

Educational (1900) Department.

ORDINARY MS.

G.O., No. 224

DATED 28-4-1910

27

[Despatch Abstract.]

All-India Muhammedan Anglo-oriental
Educational Conference. Recording resolution
passed by the — held at Rangoon in Dec 1909,
with the remark that the papers will be
communicated to the Director of Public Instruction,
Madras

BACK PAPERS.

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[E. & L.]
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EDUCATIONAL DEPARTMENT.

CURRENT FILE. ²

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3

From

The Hon'ble Mr. AFTAB AHMAD KHAN, B.A. (Cont), Bar-at-L
Honorary Joint Secretary, Central Standing Committee
All India Muhammedan Anglo-Oriental
Educational Conference, ALIGARH.



Aligarh, the 1st March 1910.

To

THE SECRETARY TO THE GOVERNMENT OF Madras
Education Dept
Madras

Sir,

I have the honour to submit herewith copies of resolutions
passed by the All India Muhammedan Educational Conference
at the annual sessions held at Rangoon during the last
Christmas week. Under each resolution are mentioned the reasons
that necessitated the passing of these resolutions, and
from the ^{interests} ~~view~~ the Government has ^{always been pleased to take in} ~~always~~ ~~aimed~~ ~~for~~ pro-
moting education among the Muhammedans, it is earnestly
hoped that it will consider the resolutions favourably.

I have the honour to be,

Sir,

Your most obedient servant,

Aftab Ahmad Khan

HONOURARY JOINT SECRETARY.

I A A

RESOLUTION NO. 3 (SCHOOL SECTION).

In the opinion of the Conference satisfactory arrangements for religious instruction in schools is possible only in case it is incorporated in the school curriculum, and it is necessary that a proper series of religious text-books be compiled with a view to facilitate their adoption.

It is hardly necessary to point out the well known truth unanimously admitted by all educationists that no education is complete which is not based upon religion. In the remarks of almost all Directors of Education of the different Provinces in respect of moral training quoted in the last quinquennial report of the Progress of Education in India, the absence of direct moral and religious teaching in public schools is generally deplored. The Director of the United Provinces has very rightly remarked that "the absence of any religious teaching ~~whatever~~ whatever in state schools of all degrees makes the problem of imparting moral instruction peculiarly difficult. The permission given to the different creeds and denominations to make their own arrangements, out of school hours but in the school building separately, for the religious instruction of scholars, has not been anywhere taken advantage of, though granted in response to the request of influential persons. But in the vast majority of schools moral training must be given". (Page 82, Q. R. for 1907).

The Director of Central Provinces is of opinion that "the success of all existing aids to discipline and moral training is very incomplete. Nor can much be expected from the study of moral text-books of the type of Aesop's Fables or even from biographies. There is always wanting the inspiring influence of a definite spirit. I firmly believe that so long as our teaching of morality and discipline in Indian schools has no basis

in religion we may go on talking about school discipline but we shall never have it." (Page 82, Q.R.1907).

The educational officers of Burma have similarly united in emphasizing the potent influence that religion exercises upon character and manners of the people. In Burma of the seven Commissioners who were consulted on the advisability of introducing moral instruction into the curriculum, only two were against the proposal. It is remarkable however that most of the commissioners were agreed that effective moral teaching could only be conveyed through the medium of the pupil's religion. (Page 34, Report for 1908-09). With such weighty opinions in favour of religious instruction in schools the Conference ventures to request the favour of attention of the Government to the necessity of providing it in the school curriculum, as the permission kindly given to make private arrangements for religious teaching out of school hours has obviously failed to secure the desired end. The request is not calculated to seriously affect the policy of the Government to observe ^{religious} strict neutrality, for what is wanted is not the provision of teaching any particular religion, but recognition of religious instruction in general in course of studies like other subjects taught in schools, and the provision of fixed periods in the week within school hours. It may safely be left to the different communities themselves to arrange the compilation of suitable text-books which with the approval of the Government may be introduced into the schools.

The importance of the measure being urged by the public and admitted by the educational authorities, it is quite reasonable to expect that it will be adopted. The necessity of secular and physical education was never disputed in India, but the British Government had to undertake the education of the peoples and but for the support and encouragement given by the Government the Indians would have hardly managed their own education. The argument that led to the ~~present~~ present educational policy of the Government apply with greater force

to providing for moral and religious education . The apathy of the Mohammadans towards Government schools as has been recognised very often is chiefly due to the entire absence of religious instruction and along with other special measures adopted to promote and popularise education amongst the Mohammadans the introduction of religious teaching claims foremost attention . Mr. T. H. Vines, M.A., Principal of the Karachi Madrasa has given useful practical suggestions on the subject and his remarks can be advantageously quoted here. He says, " If it is argued that Government has nothing to do with religion, and that religion may be taught out of school hours by the Mulla, we miss the whole point of the agitation. For if one part of education and certain subjects of study are to be compulsory in the schools and are to be regarded as the duty and province of the Government that part and those subjects will be attended to and pursued and anything that is voluntary (as religion now is) will be neglected and ^{will} fall out of ~~repute~~ ^{repute} . This is inevitable and Mohammadan instinct recognises the fact and dreads the result . A religion that is neglected in schools tends to degenerate, its superstitions and less valuable parts are strengthened, its higher aspirations and purer elements disappearwhat is the result in India of our present policy of making education entirely secular. Do we not hear on all sides of a loss of morality, a loss of dignity, and a want of self-restraint, an increase of selfishness, irreverence and disloyalty ? Many years experience of school teaching has convinced me that all appeals on behalf of morality addressed to boys by teachers without a religious sanction are useless Moreover religion will not be taught in the boy's homes, nor morality without it. Government has definitely assumed the responsibility of education and cannot ignore the most important part of it. I am convinced that Government will sooner or later be compelled to change their traditional policy, and admit religious teaching as necessary part of the school course . Let two hours a week in each class be set aside for religious instruction, attendance

being compulsory for all the pupils. Let the professors of different religions duly licensed by the Government ~~enter the schools~~ and paid ^{at least} ~~in part~~ by the Government enter the schools at these hours and teach their religions. As regards the time for this ^{extra} subject let ~~some~~ some less important subject be omitted or let 2 hours weekly be added to the total number of school hours." (Speech delivered at Karachi Session of the Conference in 1907). To conclude it ~~may~~ may further be suggested that the present Arabic, Persian, and Sanskrit teachers and professors in schools and colleges will in ~~many~~ many cases be able to teach the prescribed religious text-books. Otherwise petty allowances will attract religious instructors of ~~good~~ good repute.

II

RESOLUTION NO.5 (SCHOOL SECTION).

To remove the anxiety which the Mohammadans feel in respect of the results of the University Examinations, the Conference considers it desirable that sufficient number of Mohammadans be included among the examiners and that answer books should only bear the roll number of the examinees in place of their ~~names~~ names.

The highly ⁱdisappointing disproportionate percentage of passes of the Mohammadan candidates in University and departmental Examinations has naturally led to the idea that the deplorable ~~sectarian~~ sectarian differences which are assuming very undesirable aspects now-a-days are to a certain extent responsible for the large number of failures at examinations among Mohammadans candidates. From the very nature of the complaint it is not practicable to produce positive evidences, but one thing can safely be asserted on the strength of experience that the failures of many promising Muhammadan candidates are absolutely inexplicable. However leaving aside the complaint in question there is nothing unreasonable in the request of the community because if the educational departments of the various provinces ^{have} ~~have~~ recognised

the necessity of increasing the ^{number of} Muhammedans in the teaching and Inspecting staff, as the most effective measure of popularising education among Muhammedans, there is every reason to plead for the appointment of Muhammedan examiners as well. As regards the substitution of roll numbers on answer books in place of names of examinees the request is justifiable because it is prejudicial to no body's interest and calculated at least to remove certain cause of complaint which Muhammedan public do entertain with regard to this matter. That it is a useful and workable proposal is evident from the fact that it has been the practice followed by the Punjab University for years past.

III

(RESOLUTION NO. 6, (SCHOOL SECTION)).

To every district in the Punjab, U.P., Sindh, Eastern Bengal and Bombay is attached a Deputy Inspector and an Assistant ^{District} Deputy Inspector for the inspection of schools -- this Conference considers ^{that} in the interest of the Muhammedan Education it would be desirable that at least one of the two officers should always be a Muhammedan.

IV

(RESOLUTION NO. 7, (SCHOOL SECTION)).

In the opinion of this Conference it is highly desirable that either the Headmaster or the Assistant Headmaster of every Normal School in different Provinces be always a Muhammedan.

V

(RESOLUTION NO. 12(SCHOOL SECTION)).

In the opinion of this Conference the best way of selecting candidates for admission into Normal Schools under the present circumstances is to appoint committees in every district consisting of Hindus and Muhammedans interested in Education, and to consult the (P.T.O.)

Mahammadan members in respect of the required number of Mahammadan candidates for every Normal school.

The necessity of increasing the number of Mahammadan teachers and Inspecting Officers as an effective measure to promote education among Mahammadans has long been recognised by the educational authorities. It will suffice to quote here only a few ^{of the} remarks that appear in the latest Annual Reports on the education of the Mahammadans by the Directors of Public Instruction.

(1) "In general the appointment of Mr. Nizamuddin Ahmed as Special Hindustani Deputy ~~Calcutta~~ Inspector ten years ago has been amply justified by both an increase in Schools and scholars and an increase in public interest in education". (Berar, page 292 Q.R. for 1907).

(2) It is very essential to obtaining Mahammadan Inspecting Officers who will foster the growth of Mahammadan education". (Eastern Bengal Report for 1907-08).

(3) The employment of Mahammadan Inspecting Officers and of Mahammadan teachers in Schools maintained by the local bodies of the Province was undoubtedly appreciated by the people who are still sunk in ignorance". (N.W. Frontier Province Report for 1907-08).

"(4) "The review of the figures for the past three years given above would seem to indicate that the appointment of a Mahammadan Deputy for Mahammadan schools is being justified". (Burma Report for 1908-09).

(5) Mr. Lambert the Inspector of Schools in Bengal points out the fact that the ^{bulk of the} increase in his Division has taken place in the districts where there are Mahammadan Officers on the Inspecting Staff " as an indication of the apathy of the Hindu Officers, in other districts to the cause of the educational advance of the Mahammadan community." (page 42, ~~Educational advance of the Mahammadan community.~~ Bengal Education Report for 1907-08).

All the reports from which the above extracts are quoted unanimously declare that the greatest difficulty in improving Maha-mmadan Schools in different educational circles is the dearth of trained Mahammadan teachers and that ^{the number of} the Mahammadans under training as teachers continues to be very small.

In the light of these remarks from heads of Educational Departments the reasonableness of the requests contained in the above three resolutions is quite obvious and the resolutions deserve special consideration. If instead of solely depending on the Head Masters of various Schools in the selection of Mahammadan candidates for admission into the various Normal schools, Mahammadan members of properly constituted educational committees are consulted and the Normal schools are provided with Mahammadan Head Masters or Assistant Head Masters the number of pupil-teachers in the Normal Schools will surely rise and will gradually meet the pressing demand for Mahammadan teachers. It has ^{often} been complained through the newspapers that the absence of Mahammadans in Normal Schools is not due to their apathy from educational service but that Mahammadan vernacular teachers are withheld from availing themselves of the advantages of normal school training.

-----oooXooo----- VI

RESOLUTION XIV (GENERAL CONFERENCE).

In the opinion of this Conference it is highly necessary that Mahammadans be adequately represented in the Text-book Committees of every University and the Departments of Public INstruction with a view to avoid the selection of text-books which are disagreeable to Mahammadan public on the ground of their containing matter more or less offensive to their religious

beliefs and tenets.

Hon'ble Mr. Sharpe Director of Public Instruction of Eastern Bengal and Assam in his remarks quoted in the Director General of Education's last quinquennial review (page 295) refers to the complaint of Muhammedans regarding the use in Government Schools of books whose tone is hostile and scornful towards the Muhammedan religion and history.

To quote only a few individual instances in support of the complaint this office was recently informed that the Bengali text-book "Bahalla" inculcates the worship of snakes, which was contrary to the teachings of ISLAM. Gujarati Reader VI used in Kathiawar and Guzerat contained impertinent remarks about the great prophet of Islam and the book in question, at the representation of the Muhammedans was excluded from the list of text-books. The Government of Madras was pleased to pass the following order in November 1908. "The Government see no reason to defer the removal from the approved list of text books, of the Hindustani books, to which exception was taken by the All India Muhammedan Educational Conference, Aligarh, The Director of Public Instruction will therefore be requested to give effect to the orders contained in para I of G.O. No. 697 (Education) dated 7th. October, 1908."

The Conference begs to draw the Government's kind attention to the above facts with a view to show that the complaint at which the above-mentioned resolution of the Conference is aimed is well grounded and deserves special consideration at the hands of the Provincial Governments.

—o—
A. H. Ahmed

[U. S. L.]
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EDUCATIONAL DEPARTMENT.

NOTES.

10
C.No.438, from the Joint Secretary, All India Muhammadan Anglo-Oriental Educational Conference, Aligarh, No.2811/1-3 d/1-3-10.

Subject.

Resolutions passed by the All India Muhammadan Educational Conference held at Rangoon in December 1909.

The Joint Secretary to the All India Anglo-Oriental Muhammadan Educational Conference Aligarh, submits for the consideration of Government copies of six resolutions passed at the Conference held at Rangoon in December last. The resolutions are dealt with below:-

2. Religious instruction in Schools.

The first resolution relates to religious instruction in schools and expresses the opinion of the Conference that satisfactory arrangements for religious instruction in Schools is possible only in ~~the~~ case it is incorporated in the School curriculum and that it is necessary that a proper series of religious text books should be compiled for introduction in Schools. This subject is dealt with on pages 2 to 5 of current file.

3. The policy of the Madras Government in the matter of the religious instruction in Schools is dealt with in the answer to Legislative Question XVI asked at the meeting of the 25th January 1909, on page 7 of G.O. No.51,

Page 2 of C.F.

Page 2 of ef.

O.

^{that}
Educational Legislative, dated 26th January 1909 and in the notes with G.O. It will be observed that permission has been given to the Muhammadan Educational Association of Southern India to give religious instruction to the boys of the Government Madrasa-i-Azam out of school hours - Vide G.O. No. 358 Educational, dated 25th May 1905. In the Government Muhammadan Salary-Results school at Mylapore ~~also~~, religious instruction is provided by the Committee of management in the school itself but outside school hours -

M.

2.

Please see paragraph 3 of the Director of Public Instruction's letter on page 2 of G.O. 583 Educational dated 8th August 1908.

4. The Conference does not appear to be satisfied with this kind of arrangement as will be seen from the following quotation made in support of its Resolution, from the Report on Public Instruction for the United Provinces:-

"The permission given to the different
"creeds and denominations to make their
"own arrangements out of school hours
"but in the school buildings separately
"for the religious instruction of
"scholars has not been anywhere taken
"advantage of, though granted in
"response to the request of influential
"persons."

The Conference desires that religious instruction should be made part of the ordinary curriculum in Government schools and points out that the permission kindly

given

I don't see anything about "outside school hours" in the last paper.

But please see condition 14 on page 2 of G.O. no. 584 dated 24-10-08 - Sup. XII.

Page 2 of C.F.

Page 82 of the V Quinquennial Review of education in India.

No wonder this is of course useless. School hours are long enough already & neither boys nor parents will permit them to be lengthened.

Page 3 of C.F.

Page 3 of C.F.

Page 5 of C.F.

Pages 419 & 420

given to make private arrangements for religious teaching out of school hours has obviously failed to secure the desired end. It is stated that this request is not calculated to affect seriously the policy of the Government to observe religious neutrality, as what is wanted is not the provision for teaching any particular religion but recognition of religious instruction in general in the course of studies, like other subjects taught in schools, and the provision of fixed periods in the week within school hours, the compilation of suitable text-books for introduction into the schools being left to be arranged by the different communities. It is also suggested that the present Arabic, Persian and Sanskrit teachers and professors in schools and colleges will in many cases be able to teach the prescribed religious text-books and that otherwise petty allowances will attract religious instructors of good repute.

5. In the fourth Quinquennial Report on education in India the Government policy of religious neutrality is clearly set out - Paragraph 1269 of the report runs:-

"Direct religious instruction has not been
"included in the above list because
"the existence in India of numerous
"creeds, differing widely from one
"another and from the faith of the
"ruling power, has made it essential
"for the state to assume a position
"of strict religious neutrality in
"its relations with public instruction.

This

"This principle was emphatically
"asserted in the Despatch of 1854,
"and has ever since been rightly
"enforced. The Government schools
"are open to persons of all classes,
"and religious instruction does not
"and cannot form any part of the
"curriculum."

For the reasons given in this ^{extract} ~~current~~,
it does not appear that the request of the
Muhammadan Educational Conference that religious
instruction should be made part of the ordinary
curriculum in Government schools can be granted.
The Government schools are open to pupils of
all creeds - Hindus, Muhammadan, Christians,
Parsees, Jews, Jains &c. , and it will not be
possible to devise a system of religious
instruction which will be acceptable to all
these various religionists.

6. Appointment of Muhammadans as

Examiners in University Examinations.

The second resolution refers to the desirability
of including a sufficient number of Muhammadans
among the examiners appointed to conduct the
University Examinations. It is suggested that
the answer books of the examinees should bear
only their (the examinees') roll number and not
their names.

7. This resolution appears to have been
passed on the assumption that for the low
percentage of passes of the Muhammadan candi-
dates at the University and departmental

examinations

Please see also the notes with
Go. No. 358 Sd. dated 25th
May 1905 - M.

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Page 5 of C.F.

examinations the sectarian difference of the examiners is responsible. This is apparently a gratuitous assumption and the resolution does not seem to deserve any consideration. As regards the answer books, the present practice at the Madras University is to give only the number of ^(the) candidates at all examinations except the Matriculation. The practice at the departmental examinations is not known.

8. Muhammadian Inspecting Agency.

The third resolution submitted states that to every district in the Punjab, the United Provinces, Sindh, Eastern Bengal and Bombay are attached a Deputy Inspector and Assistant District Inspector for the inspection of schools and that in the interests of Muhammadian education it would be desirable that at least one of the two officers should always be a Muhammadian. This resolution does not refer to Madras. In this Presidency where the Muhammadian population is proportionately smaller than in many other Provinces, there is a special Inspecting Agency for Muhammadian Schools, consisting of five Sub-Assistant Inspectors. No action seems there fore to be called for.

9. Appointment of Muhammadans as Headmasters of Normal Schools.

The fourth resolution runs,

"In the opinion of this Conference it is
"highly desirable that either the
"Headmaster or the Assistant Headmaster
"of every normal School in different
"provinces be always a Muhammadian".

No action seems necessary in this. Lubb. 3/13

The candidates write their names on the papers. Lubb. 3/13

Page 6 of C.F.

Page 8 of Public Instruction Report for 1908-09, Vol. II

Lubb

Page 6 of C.F.

10. The above resolution is general and seems to have reference to all provinces. It is not clear whether the resolution is intended to refer to all Normal (Training) Schools, or only to Training Schools for Muhammadans. In this Presidency there are four Training Institutions exclusively for Muhammadans - two for masters and two for mistresses. In the Muhammadan Training School for Masters at Madras, the Headmaster and all the Assistants except one were Muhammadans on the 1st January 1909; in the Mappilla Training School at Malappuram only one out of four was a Muhammadan, the rest were Hindus; in the Hobart Muhammadan Training School for Mistresses, Madras, six mistresses were Muhammadans, four Europeans or Eurasians and one native Christian. No information is available about the staff of the Muhammadan Training School for Mistresses at Guntur as it was opened only in January 1909. It is for consideration whether the Director of Public Instruction may be asked to appoint a Muhammadan Headmaster for the Mappilla Training School, at Malappuram.

11. Selection of candidates for training.
The fifth resolution submitted by the Conference relates to the appointment of Committees for the selection of candidates for training ^{as teachers.} In the opinion of the Conference the best way of selecting candidates for admission into the Normal Schools is to appoint Committees in every district, consisting of Hindus and Muhammadans interested in education and to consult the Muhammadan members in respect

Para. 131 on page 33 of Pub. Inst. Report for 1908-09, Vol. I.
Pages 154, 158, 160 and 161 of the "List of School officers" as it stood on 1st January 1909.

The SDI was
asked to remark
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Page 69 CF.

of the required number of Muhammadan candidates for every Normal School.

12. The selection of candidates for admission into Training Colleges in this Presidency is made by the Principals of the Colleges concerned; for admission into Training Schools for Masters the selection is made by the Inspector of Training Schools and for Training Schools for Mistresses by the Inspectresses. - Vide rule 115 of the Madras Educational rules. The Inspector of Training Schools seems to be the best authority for the selection of candidates. He is fully acquainted with the requirements of the presidency in respect of Muhammadan teachers and he may be trusted to select as many Muhammadan candidates as may be forthcoming. There appears to be no need to appoint a Committee or Committees for the selection of pupils for training.

13. Muhammadans on the Text-Book Committee.
The sixth and the last resolution runs,

"In the opinion of the Conference it is
"highly necessary that Muhammadans be
"adequately represented in the Text-
"Book Committees of every University
"and the Department of Public Instruc-
"tion with a view to avoid the selection
"of text-books which are disagreeable
"to Muhammadan public on the ground
"of their containing matter more or
"less offensive to their religious
"beliefs and tenets".

Page 31 of the Book.

Page 89 C.F.

14 In 1906, the Muhammadan Educational Association of Southern India requested that an additional Muhammadan member might be appointed on the Text-Book Committee. In G.O. No.497 Educational, dated 26th July 1906, the association was informed that no difficulty had been experienced owing to the want of an additional Muhammadan member. There was and then only one member on the Committee, namely, Khaja Khan Sahib; since then an additional Muhammadan member has been appointed and there are now two members on the Committee, namely, Khaja Khan Sahib and Sayid Mahmud Sahib - Vide page 2 of G.O. No.328 Educational, dated 3rd June 1909. The number of Muhammadans on the Committee appears to be sufficient and no further addition seems necessary.

15 It is for consideration whether the current may be recorded with the remark that the Director of Public Instruction should endeavour to secure a Muhammadan headmaster for the Mappilla Training School at Malappuram - Vide para. 10 of the office note Supra.

The important Resolution is No 3 on p. 2, religious instruction. It is now allowed out of school hours in the Madras - i. e. - and I suppose in any other Muhammadan school that wants it. I don't know how this works; but even supposing

G.O 358 of 1905,
M

it works, it means adding to the 25 hours work a week which is quite as much as a boy should do. One suggestion is (p. 5 C. F.) that one or two of the 25 hours should be left for religious instruction. This is of course quite feasible without Gov't abandoning its attitude of neutrality. Religious instruction need not be compulsory, Gov't need not pay for the teachers of religion nor even license or approve them. All they need do is to leave one of the 25 hours - say 3 to 4 on Monday - vacant, and private arrangements can then be made by the parents or the Principal to have that vacant hour occupied by religious teaching. I believe this to be the only practical solution. It worked very well at the International School at Naples which I attended; the priest and pastor used to come round to the school from 3 to 4 on Monday; the Roman Catholic boys used to go into one class-room with the priest, and the Protestant into another with the pastor; I

used to go home, the hour not being compulsory and my parents not insisting on my stopping to be instructed in religion, but all the remaining 120 boys used to stop. - The solution is not open to the objection that it is opposed to the policy of the Govt of India. Religion is not included in the curriculum. It is not forced on any boy. All that is done is to let the boys go home one hour earlier than usual one day or, if their parents prefer it, stay in the school till the usual hour listening to a teacher of religion.

Secy

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S.P.I. 40.

For favor of
Remarks on resolution nos 3 + 7
pp 2 + 6 of the C.F. and para 2-6
and 10 of the office note.

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No. 20 36
12-4-10

NOTES. 22 Page 11

It is not I presume intended, at this stage, to reopen the question of incorporating religious instruction in the school curriculum in the case of Government schools.

In schools under private management this is a matter for the management, he only stipulate, as a condition of aid, for so many hours secular instruction.

The compilation of religious text-books is of course not a matter for the Government. Any such book may be used in schools under private management - see Educational Rules 15 and 66.

In Madras we have certain special schools for training Muhammadan teachers male and female and as many members of the staff as possible are always Muhammadan. The Muhammadan inspecting officers are expected to furnish candidates for training in the case of males.

I should certainly put in a qualified

Muhammad at Malappuram if I could find him. The fact that the medium of instruction is Malayalam the language of the Moysals complicates the question.

Is it necessary to do more than record with general sympathetic remarks such resolutions as these coming from outside the Presidency? There is now ample opportunity for resolutions specially adapted to the Presidency being brought forward in the local legislative Council.

Apr 11-4-20



Submitted.

Scky $\frac{RD}{13.4.10}$ $\frac{H}{14/14}$

H.M.

The Res^o under consideration are those of the "All-India Mahomedan Educational Conference" whose head quarters are at Aligarh. The last session was

Held in Rangora.

There is nothing to be done on the paper, I submit, except to "record" them.

The remarks made about religious instruction in schools being inspection so long as it is to be given out of school hours are probably true enough and appreciable in this Presidency as much as anywhere else, but it is difficult to see what remedy can be applied -

I should be inclined to paraphrase the resolution & say that Religious & Moral instruction to be of any use must be given at home. Looking back to my own school days I don't recollect visiting any "Religious or Moral" inst. from the one lesson a week on Scripture history in the lower forms, or construing Greek Testament in the upper.

L. W. W.
14.4.10.

It gave a Christian atmosphere to the place that is all. There can be no taught, where I was at school, nothing but some rudimentary theology. Certainly not religion.

W. W.
16.

23

25

All we need do is to Record
 & say to papers in the Comm. cold & DP!

Mr
~~10~~ 10.10

Please draft.

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Draft submitted for approval.

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ORDER.

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No. 224, dated 28. 4. 1900

Recorded with the remark
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Central Standing Committee,
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