

Declining to include the
Viswa Brahmin Community in the list of
— in regard to the payment of
school fees at half the standard rates
by their children.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

[H. & L.]
68
2,408-15-2-00.

EDUCATIONAL DEPARTMENT.

CURRENT FILE.

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[P.T.O. FOR PUT UP PAPERS.]

PAPERS PUT UP WITH CURRENT No. _____

Papers of the department to which the current belongs.

Number.	Date.	Original (=O.) or spare copy (=S. C.)	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of Referencer with date in token of return to Reference department.

Papers of other departments.

Department.	Number.	Date.	Original (=O.) or spare copy (=S. C.)	Despatcher to note the return of the papers to the departments concerned.

Stock Form No. 135.
4/00-1-5

11/26/208
EDUCATIONAL DEPARTMENT.

Received 190 , Registered 30-7-190

Subject.



Concessions in school fees for Visvabrahmin boys in
circars.

ENCLOSURES.
Three.

No.

Spare copies

No. 33-P.

Station Madras , Dated the 26th January 1901 .

From (Name) A.Y.G. Campbell Esq., C.I.E., I.C.S.,

(Designation) Private Secretary to H.E. the Governor.

To The Secretary to the Government of Madras,

Educational Department.

Sir,

I am desired to transfer to you for disposal by
Government the enclosed petition from the members of Visva-
brahmin community in the Northern Circars, Ongole, dated
29th December 1910.

I have the honour to be,

Sir,

Your most obedient servant,

A. Y. G. Campbell

Private Secretary,

TH
18/1

TO

THE HONOURABLE SIR A. LAWLEY G. C. I. E. K. C. M. G.
GOVERNOR OF MADRAS.
MADRAS.



May it please your Excellency.

I. We, the undersigned members of Visva Brahmin community in the Northern Circars—Ganjam, Vizagapatam, Godavary, Kristna and Guntoor Districts—beg leave on behalf of ourselves, and our community at large, to approach and pray Your Excellency to confer on the school-going population of petitioners' community equal privileges with the Mahomedan and Oriya students, who are allowed to pay the school fees at half the rate, in all the recognized schools and colleges in the Circars.

II. Petitioners beg to submit the following grounds in support of their humble prayer.

III. The petitioners, have been from time immemorial, performing, as their birth-right, the five professions of goldsmith, carpenter, blacksmith, brass-smith & sculptor.

IV. Under the glorious British rule, the Hindu ideals of life and conduct, have been completely changed under the new conditions that have come to prevail in the land, no doubt, education having been brought within the reach of all. Freedom of speech and action, are made the free gifts of India. The land is purged from the most galling prejudices, and cankering customs. The result is, the old order has totally changed giving place to the new. Hindus, who were before guided scrupulously, by the hard and fast rules of caste and professions, have now so far advanced, that the people of different castes are indiscriminately following the professions they like most, whether they are, or, are not ordained by sastras and customs. Hence is it observable that people of other castes have largely become carpenters, blacksmiths, brass-smiths, goldsmiths and sculptors. Thus the old fabric of India in society is now quite altered.

V. Petitioners' community being artisans and being less advanced, not having come under the influence of English education, have failed to betake themselves to professions not their own, nor have they opened yet their eyes to the sweeping changes, that are coming over the land. They are unfortunately the last people to appreciate and follow the golden principle of adapting themselves to the times and the new conditions that have come to prevail, with the advent of the British rule. Hence they remain now what they were before.

VI. The petitioners' community have, for reasons stated above, a keen struggle for existence, the number of workmen having largely increased, while the wages and the demand for labour have considerably fallen.

VII. Another most important factor, which contributed to the deplorable condition of the petitioners' community is this:—The all enlightened British have brought with them into the land, their advanced sciences and arts, and, in short, everything that is the glory and the greatness of Great Britain. Hence is it that the whole of India is dotted over with work-shops and manufactories. The more enterprising of the Indian people also, have imitated the rulers in opening firms and factories; but the petitioners' community are by no means enterprising. All sorts of machine made articles both imported and indiginous, are offered for sale in the open market, in every town, and village, at very cheap rates; and the consequence is, the demand for machine labour has increased in the land, while that of manual labour has considerably fallen. Thus the fate of the petitioners' community, who live entirely by manual labour, is miserably sealed and Famine is an every day visitant of every artisan family.

XII. That in all their community, there cannot be more than forty students, in the Circars not to speak of the fact, that there are about four graduates, two undergraduates, about ten matriculates and almost none holding any public position fetching more than Rs. 80, excepting one, in the Godavary Dist.

Your Excellency's most obedient servants.

4th Viswabrahmana
Conference
On file
29-12-1911

17. Keralahadachayuk
 18. Keralahadachayuk

[illegible][illegible]

7
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దశమ పక్షమునను
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కావ్యమునను

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Edmund and Des

Chr. 208

Enst. 1/2 208 - 189.2.11

Referred to the Collector
of Ganjam, Vizapattam, Gode
vari, Kistna and Gunter for
remarks which should be
submitted through the D.P.D

RD
8.2.11

Sm
9.2.11

Further papers

Cre 9/2/11

EDUCATIONAL DEPARTMENT.



Received 190 , Registered 20. 5. 190/11

Subject.

Submitting with remarks communications from certain Collectors on the petition presented to Government by the members of the Viswabrahman community in the Northern Circars praying for the concession of half rates of school fees on behalf of their children.

ENCLOSURES.

No.

Ref on Current No. 1830/11

Spare copies.

Station Madras, Dated the 17th May 190/11

From (Name) The Hon'ble Mr. J. H. Stone, M.A., F.R.H.S.

(Designation) Agt. Director of Public Instruction,

Madras

To The Secretary to the Government of Madras,

Educational Department.

Sir,

I have the honour to submit the letters from the

- Letter from the Collector of Kistna Dis No. 52 D/Tour Gl. of 11 dated 11th March 1911. Collectors noted in the margin in which they report, with reference to Government Indorsement No. 208-1, Educational, dated 9th
- Letter from the Collector of Vizagapatam Dis No. 1103/11 dated 3rd April 1911.
- Letter from the Collector of Guntur D. Dis No. 1354/Gl. of 11 dated 7th May 1911.

February 1911, on the petition presented to Government by the members of the Viswabrahman community in the Northern Circars praying for the concession of half rates of school fees on behalf of their children. Neither the Collector of Kistna nor that of Vizagapatam is in favour of granting the concession, while the Collector of Guntur would grant the concession temporarily for a few years. I agree with Mr. Braidwood in thinking that it is inexpedient to do anything that would divert the energies of the

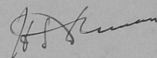
PR
11-5

14
members of the caste in question from their hereditary occupations
(for acquiring skill in which, like Mr. Braidwood, it can hardly
be doubted that they are born with special aptitudes), would place
on respectable artizans the stigma of "backwardness".

I have the honour to be,

S i r ,

Your most obedient servant,



For Director of Public Instruction.

N.V.S.

Educational (190¹¹) Department.

CURRENT No.

From .

[Name] H. E. Braidwood, Esq., T.C.S.,[Designation] Ag. Collector, Kistna.

[Station] _____

No. 52 D of 11.Dated 11th March 1911. -190-.Received _____ 190¹¹.

Enclosures _____

Registered _____ 190 .

SUBJECT.

Submitting remarks on the petition of the members of Viswa
Brahma community praying for the concession of paying half fees in
Schools.

BACK PAPERS.

FURTHER PAPERS

To.

The Secretary to Government,

Educational Department.

Through

The Director of Public Instruction.

Sir,

I have the honour to offer the following remarks on the petition of the Members of the Viswa Brahma Community in the Northern Circars dated 29th December 1910, forwarded with Government's endorsement No. 208-1, dated 9th February 1911.

2. The petitioners professing to ^{represent} request the artisan classes of the Northern Circars ask for the concession of paying half fees in schools granted to the backward classes. I have extracted the essence of the reasons put forward in justification of the request from the mass of ornate ~~and~~ verbiage in which they are enshrouded and have added my remarks on each in parallel columns:-

Reasons.

I. (Para 4 of the petition). People of other castes have largely taken up the occupation of the artisan castes.

II. (Para 5). The artisans have not taken to other professions.

III. (Para 6) As a consequence of the excessive competition caused by Reasons I & II wages have

Remarks.

This is to the best of my belief incorrect. The caste system is generally successful in excluding competition in the same line of work in the same locality. The competition from which the artisan classes suffer is I think chiefly outside competition, as e.g. that of cheap foreign goods.

This is more or less true. The reason is, I think, that they can still earn a living in their own profession.

This is not true. The annual wages returns (recently discontinued under G.P. No. 165 dated 19th

fallen.

IV. (Para 6 ^{advising}). The demand for the labour of the artisans has also fallen.

V. (Para 7). The artisan classes are reduced to penury and starvation by unfair competition with imported or locally manufactured machine-made goods.

VI. (Para 8). Many of the old sources of demand for the labour of the artisan classes e.g. the demand for implements of war, jewellery etc. have disappeared or diminished.

May 1908) show that the wages of the artisan classes have steadily risen. In the latest returns available the average wage of carpenters and blacksmiths in this District were Rs. 14-¹²/₁₅-0 and Rs. 15-0-0 respectively. Those of goldsmiths were doubtless a good deal higher. These wages are a good deal above the poverty line.

I doubt this. I have never heard of a blacksmith or goldsmith out of work. The increase of population and wealth which have gone on regularly side by side in other sections of the people has caused a regular increase in the demand for the labour of artisans.

There is no doubt considerable competition in the case of imported goods e.g. enamelled ware is used sometimes even in villages instead of the old fashioned brass, bell-metal or copper ware. But the alleged penury and starvation are in my opinion entirely mythical.

The demand for implements of war ceased too long ago to be taken into consideration. The demand for jewellery and its manufacture has doubtless enormously increased with the increasing wealth of the populace. Also since the failure of Arbuthnot & Co. people are putting their savings into jewellery or land in preference to banks. Land is

becoming too dear for purchasers of moderate means and the additional security afforded by the growing improvement of the Police is doubtless leading to extended manufacture of jewellery.

VII. (Paras 9 and 10). The inherited skill of the community in the mechanical arts is waste for lack of English education.

This proposition attributes greater power to the influence of hereditary than science would, as far as I am aware, admit. If the now generally accepted theory that acquired characteristics are not transmitted, be correct, it is difficult to see how mechanical skill can be transmitted. The subject is however too deep to be dealt with in a brief report like the present and I have no special knowledge of it.

VIII. (Para 11) The community is too poor to provide English education for its members.

This may generally speaking be true. As a rule members of the community do not own land, which is almost the only source of wealth in these parts and probably cannot afford to give their children English Education.

IX. (Para 12). There are very few members of the community holding University degrees or lucrative positions in Government service.

This is true. It would be convenient to have a few more educated non-Brahmins in Government service.

X. (Para 14) English education is necessary to uproot the caste prejudices which hinder the development of the community.

This argument applies equally to all castes and not more to the petitioners' caste than to others.

XI. Para 14 Adfin. English Education is also necessary to enable the community to ventilate their grievances and obtain justice now generally withheld, from Government.

This allegation is an aspersion upon Government Officers which I utterly repudiate. Artizans can approach Government officers and obtain redress for their grievances as well as the rest of the vast majority of the people who are ignorant of English. I cannot remember any case in which a member of the community applied to me for the redress of any grievance peculiar to his caste or profession, but I see no reason why such persons, if any, should not obtain redress, so far as it could be given, as easily as any others.

XII. (Para 15) The community demands the same concession that has been given to other backward classes.

This is a petitio principii. It ^{assumes} that the petitioners are a backward community, which is the very point at issue.

3. Conclusion.

The question whether the artizan community ought to be treated as a backward community is not an easy one to decide. The object of the petitioners' request seems to be rather to fit themselves for the production of Government servants (Reason IX) and Public representatives (Reason XII) than for the development of their technical skill (Reasons IV, V & VII). The first of these objects is not essential to the progress of the community and might even hinder it by diverting its most intelligent members to other pursuits, the ^{2nd} ~~3rd~~ is not likely to be achieved by the bestowal of the concession prayed for. Looking at the question from all sides, I am of opinion that the petitioners' request should not be granted at present. It would be preferable, I think, to give the community assistance by the establishment of technical schools in which the children of their community might develop the facility acquired in their

youth (not in my view inherited from their forefathers) to a higher standard than their work achieves at present. To save delay in replying I have not referred this reference to any of my subordinate officers. The question is perhaps one on which the opinion of officers of the Educational Department is of more value than that of non experts and their opinion will doubtless be fully reflected in the remarks of the Director of Public Instruction.

4. I regret the delay in replying to the reference which is due to extreme pressure of work.

I have the honour to be,

Sir,

Your most obedient Servant,

M. S. S. S.
(S. J. 11)

Ag. Collector.

V. S.
14.3.11

P.S./14-3.

3,000 2-3-01 EDUCATION

Revenue (190¹¹) Department.

(Through the Director of Public Instruction.)

CURRENT No.

From

[Name] F.C. Parsons Esquire, I.C.S.,

[Designation] Collector,

[Station] Vizagapatam.

Serial No. 1103 of 1911

Dated 3rd April 190¹¹.

Enclosures Registered 100 .

SUBJECT.

Reporting on the memorial presented to Government by the Viswabrahmin community for the concession of half rates ~~of~~ school fees in all recognised schools and colleges.

BACK PAPERS.

FURTHER PAPERS.

22/

To

The Secretary to Government,

Educational-Revenue Department.

Madras.

(Through the Director of Public Instruction.)

Sir,

I have the honour to submit the following remarks on the petition of the Visvabrahmin Community of the Northern Circars referred with Government Endorsement No. 208-1 dated 9th February last. The petitioners are generally known as Kamsalis.

2. The request of the petitioners is that the school-going population of their community may be granted equal privileges with Muhammadan and Uriya students, and allowed to pay half rates of fees in all recognised schools and colleges in the Circars. The grounds urged in support of the prayer will be dealt with seriatim.

3. In para IV the petitioners state that, as a result of the weakening of the rules of the Sastras and Custom regulating the professions of the several castes, and of the freedom of action possessed by individuals under British rule, members of other communities have largely taken to the artisan professions. This is true to some extent, and appreciably in respect of carpentry and masonry. But the true reason is that Kamsalis are not sufficiently numerous to cope with the increased demand for artisan labour, especially for furniture and wood work of all kinds, nor are they sufficiently energetic to take a prominent part in supplying it. Other classes have come in to supplement the deficiency, attracted by the comparatively high wages procurable.

23 18

4. In the next para V the petitioners state that, not having come under the influence of English education, and being less advanced, they have failed to betake themselves to professions not their own, or to ^aadapt themselves to the new conditions. That the Kamsalis are unprogressive ^{is} certainly true. But it is not due to their want of English education. Many of them have service inams of value, and earn high wages, especially in the more skilled arts of their trade, but they are improvident & apathetic. Outside the learned professions, there is very little in the country to induce the Kamsalis to exchange their hereditary callings for others.

5. Para VI.-- The number of workmen has no doubt increased. The demand for labour has not fallen, nor ^{have} wages gone down, but both have increased.

6. Para VII.-- It is no doubt true that industries are rapidly growing in the country and that several kinds of machine-made articles, indigenous and imported, are available in the market for cheap prices. But it is not true that demand for manual labour has fallen. There is a large and ever increasing demand for it in workshops and factories. And there is ample field in the country for both machine-made and hand-made articles. There are very few kinds of machine made things that really compete with hand made articles. And such of them as do compete can never be made by the Kamsali, whatever quantity of English education he may receive. The Kamsalis are not poverty stricken, and famine is not an every day visitant in their families.

7. Part VIII is entirely fallacious. More Jewellery is made now in the aggregate in the country than ever in its past history, nor is temple building ^{on the} wane in the South of India. For one palace of the old days there are ten edifices of larger dimensions and grander design, as witness High and other Court-buildings, Public Offices and private mansions. ^{directo}

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building days were days of exaction and forced labour, not of large wages for Kamsalis.

8. Para IX is founded more on romance than on fact. Nevertheless, there is ample evidence in the country for stating that Indian Art had reached a high standard of perfection in days of old. It is equally true that the hand of the Hindu craftsman has to a large extent lost its cunning. The causes of this however lie elsewhere than in the lack of English education of the Kamsalis.

9. Para X.--There is not much in English books that will help the Kamsalis to improve their traditional handiwork. The handicraftsman is made in the workshop not in the Secondary School.

10. Para XI. --The recent enhancement of fees cannot affect this community more than others, nor is there ground for saying that it will specially impede the spread of English education among them.

11. Para XII.-- Exact figures under this head are not available, but the Assistant Inspector of Schools considers that the number 40 given by the petitioners, is 10 times below the truth. Nearly 70 per cent. of this class living in towns may be said to be educated by the elementary standard. The numbers in Secondary Schools and Colleges are no doubt considerably smaller, but, if Brahmins are excepted, they are not smaller than the proportion in other communities.

12. Para XIII.--"The rigour of Sastras" has nothing to do with the present condition of the community in respect to English education. There is nothing in the Sastras to prohibit them from taking to that education. Nor is the concession prayed for justified by any of the grounds stated in this para.

13. Para XIV.--The statement made in this para regarding the resort of these classes to famine relief proves that

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they are not specially poor, or under social or economical disabilities. The remark about their ignorance of the right methods of ventilating their grievances shows that this petition is the work of a few advanced members of the caste. Justice is never withheld from them. For such social prejudices as they possess, like the refusal to take even water from any other caste, the Kamsalis have themselves to blame. They can root them out without Government aid or political agitation by cultivating a spirit of amity and social intercourse with other castes.

14. In conclusion I have to state that the ^{l.c} officers and ^{l.c} gentlemen whom I consulted are unanimous in considering that the concession requested is neither called for nor ^{of} expedient. The few that have had the benefit of English education in this community have turned out -- clerks or vakils. The petitioners' community is not backward in any sense; it is neither depressed, despised nor poor. Their request if granted will benefit a very ^{pro-}small portion and induce them, not to excel in their hereditary callings, but to swell the ranks of low paid clerks or impecunious pleaders. I doubt if it will be really doing good to the community to brand it as "backward" and class it with Panchamas and Khonds and Savaras. The Principal of the Vizianagram College has not formed a high opinion of the capacity for intellectual work of his students of this community. The artisan is always in demand, but he is not required to know English.

The Kamsalis do not possess claims to special treatment in the matter of secondary education. Primary education is easily within their reach.

I have the honour to be,
Sir,
Your most obedient servant,

M. S. Mahalingam

EDUCATIONAL
JUDICIAL DEPARTMENT.

Received

19 MAY 1911

191

Registered

191

Subject.

Submitting reply to reference on C.No. 208, dated 9th February 1911 from the Government, Educational Department.

RECEIVED
8 MAY 1911

ENCLOSURES.

No.

Spare copies

Station Guntur, Dated the 7th May, 1911.

From (Name) S.W.G.I. MacIver, Esq., I.C.S.,

(Designation) Collector, Guntur District.

To The Chief Secretary to the Government of Madras,

EDUCATIONAL DEPARTMENT,

Sir - Through the Director of Public Instruction, Madras.

Sir,
In reply to Government Endorsement No. 208-1, dated 9th February 1911, calling for remarks on the petition of the Visvabrahmins asking that they may be allowed to pay half fees for the education of their children, I have the honour to state that the Divisional Officers of Guntur, Narasaraupet and Ongole recommend that the request be granted, while the Divisional Officer of Tenali states that the members of the community in question are not impoverished.

2. The Visvabrahmins--until recently known as Kamsalis--are the smiths and carpenters of the country and are well off where the other ryots are thriving, as, for instance, in the irrigated parts of this district, and are less well to

well-to-do-- well-to-do in the poorer tracts. I do not consider that they can, on the whole, be taken to be a depressed or impoverished class, but they are very backward in the matter of education, and they are a class of people whom it is particularly desirable to educate, as they are decidedly intelligent, and as it may be hoped that education will enable them to improve their methods and adapt them to present day conditions.

3. I recommend that the concession asked for be given for a few years.

I have the honour to be,

Sir,

Your most obedient servant,

S. S. S. S.
For Collector.

8/5

per G. D. T.

State Form No. 135.
4/000-1-8-08.

EDUCATIONAL DEPARTMENT.



Received 190 , Registered 22. 5. 1901.

Subject.

submitting a communication from the Collector of Ganjam offering his remarks on a petition from the members of the Viswabrahman community in the Northern Circars requesting a concession in the matter of school fees on behalf of their children.

ENCLOSURES.

No.

Spare copies

N. Ref on Cur. No. 1830/11

Station Madras, Dated the 20 May 1901

From (Name) The Hon'ble Mr. J.H. Stone, M.A.F.R.H.S.,

(Designation) Ag: Director of Public Instruction,

Madras

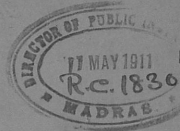
To The Secretary to the Government of Madras,

Educational Department.

Su,

30
Educational (190) Department.

CURRENT No.



From

[Name] J.M. Turing Esquire, I.C.S.,

[Designation] As. Collector of Ganjam.

[Station] Chatrapur.

Through

The Director of Public Instruction,
Madras.

No. Dis. 526 8/11
ing.

Dated Chatrapur 7th May 1911 190 .

Enclosures

Received 22 MAY 1911 190 .

Registered 190 .

SUBJECT.

Submitting remarks on a petition from the members of the
Viswa-Brahman community in the Northern Circars with reference
to endorsement No. 208-1, dated 9-2-1911.

BACK PAPERS.

FURTHER PAPERS.

NOTES.

To

The Secretary to Government,

Educational Department.

Through the Director of Public Instruction.

Sir,

In reply to Endorsement No. 208-1, dated 9th February 1911 on a petition from the members of Viswa-Brahmin community in the Northern Circars. I have the honour to state that I am --- against the proposal. The arguments in favour of the goldsmiths might be advanced in favour of almost any caste except the --- Brahmins and Shsishti Karmans. They may be backward in education but they are not as a class particularly poor. I do not think they require the concession of $\frac{1}{2}$ fees.

I have the honour to be,

Sir,

Your most obedient servant,

Exd 18 25

M.V.R.

8-5-1911.

Khageswar Rao
9511

For Ag. Collector.

C. No. 208 From the P. S. G. No 33-P dated 26-1-1910

SUBJECT

Petition from the Viswabrahmin Community.

The members of the Visva-Brahmin Community that is, the artisan classes such as goldsmiths, carpenters, blacksmiths, sculptors &c request that their children may be allowed to ^{pay} fees at half the standard rates in schools & colleges in the northern Circars.

2. The petition may be referred to the D.P.I. for remarks. The draft below is for approval.

ZK
30-1-11

30.1.11

I don't see any objection sending it to the P. The question is not one of education but of the status of these various centers. Are any centers allowed the privilege of if so which?

Don
1.2.10

p. 18 of the Rules
1908 Edition

Please see the Second proviso to Rule 84 (ii) of the Educational Rules, from which it will be seen that in Elementary Schools fees at half the prescribed may be levied from Muhammadan and Muzia boys ~~and~~ ^{while} Panchamas and pupets belonging to the castes or classes which have

vide Art. 15 of the Grant-in-Aid Code.

have been declared by the Govt. to be backward may be admitted into schools intended for them without payment of fees. Please see also Rule 102, which lays down that in Secondary Schools fees may be levied from Muhammadans and Wrijas and from girls and backward classes and castes at half the standard rates. The question raised in the memorial is one entirely for Educational to deal with.

P.R.
7.2.11

The question ought to be referred to the Educational department to deal with. The question whether there are classes of 'backward' on education. I want to know what the Commission is going to do about any caste or class except Muhammadans and Wrijas.

P.R.
4.2.11

Submitted that besides Muhammadans and Wrijas all the classes declared backward and included in the list in rule 15 of the Grant-in-Aid Code pay fees only at half the standard rates in institutions

cf. also Dr. Bourne's letter
supp. 2 of G.O. 421 Es.
30.5.08

M. Educational Rules, and Dr. Bourne's letter on p. 2 of G.O. 150 421 Es., dated 30th May 1908.

P.R.
7.2.11

Refn to Collector of the district for remarks which to be submitted through D.P.O.

P.R.
8.2.11

NOTES.

Page 334

Sy Secy

Please see draft endorsement placed below.

RD
8. 2. 11

[Memo. No. 200-1 Rd. 9th February 1911.]

From the D.P. I. No. 1830/11 dt 17th May 1911.

" " " " " 20th May 1911.

The remarks of the Collectors of Krishna, Thiragapattam, Guntur and Ganjam and those of the D.P. I will be found on pages 13 to 31 of Current file. None of these officers except the Collector of Guntur is in favour of allowing the concession of half rates of school fees to the Viswabrahmin Community. The remarks of the Collector of Guntur are contained in pages 26 and 27 of CF.

2. It is for consideration whether the Govt. may concur in the opinion expressed by the majority of the officers consulted and decline to comply with the request of the memorialists.

The draft order placed below is submitted for approval.

OP
23.5.11

The term 'Viswa Brahman' is a synonym for Kamsala or Kammalan. A short account of the Kammala caste is given on pp. 159 & 160 of Part I of the Census Report for 1901. The petitioners, who belong to the Viswa Brahman Community

Please refer to 524 Rd.
21.9.09

RD
29.5.11
Put up - please see file - 11.

of the Northern Circars, seem to have no claim for the concession of halfpence of fees in Schools & Colleges, which is now allowed to Hindus and Muhammedans. The members of this community, who are the Smiths and Carpenters of the Country, maybe backward in Education but they are not as a class particularly poor.

AD
25.5.11
fey
msm
25.5.11

H.M.

The draft is for approval.

D
25.5.11

Approved. These people have no care for being treated as a backward class.



AD
25.5.11
Jome
25.5.11

[No. 336 his 25.5.11]

vide Rule 102 of the Ed. Rules.

cf. p. 31 of ch.

Cited in Box No 13.

READ AGAIN G.O., No. _____ , dated _____ 191
"
"
"
"
"

READ ALSO:—

C. No. 200, From the EEG, No. 33-P, dated 26-1- 1911

1142 209 1850/4 17-5-1911

1159. 2-09 183011 20-5-1911

ORDER.

No. 336, dated 1. 6. 1911

The memorandum cannot be considered
belonging to the backward classes, and the
authorities are not prepared to advise the
Government to allow the children
to be exempted from the payment of the
fees. It is suggested that the Government should be
granted the concession of paying school fees
at half the standard rates prescribed by
the rules.

$\frac{PP}{23.5.11}$ $\frac{200}{25.5.11}$

LD
p. 5-

To, the memorialists

• S.P. 9

Collector of District,

" " " Vizalapatam

" " " Gantur
" " " Chan sam

P of memorials
On 1142 + 115

[illegible]

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191

READ AGAIN G.O., No.
 191

DATED

CURRENT No.

ENCLOSURES to G. No.

ORDER OF GOVERNMENT.

A A A A A A A

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

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