian diet from monetary, physical and humanitarian considerations; -
- (7) To appeal to the humanity of men to discard cruel fashions and sports;
- (8) To educate people to improve the breed of cattle; and
- (9) To render veterinary advice and aid.

Over and above the associations referred to above, and working, along one or more of the lines of work indicated above, there are about 1,500 infirmaries and 'Goshalas' to ameliorate the lot of the Indian cattle.

Regarding these infirmaries and 'Goshalas' we hold that though their number is so large, they really contribute very little to the solution of India's cattle-problem, which is growing more and more serious day by day, as may be gathered from the following extract :-

"The Committee visited several Pinjarapoles to see if any use could be made of them in assisting the improvement of the cattle of the country. After a

careful investigation and from inquiries made from the Managing Committees of these Pinjarapoles and from the manner in which they are run, the Committee find that no useful work can be undertaken in these" para 33 from the Report of the Committee appointed to consider the improvement and maintenance of the existing breeds of cattle in the Bombay Presidency, 1923.

From the foregoing authoritative evidence, it is clear that if our charitable institutions, maintained for the benefit of the cattle, really wish to give their quota to the improvement of our cattle, so as to secure them from falling into the clutches of the butcher, and thus prove themselves worthy of the great ideal that they hold dear, it is their first duty to so change their present mode of work as to meet the changed circumstances.

We believe that if our 'Goshalas' begin to encourage intelligent Indians, who might be willing to serve them after they are duly qualified to take up the work of scientific breeding dairying, by sending them abroad to learn these arts, and then keeping them in their own employ, they shall cease to be simply dismal and dirty yards of worn-out, maintained, mutilated and diseased cattle, but shall be turned into joyous and neat dairy farms, brimming over with healthy and happy cattle, without adding a single pie to their

current expenses. In this connection the following passage deserves a careful consideration :—

“The Calcutta Panjarapole Sociey, it has been stated, spends some Rs. 150,000 per annum in prolonging, for a short period, the life of, say, a couple of thousand cattle, many of which have already nearly reached the end of their natural existence. If the Indian merchants, who support this society who put ten years, subscriptions into a soundly organised and properly equipped dairy-farm, they not only would prevent the slaughter of, say, 2,000 young cows annully, but they would provide the citizens of Calcutta with cheap, clean and pure milk, and at the same time earn for themselves a handsome dividend on their money.” Ag. Gl. of India, Vol. XVII., Part I, January 1922.

It must have been clear from the proceeding extracts that if our Panjarapoles, conducted along antiquated lines, were to modify their present mode of work on the basis of the suggestions made in the last extract, they can render far more valuable services not only to the cattle but also to men, without adding a single pie to their present expenses. Therefore we cannot lay too much stress upon the great necessity of their immediately modifying their present mode of work.

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## Chapter VIII.

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### Conclusion.

IN concluding this essay let us declare our firm belief that a thorough study of the cattle problem in India cannot but bring added light to the students on the great profound doctrine अहिंसा and ब्रह्मचर्य.

Reckless destruction, whether of vegetation or of animals, involves not only the destroyers but also several of their succeeding generation into irreparable loss and immeasurable misery, In former days unrestricted destruction of forests in India destroyed the mildness of her climate spoiled some of her fertile tracts, led to a change in the character of vegetation, which in its turn, drove the people to the necessity of keeping goats in place of cows and other larger and more profitable animals, and finally the destruction made the rainfall uncertain and thus exposed India to oft-recurring famines. In the modern days a similar destruction of the cattle has ruined the milch breeds of the country, raised the price of milch and draught cattle exorbitantly high in consequence led to physical debility, increased mortality and deepening poverty, by seriously affecting the agricultural and industrial prosperity of the country.



And now the country is threatened with utter ruin if the destruction is persisted in any longer. Therefore अहिंसा stands for the scrupulous avoidance of all wilful destruction so as to help the balanced order of Nature.

On the other hand unlimited multiplication of man or beast makes the struggle for life increasingly severer, engenders deadly mutual conflict, and finally lowers the standard of physical well-being, moral and material advancement, and spiritual attainment. Even if we, were to leave all these things out of count for a moment there is no escape from the fact that 'living being feed upon living bodies,—जीवो जीवस्य जीवनम्, however hard we may struggle to escape from it. Thus the very act of generation is inseparable from work of destruction. Hence unlimited generation means unlimited destruction. And this unlimited destruction must inevitably harden the lot of those who are born. Hence ब्रह्मचर्य stands for a healthy check on the production of those agencies that inevitably tend to destruction.

Therefore if we combine the results of both the doctrines it will be found that in the ultimate analysis they stand for the maximum good of the best of every species, by restricting destruction on one side, and putting a Healthy check on the production of the agencies of destruction on the other.

Besides throwing an added light on the above-mentioned doctrines the study of the problem cannot but disclose to its students the universal kinship that subsists between human, animal and vegetable kingdoms. Let our kind readers bear the following facts in mind then decide for themselves if they can see the universal kinship as we do.

For the production of a good calf it is necessary that an immature bull should have no access to a cow. Neither should an old bull be allowed to do so. Do not both the laws hold good in the case of our own species also? Again to prevent deterioration it is necessary that there should be no in-breeding, that is father and daughter, son and mother, or brother and sister. Do not the Hindu Scriptures proclaim the same thing from house-tops by condemning such connections as heinous sins? And do not science and civilization side with the Hindu Scriptures, at least in so far as this matter is concerned? Further to stop degeneration no bull of an inferior breed should be mated with a cow of a superior breed. Is not the same law beautifully reflected in the Hindu Scriptural injunction against प्रतिलोम marriages, i.e., marriages between males of an inferior caste with the female of superior caste? And yet further to keep cattle in health, they

must be given daily exercise. Is not the same law applicable to all men ?

Coming to the vegetable kingdom we feel, that we make no mistake in saying that laws, similar to those which predominate in the ethnological and zoological fields also predominate in the botanical field. Therefore looking at the matter with the-aid<sup>o</sup> of science we ought to have, or at least ought to learn to have, as much regard for any organism whatever as we have for our own selves. However for all practical purposes this law may be thus modified. We should studiously refrain from injuring that organism, which we cannot replace easily, and whose destruction, as in the case of the Indian cattle, brings danger to us, as well as the generations yet unborn; and must scrupulously replace any other organism, whose destruction was unavoidable, which it is in our power to replace. Guiding ourselves by this practical rule we are forced to the conclusion that at present the nation should at once stop killing cattle, because it is beyond its power to replace them and because their destruction has seriously endangered and is further endangering the future of the country. If however the nation persists in its folly, it shall bring on irretrievable loss and utter ruin.

Nevertheless it has to be remembered that at this hour it is a stupendous task to tackle the cattle problem of India. But in proportion to its stupendous-

ness it is fraught with issues of immense magnitude and import to the happiness not only of India but also of the world. We are quite sure that India's fate is bound up with that of her cattle, and therefore if India allows them to fall, she, too, shall have to fall. And we believe that a fallen India cannot but be a great drag on the progress of humanity. Therefore we sincerely pray to the Almighty to bestow on us all the necessary wisdom to join in one supreme effort to save the Indian cattle from a cruel fate and to improve their lot, because we can now say with the Varaha Purana without the least fear of exaggeration that :-

“There is no doubt (but) that fortitude, sustenance, forbearance, nourishment, prosperity, memory, intelligence, modesty, beauty, glory, learning, peacefulness, wisdom and the best issue — all these go (wherever) the cow goes.

“Wherever the cows, with the Lord of gods at their head, are, there is the whole creation. Where the cows, are, there are Laxmi and the primal Sankhya religion. The venerable cows are always present in all the forms.”

Let, then, God help us in mending our former follies by teaching us again the true worship of the “Cow.”

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## APPENDIX A.

Name of the Country,	Total in Mil. lion acres	Arable in Mil. acres,	Natural Pasture.	Uncultivated productive lands	Total	Relation of t ot a i to grazing	Relation of arable .to grazing	Cattle in Millions	Urazing area perhd of cattle in acres	
Great Britain & Ireland...	74.5	19.0	40.6	...	40.6	1.85:1	10.5:1	11.7	3.5	International Year Book of Agricultural Statistics, Years 1909 to 1921 Rome,
Germany ...	113.7	52.1	18.4	4.3	22.7	5:1	2.3:1	107.2	0.21	
New Zealand.	64.3	17.3	24.7	...	24.7	2.6:1	1.8:1	3.1	8.0	
Japan ..	91.7	16.8	.1	8.7	8.8	10.4:1	2:1	1.3	6.7	U.S.A. Dept. of Ag. Year Book 1921 pp. 430 to 675.
U.S.A. ...	1903.0	503.0	70.0	100. } 135. } 578. }	883.0	2:1	1.6:1	65.3	12	
British India.	621.0	273.0	...	114.0	114.0	5.4:1	2.3:1	145.0	.78	
Sind ...	30.0	9.4	...	6.0	6.0	5:1	1.6:1	1.8	3.3	Ag. Statistics of India, 1920 21, Vol. 1, tables 1, 2 & 5,
Bombay with Sind ...	78.0	42.7	...	7.0	7.0	11:1	6:1	9.9	.97	
B o m b a y without Sind.	48.0	33.3	...	1.0	1.0	48:1	33:1	8.1	.12	

Commenting on this table say the Committee, appointed to consider the maintenance and improvement of the existing breeds of cattle in the Bombay Presidency, 1923, in their report :-“ In the U.S.A. there are twelve acres of grazing land per head of live-stock, whereas in India there is only an area of .78 acre. This condition as it stands is very unsatisfactory ; but when one remembers that such large areas are necessary in temperate and sub-tropical countries, where the growth of grass is encouraged, not only by the climate, but also by public and Government enterprise, it stands to reason that more land per head of live-stock is essential in a tropical country like India, where practically nothing has been done to improve the quality and capacity of these lands.”



# PLEASE READ.

## THE FOLLOWING BOOKS ON DIET.

- 1 Testimony of science in favour of natural and Humane Diet.
- 2 Is flesh Eating morally defensible?
- 3 Divine authority.
- 4 Cruelties of Flesh Traffic,  
Nos. 1-4 written by Mr. Sidney H. Beard
- 5 Cost of Beef stick.
- 6 The blood guiltiness of Christendom. By Sir W. E. Cooper, C. I. E.
- 7 Our Real Relationship to God
- 8 The Cancer Scourge, By Robert Bell, M. D.
- 9 Diet for Cultured People, by Dr. Oldfield, M. A. D. C. L., R. C. P., M. R. C. S. I.
- 10 Addresses and Essays on Vegetarians by Anna Kingsford and Edward Maitland,
- 11 Effect of Butcher's meat on Human body by Charles W. Forward, and many other valuable publications of the Order of the Golden Age, 153, 155. Brompton Road, London, S. W. 3.

Books No. 1 to 6 and many other small booklets on diet can be had from,

**The Bombay Humanitarian League,**

149, Shroff Bazar, BOMBAY, 2.

## FIGURES TELL A SAD TALE.

*Slaughter of Milch Cattle at Bombay.*

*Slaughtered at Bandra.*

Years.	Cows.	Bullocks.	Buffaloes.
1927-28	33,723	10,743	19,101
1928-29	30,685	6,190	21,665
1929-30	34,545	not available	19,862
1930-31	16,811	„	19,666
1931-32	13,871	„	20,522
1932-33	28,312	9,885	8,834
1933-34	30,797	11,637	7,618

Please consider & help to stop the economic drain.