

BACK PAPERS.

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

FURTHER PAPERS.

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

EDUCATIONAL DEPARTMENT.

[E. & L.]
68
2,400-15-5-09.

CURRENT FILE.

CONTENTS.

From	Number.	Date.	Pages.

[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. 185.
4,000-9-5-10.

EDUCATIONAL DEPARTMENT.

CR^o 2298

Received 191 Registered 23-8-1912.

Subject.



Religious and Moral Education.

ENCLOSURES.

No. 4

Spare copies

No. 1052-P.

Station, Oota mund, Dated the 22nd August 1912.

From (Name) C.B. Cotterell Esqr 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 the Government, the enclosed Memorial dated the 12th
August 1912 from Mr. G.K. Harkare, Guntakal.

I have the honour to be,

Sir,

Your most obedient servant,

Blotum

Private Secretary

Ed. Secy 2
non-Comm.
22 AUG. 1912 3

*To His Excellency
The Hon. Sir Murray Hammick,
Governor of Madras,
Cotacamund.*

*(Through the President and Members of
the Religious and Moral Education
Committee.)*

MAY IT PLEASE YOUR EXCELLENCY,

The enclosures had been submitted to the Religious and Moral Education Committee, through the Collector of Anantapur, Mr. Paddison, under the belief that he would support the same. But when I saw him later, he disappointed me by saying that he had not done it. Though I enter my humble protest against what he might have said in forwarding my appeal to the Religious and Moral Education Committee, a printed and a semi-public letter like this is not the proper instrument to pick a quarrel with him, (especially as we parted last time when we met with friendly agreement between us both.) I should, however, once write privately to Government about the circumstances, under which, the impression mentioned in the enclosure, was left upon my mind by Mr. Paddison, justified by my subsequent correspondence through him. However, all this will be discussed privately in a separate letter. My object in troubling Your Excellency with this letter is to make a fresh appeal to your Government, for Government's sympathy for our proposals, and to leave in the records of the Religious and Moral Education Committee a record of my protest against Mr. Paddison's endorsement against me.

I am sorry that, so far as my information goes, Your Excellency's Government have not been pleased to respond to the call of the President of the Religious and Moral Education Committee, to send to the Committee the papers in connection with our proposals before Government, forming the subject of their deliberations, when almost all eminent Hindu members of the Committee had promised a favourable consideration of the subject. The Hon. Mr. T. V. Seshagiri Aiyar had wanted some guarantees from His Holiness Shri Shankaracharyar, the Jagadguru of Hampi, for the continuity of the department, launched by the Mutt under my humble guidance, and of a hold of the public on the department in a certain sense. Those guarantees, modified by the policy of the Mutt, were to have been offered by His Holiness, if the Government had sent the papers for the Committee's deliberations. The Hon. Mr. Justice Sundara Iyer, Rao Bahadur M. Ranga Chariar, and the Dewan Bahadur K. Krishnaswami Row Avergal, had all promised their support, on knowing the views of Government in the matter. As it is, their sympathy was unfortunately allowed to run to waste, by Government's not allowing them to know the bent of their inclinations regarding our proposals.

I beg Your Excellency's permission to leave on record, in a semi-public paper like this, that though Government have promised repeatedly to consider our proposals before them, they do not seem to have yet sent the papers even to the Hindu Member of the Council, to whom, as he is easily accessible, I have promised all my adaptability to Government's susceptibilities, consistent with the dignity and independence of the Hindu Church, represented by its heads, the Muttadhipaties, and I have requested him to point out to me my mistakes from time to time, if I commit any, so that I may be only helpful to Government. It is painful that, on things out and out Hindu, Government have not as yet apparently seen fit to consult even their Hindu member, and have not given an opportunity to the Hindu members of the Committee appointed by them, to express their views in the matter. I pray Your Excellency to make the best use of the agreement between the Hon. Mr. Sivaswami Iyer and myself to guide and be guided in matters of co-operation with Government.

In my letter of June 11 last, I respectfully pointed out to Your Excellency, how my loyal work in a certain Native State, encouraged by two successive Residents, and invited by the Government concerned, was blocked, owing to the action of Mr Lloyd, Collector of Kurnool, who, while admitting me to be a loyal co-worker with Government, imposed upon me a police watch, and how this police watch was destroying my loyal work wherever I went, and I respectfully invited Your Excellency's Government to tell me *now*, if you have anything against me, so that the police may not destroy my work in that State and send me back disappointed.

I beg respectfully to point out to Your Excellency, that your silence still blocks my loyal work in other Provinces also, and causes me to disappoint other Rulers in the country, to whom including Your Excellency's Government, I am ready to give, and have offered to give, any guarantee against all political mischief against Government—even prospective mischief, arising out of my work in any distant future, along lines already to be found in Your Excellency's records. My humble object, in respectfully reminding Your Excellency of all this, is only to express my fears that your Government are not sufficiently promptly encouraging the work *appreciatingly invited by another Government* (original evidence of which had been submitted to Your Excellency).

May I expect a line-clear at an early date?

GUNTAKAL,
12th August, 1912.

I beg to remain,
Your Excellency's most obedient Servant,
G. K. HARKARE.

Copies to :—

- (1) His Excellency the Governor (also direct, though submitted through the President of the above Committee.)
- (2) The Hon. Mr. P. S. Sivaswami Iyer, C. S. I. (direct.)
- (3) Members of the Religious and Moral Education Committee (separately distributed.)
- (4) The Chief Secretary to the Government of Madras, Public Department (direct.)
- (5) G. F. Paddison, Esq., I. C. S. Secretary, Forest Committee (direct.)
- (6) The C. I. D (through the Superintendent of Police, Anantapur)
- (7) The Railway Police (through the Inspector, Guntakal.)
- (8) The Collector of Bellary (direct.)
- (9) The Collector of Kurnool (direct.)
- (10) The Collector of Anantapur (direct.)
- (11) The Press (for information only.)
- (12) The Mahajana Sabha, Madras (for the information of the non-official Members of the Legislative Council)

MADRAS.

In January 1911 the Hampi Math of His Holiness Shri Sankaracharya Jagadguru, proposed to Government of Madras to undertake to give religious education to boys in all schools in the Presidency and submitted to them a scheme to finance the undertaking. The latter has been recommended by the Collector of Bellary through whom it was submitted. If all goes well, I understand, Government will help it.

My point in troubling you with this letter is this, that if you have to recommend as to the kind of persons that should be allowed access to boys for giving religious education, you will be good enough to recommend us as the best fitted for the work for the following reasons, viz :—

1. Hindu boys have traditionally a great veneration for institutions like ours and therefore our teaching will be more effective.
2. We have untapped financial resources to meet our responsibilities of whatever magnitude.
3. Government's Department of Education will find their work easier by allowing *responsible* institutions like ours to work, because of our potency to work on a large scale and to relieve them of the trouble, which they will have, if they have to deal with numerous bodies in the Presidency.
4. The work of Government will be easy, because if there be many bodies to come in relation with them in this connection, it will be difficult to know in what obscure corner any political mischief may be lurking, while responsible ecclesiastical authorities, having a stake in the country, cannot be so reckless.
5. A very happy reason I have to mention is that in my interviews with Missionaries on the subject of Hindu religious education to our boys learning in their schools, I have found out a basis for common agreement, and as suggested by a Missionary Member of this Committee, I am addressing the Missionary Council on Aided Education on the subject after establishing our relation with Government. Owing to our position in the Hindu religious world,

the Missionaries may give a respectful ear to our proposals, and though success may not attend our efforts in the near future, I am sure it is not impossible, after unremitting exertions in this direction, which will be gladly undertaken by our Math. Pessimism is not the frame of mind, desired in this line of work, as in any other. Persistent work along this line is possible only by a well established institution like ours. Besides, as we have a responsibility to the religious orthodox of the country, we will manage it without shocking their susceptibilities, which is impossible for modern institutions to do. If a man can ever be confident, I am confident of doing this.

6. Aided institutions will be relieved of nervousness in admitting religious teachers into their schools, if a few weighty religious institutions like ours be declared in the Government Gazette as eligible to send religious teachers; otherwise a latent mischief in any private body volunteering to send teachers, may bring disaster to them at any moment.

7. It is only institutions like ours that can arrange to coach teachers as proposed by a member of this Committee. Private bodies will not have the means to do it.

8. My letter of January 16th, 1911, addressed to the Director of Public Instruction, Poona, (a copy of which is submitted to the President), will show how discipline of the teachers is assured and their prospects are brightened.

9. The giving of religious training, as distinguished from mere religious instruction to boys, may also be considered by us, by and by, as the Government policy of hostels attached to schools begins to work better. And even before that, our votaries may be called upon to exercise better religious discipline upon their children. Modern institutions cannot influence the masses in this way, if I can say so without in any way detracting the value of any of them. But this will take us some time to do, as we have to create an atmosphere congenial for the seeds of this work to germinate and to grow, and also as we shall have to attempt, if possible, to establish relations with the Heads of other Sects to decide upon a *modus operandi of work*.

I beg to remain,
Gentlemen,

Your most obedient Servant,

G. K. HARKARE,
Karasthan Mantri to His Holiness
Shri Shankaracharya, Jagadguru of Hampi.

MADRAS,
5th March, 1912.

THE CENTRAL DISTRICTS HINDU RELIGIOUS CONFERENCE.

First Sitting, Cuddapah, 19th and 20th Aug. 1911.

(President M. R. Ry. V. Seshaya Garu)

FIRST DAYS SITTING.

Under the signatures of Mr. A. Nanjundappa Garu B. A. B. L. and Mr. A. Krishnaiah Garu, invitation was published to call a public meeting to inaugurate a Hindu Religious Conference and the meeting met on the 19th Aug. in the premises of the Municipal Primary School, Cuddapah, under the Presidency of M. R. Ry. V. Seshaya Garu, retired Tahsildar at 7 P. M. The President spoke on the necessity for the Pontiffs in India of taking a better interest in the welfare of their followings and called upon Mr. G. K. Harkare, Karasthan Mantri to His Holiness the Jagadguru of Hampi to explain to the meeting how the Pontiffs can ensure an all sided development of the country along religious lines, which the Mantri did, after which there were various speeches and discussion. The gathering was large, as it included delegates from eight of the Telugu Districts (the Central Districts) of the Madras Presidency, who had come to attend the Central Districts Theosophical Federation. After discussion the President was requested to report to the Conference on the resolutions to be submitted to it to be passed on the next day. The following resolutions were passed at the second day's sitting of the Conference viz. on the 20th August, in a conversational way, and without a division.

SECOND DAYS SITTING.

RESOLUTION I

That this Conference offers its humble congratulations to His Majesty King-Emperor George V on the Coronation,

Most heartily welcomes Him to take charge of the exalted Trust bestowed upon Him by the Almighty,

And loyally responds to His call for co-operation at the hands of the Indian people.

RESOLUTION II.

That this Conference is of opinion that the Religious Heads of the country are a potent force, next to the State, to ensure the all sided progress of the nation,

And prays that they (the High Priests of the Hindu Religion) do take a more living interest in the material and spiritual welfare of their votaries.

RESOLUTION III.

That this Conference is of opinion that the Heads of the Hindu Religion should have an open mind for proposals of social progress in conformity with the shastras.

RESOLUTION IV.

That this Conference thinks it desirable that the Pontiffs in the country do meet periodically to discuss matters affecting the well-being of their followings, realising that the continuance of the very existence of their position depends more upon their more active interest in the welfare of their devotees than upon the insignia and precedence among themselves.

RESOLUTION V.

That this Conference is of opinion that the proposal of His Holiness the Jagadguru of Hampi, as to the imparting of religious and technical education in schools controlled by the Educational Departments of different Provincial Governments, will tend to create a healthy spirit of loyalty to the British Crown.

2

RESOLUTION VI.

That this Conference endorses the proposal of the Karasthan Mantri to His Holiness the Jagadguru of Hampi, that if India's Emperor His Majesty King-Emperor George V be blessed personally by some of India's own High Priests of Religion, at the Coronation Durbar at Delhi, the Coronation will be after the heart of the masses of the people of India and that their religious sentiment would thus greatly add to the binding force in their loyalty to the British Crown,

And prays that His Excellency the Governor of Madras be pleased to convey this wish of the Conference to His Majesty King-Emperor George V.

RESOLUTION VII.

That in the opinion of this Conference the educational interests of the country would be served best by a co-operative relation between the Church and the State in India.

RESOLUTION VIII.

That this Conference humbly begs to point out to the High Priests of the Hindu Religion that it is their legitimate function to set right the management of the Hindu Temples, and other religious endowments.

RESOLUTION IX.

That the President be authorized to submit these resolutions to His Excellency the Governor of Madras and other Provincial Governments, to His Holiness the Jagadguru of Hampi through His Excellency Maharajah Sir Kishen Pershad as a prominent member of His following, to the different Hindu High Priests of Religion, and to the Press.

RESOLUTION X.

Thanks to the Chair for the able conduct of the deliberations.

Thanks to the Municipal Chairman for the use of the school building for the Conference.

V. SESHAYA.

President of the Conference.

Saiva Siddhanta Press, Cuddapah.

EDUCATIONAL DEPARTMENT.

R.F.D.-807.

CP 2308

Received 191 , Registered 24-8-1912.

Subject.

Submitting with remarks a representation from Mr. G.K. Harkar of Kumbhakal in connection with the proposals now under consideration for providing for moral and religious instruction in Schools & Colleges.

ENCLOSURES.

No.

Spare copies

N. Deyoufur No. 5051 of 11

Station Madras , Dated the 21st August 1912.

From (Name) The Honable Mr. H.G. Bourne B.Sc. F.R.S. C.I.E.

(Designation) Director of Public Instruction

Madras.

To the Secretary to the Government of Madras,

Educational Department.



PR

11
N. Ref on Cur No. 5051/11 dated 2/8 August 12

Submitted with the remark that although

the writer addressed various communications

to the members of the Committee on

Religious and Moral Instruction I do not

remember that any suggestion was made in

the course of its discussion to utilize

the organization which the petitioner claims

to represent for the extension of religious

instruction.

2. Mr. Paddison informs me that the Jagadguru of the Hampi Mutt knows no English and has no idea of what Mr. Harkhare is doing in his name.

R. A. Arne.

For Director of Public Instruction.

N.V.S.

12
10

To His Excellency

*The Hon. Sir Murray Hammick,
Governor of Madras,*

Cotacamund.

*(Through the President and Members of
the Religious and Moral Education
Committee.)*

MAY IT PLEASE YOUR EXCELLENCY,

The enclosures had been submitted to the Religious and Moral Education Committee, through the Collector of Anantapur, Mr. Paddison, under the belief that he would support the same. But when I saw him later, he disappointed me by saying that he had not done it. Though I enter my humble protest against what he might have said in forwarding my appeal to the Religious and Moral Education Committee, a printed and a semi-public letter like this is not the proper instrument to pick a quarrel with him, (especially as we parted last time when we met with friendly agreement between us both.) I should, however, once write privately to Government about the circumstances, under which, the impression mentioned in the enclosure, was left upon my mind by Mr. Paddison, justified by my subsequent correspondence through him. However, all this will be discussed privately in a separate letter. My object in troubling Your Excellency with this letter is to make a fresh appeal to your Government, for Government's sympathy for our proposals, and to leave in the records of the Religious and Moral Education Committee a record of my protest against Mr. Paddison's endorsement against me.

I am sorry that, so far as my information goes, Your Excellency's Government have not been pleased to respond to the call of the President of the Religious and Moral Education Committee, to send to the Committee the papers in connection with our proposals before Government, forming the subject of their deliberations, when almost all eminent Hindu members of the Committee had promised a favourable consideration of the subject. The Hon. Mr. T. V. Seshagiri Aiyar had wanted some guarantees from His Holiness Shri Shankaracharyar, the Jagadguru of Hampi, for the continuity of the department, launched by the Mutt under my humble guidance, and of a hold of the public on the department in a certain sense. Those guarantees, modified by the policy of the Mutt, were to have been offered by His Holiness, if the Government had sent the papers for the Committee's deliberations. The Hon. Mr. Justice Sundara Iyer, Rao Bahadur M. Ranga Chariar, and the Dewan Bahadur K. Krishnaswami Row Avergal, had all promised their support, on knowing the views of Government in the matter. As it is, their sympathy was unfortunately allowed to run to waste, by Government's not allowing them to know the bent of their inclinations regarding our proposals.

I beg Your Excellency's permission to leave on record, in a semi-public paper like this, that though Government have promised repeatedly to consider our proposals before them, they do not seem to have yet sent the papers even to the Hindu Member of the Council, to whom, as he is easily accessible, I have promised all my adaptability to Government's susceptibilities, consistent with the dignity and independence of the Hindu Church, represented by its heads, the Muttadhipaties, and I have requested him to point out to me my mistakes from time to time, if I commit any, so that I may be only helpful to Government. It is painful that, on things out and out Hindu, Government have not as yet apparently seen fit to consult even their Hindu member, and have not given an opportunity to the Hindu members of the Committee appointed by them, to express their views in the matter. I pray Your Excellency to make the best use of the agreement between the Hon. Mr. Sivaswami Iyer and myself to guide and be guided in matters of co-operation with Government.

In my letter of June 11 last, I respectfully pointed out to Your Excellency, how my loyal work in a certain Native State, encouraged by two successive Residents, and invited by the Government concerned, was blocked, owing to the action of Mr. Lloyd, Collector of Kurnool, who, while admitting me to be a loyal co-worker with Government, imposed upon me a police watch, and how this police watch was destroying my loyal work wherever I went, and I respectfully invited Your Excellency's Government to tell me *now*, if you have anything against me, so that the police may not destroy my work in that State and send me back disappointed.

I beg respectfully to point out to Your Excellency, that your silence still blocks my loyal work in other Provinces also, and causes me to disappoint other Rulers in the country, to whom including Your Excellency's Government, I am ready to give, and have offered to give, any guarantee against all political mischief against Government—even prospective mischief, arising out of my work in any distant future, along lines already to be found in Your Excellency's records. My humble object, in respectfully reminding Your Excellency of all this, is only to express my fears that your Government are not sufficiently promptly encouraging the work *appreciatingly invited by another Government* (original evidence of which had been submitted to Your Excellency).

May I expect a line-clear at an early date?

GUNTAKAL,
12th August, 1912.

I beg to remain,
Your Excellency's most obedient Servant,
G. K. HARKARE.

Copies to :—

- (1) His Excellency the Governor (also direct, though submitted through the President of the above Committee.)
- (2) The Hon. Mr. P. S. Sivaswami Iyer, C. S. I. (direct.)
- (3) Members of the Religious and Moral Education Committee (separately distributed.)
- (4) The Chief Secretary to the Government of Madras, Public Department (direct.)
- (5) G. F. Paddison, Esq., I. C. S. Secretary, Forest Committee (direct.)
- (6) The C. I. D. (through the Superintendent of Police, Anantapur.)
- (7) The Railway Police (through the Inspector, Guntakal.)
- (8) The Collector of Bellary (direct.)
- (9) The Collector of Kurnool (direct.)
- (10) The Collector of Anantapur (direct.)
- (11) The Press (for information only.)
- (12) The Mahajana Sabha, Madras (for the information of the non-official Members of the Legislative Council.)

15
12

*The President and Members,
Religious and Moral Education Committee,*

MADRAS.

GENTLEMEN,

In January 1911 the Hampi Math of His Holiness Shri Sankaracharya Jagadguru, proposed to Government of Madras to undertake to give religious education to boys in all schools in the Presidency and submitted to them a scheme to finance the undertaking. The latter has been recommended by the Collector of Bellary through whom it was submitted. If all goes well, I understand, Government will help it.

My letter, dated 10th December 1910, to the Director of Public Instruction, Madras, and another addressed to the same authority in January 1911 enclosing my letter to the Director of the Public Instruction, Poona, will show how an easy, non-injurious beneficent machinery we bring to the work. A copy of the latter is submitted to the President.

My point in troubling you with this letter is this, that if you have to recommend as to the kind of persons that should be allowed access to boys for giving religious education, you will be good enough to recommend us as the best fitted for the work for the following reasons, *viz* :—

1. Hindu boys have traditionally a great veneration for institutions like ours and therefore our teaching will be more effective.

2. We have untapped financial resources to meet our responsibilities of whatever magnitude.

3. Government's Department of Education will find their work easier by allowing *responsible* institutions like ours to work, because of our potency to work on a large scale and to relieve them of the trouble, which they will have, if they have to deal with numerous bodies in the Presidency.

4. The work of Government will be easy, because if there be many bodies to come in relation with them in this connection, it will be difficult to know in what obscure corner any political mischief may be lurking, while responsible ecclesiastical authorities, having a stake in the country, cannot be so reckless.

5. A very happy reason I have to mention is that in my interviews with Missionaries on the subject of Hindu religious education to our boys learning in their schools, I have found out a basis for common agreement, and as suggested by a Missionary Member of this Committee, I am addressing the Missionary Council on Aided Education on the subject after establishing our relation with Government. Owing to our position in the Hindu religious world,

the Missionaries may give a respectful ear to our proposals, and though success may not attend our efforts in the near future, I am sure it is not impossible, after unremitting exertions in this direction, which will be gladly undertaken by our Math. Pessimism is not the frame of mind, desired in this line of work, as in any other. Persistent work along this line is possible only by a well established institution like ours. Besides, as we have a responsibility to the religious orthodox of the country, we will manage it without shocking their susceptibilities, which is impossible for modern institutions to do. If a man can ever be confident, I am confident of doing this.

6. Aided institutions will be relieved of nervousness in admitting religious teachers into their schools, if a few weighty religious institutions like ours be declared in the Government Gazette as eligible to send religious teachers; otherwise a latent mischief in any private body volunteering to send teachers, may bring disaster to them at any moment.

7. It is only institutions like ours that can arrange to coach teachers as proposed by a member of this Committee. Private bodies will not have the means to do it.

8. My letter of January 16th, 1911, addressed to the Director of Public Instruction, Poona, (a copy of which is submitted to the President), will show how discipline of the teachers is assured and their prospects are brightened.

9. The giving of religious training, as distinguished from mere religious instruction to boys, may also be considered by us, by and by, as the Government policy of hostels attached to schools begins to work better. And even before that, our votaries may be called upon to exercise better religious discipline upon their children. Modern institutions cannot influence the masses in this way, if I can say so without in any way detracting the value of any of them. But this will take us some time to do, as we have to create an atmosphere congenial for the seeds of this work to germinate and to grow, and also as we shall have to attempt, if possible, to establish relations with the Heads of other Sects to decide upon a *modus operandi* of work.

I beg to remain,
Gentlemen,

Your most obedient Servant,

G. K. HARKARE,
*Karasthan Mantri to His Holiness
Shri Shankaracharya, Jagadguru of Hampi.*

MADRAS,
5th March, 1912.

THE CENTRAL DISTRICTS HINDU RELIGIOUS CONFERENCE.

First Sitting, Cuddapah, 19th and 20th Aug. 1911.

(President M. R. Ry. V. Seshaya Garu)

FIRST DAY'S SITTING.

Under the signatures of Mr. A. Nanjundappa Garu B. A. B. L. and Mr. A. Krishnaiah Garu, invitation was published to call a public meeting to inaugurate a Hindu Religious Conference and the meeting met on the 19th Aug. in the premises of the Municipal Primary School, Cuddapah, under the Presidency of M. R. Ry. V. Seshaya Garu, retired Tahsildar at 7 P. M. The President spoke on the necessity for the Pontiffs in India of taking a better interest in the welfare of their followings and called upon Mr. G. K. Harkare, Karasthan Mantri to His Holiness the Jagadguru of Hampi to explain to the meeting how the Pontiffs can ensure an all sided development of the country along religious lines, which the Mantri did, after which there were various speeches and discussion. The gathering was large, as it included delegates from eight of the Telugu Districts (the Central Districts) of the Madras Presidency, who had come to attend the Central Districts Theosophical Federation. After discussion the President was requested to report to the Conference on the resolutions to be submitted to it to be passed on the next day. The following resolutions were passed at the second day's sitting of the Conference viz. on the 20th August, in a conversational way, and without a division.

SECOND DAY'S SITTING.

RESOLUTION I

That this Conference offers its humble congratulations to His Majesty King-Emperor George V on the Coronation,

Most heartily welcomes Him to take charge of the exalted Trust bestowed upon Him by the Almighty,

And loyally responds to His call for co-operation at the hands of the Indian people.

RESOLUTION II.

That this Conference is of opinion that the Religious Heads of the country are a potent force, next to the State, to ensure the all sided progress of the nation,

And prays that they (the High Priests of the Hindu Religion) do take a more living interest in the material and spiritual welfare of their votaries.

RESOLUTION III.

That this Conference is of opinion that the Heads of the Hindu Religion should have an open mind for proposals of social progress in conformity with the shastras.

RESOLUTION IV.

That this Conference thinks it desirable that the Pontiffs in the country do meet periodically to discuss matters affecting the well-being of their followings, realising that the continuance of the very existence of their position depends more upon their more active interest in the welfare of their devotees than upon the insignia and precedence among themselves.

RESOLUTION V.

That this Conference is of opinion that the proposal of His Holiness the Jagadguru of Hampi, as to the imparting of religious and technical education in schools controlled by the Educational Departments of different Provincial Governments, will tend to create a healthy spirit of loyalty to the British Crown.

RESOLUTION VI.

That this Conference endorses the proposal of the Karasthan Mantri to His Holiness the Jagadguru of Hampi, that if India's Emperor His Majesty King-Emperor George V be blessed personally by some of India's own High Priests of Religion, at the Coronation Durbar at Delhi, the Coronation will be after the heart of the masses of the people of India and that their religious sentiment would thus greatly add to the binding force in their loyalty to the British Crown,

And prays that His Excellency the Governor of Madras be pleased to convey this wish of the Conference to His Majesty King-Emperor George V.

RESOLUTION VII.

That in the opinion of this Conference the educational interests of the country would be served best by a co-operative relation between the Church and the State in India.

RESOLUTION VIII.

That this Conference humbly begs to point out to the High Priests of the Hindu Religion that it is their legitimate function to set right the management of the Hindu Temples, and other religious endowments.

RESOLUTION IX.

That the President be authorized to submit these resolutions to His Excellency the Governor of Madras and other Provincial Governments, to His Holiness the Jagadguru of Hampi through His Excellency Maharajah Sir Kishen Pershad as a prominent member of His following, to the different Hindu High Priests of Religion, and to the Press.

RESOLUTION X.

Thanks to the Chair for the able conduct of the deliberations.

Thanks to the Municipal Chairman for the use of the school building for the Conference.

V. SESHAYA.

President of the Conference.

Saiva Siddhanta Press, Cuddapah.

20-25
18

No. 2343
29/8/12
Guntakal
Aug. 26, 1912
The Hon. Sir J. H. Atkinson,
Member of the Government
of Madras,
Tanjore.
Please see paper at
Hon. Sir,
The enclosures with many
other papers, are before Govern-
ment. The enclosures only are
a sample of the rest, the subject
being the same. I beg to solicit
your Honour's sympathy for
the same.
I beg to invite your attention
to the first paragraph on p. 2
of my letter addressed to His Excellency
R.R.

It shows how matters get smooth if members of Government are easily accessible. I hope and pray that your Honour also will be pleased to favour your humble correspondent in the same way as the Hon. Mr. Sivaswami Aiyar has done.

I respectfully beg to invite your kind attention also to the pencil marks in the last paragraph of the same letter. The guarantees mentioned therein were made as coronation presents to His Imperial Majesty on the occasion of the Delhi Durbar. I suppose that those presents will have to be considered before

the Government take up our educational proposals, as only then smooth working of the latter in the mofussil will be ensured.

Your Honour will realise the potency and importance of the Power represented by your humble servant, from what Mrs. Annie Besant has said of his work in the August 1910 issue of her Central Hindu College Magazine p. 194. She says:

"Mr. Harkare (the present correspondent of your Honour) is doing admirable work in turning Math Authority (the Hindu Papal authority) in this

-4-23

(Educational) direction. So long as these great religious bodies remain divorced from modern life, they are more likely to become dangers than helps to the state. But if they take up their long neglected duties, they will become a mighty power for social improvement. To take but one instance: They are probably the only power in the land, which could stop child marriage. The underlineation is mine and is intended to draw your Honour's pointed attention to the passages. I am the humble Minister to His Holiness Shri Shankaracharya Jagadguru of Hampi, and am

-5-24

entrusted with the responsible task of giving a well-organised machinery of His Papal administration, and if as Mrs. Besant says, if this power will prove dangerous to the state if kept divorced from modern life, it is my humble responsibility as a pioneer in the field, to prevent this danger. Hence the guarantees spoken of above, and I pray your Honour to give your best attention to them when the papers will come before your Honour in due course. I shall feel honoured if your Honour will be pleased

~~20~~ 20-25
18

-6-

to give me the honour of ~~presenting~~
receiving my respects personally
once, when the tour will be over,
at a time when it will be con-
venient for me to see the Hon.
Sir H. A. Stuart, also.

I beg to remain,
Sir,

Yours Honour's most
obedient-Servant

G. K. Harkare

23082091



To His Excellency

*The Hon. Sir Murray Hammick,
Governor of Madras,*

Cotacamund.

*(Through the President and Members of
the Religious and Moral Education
Committee.)*

MAY IT PLEASE YOUR EXCELLENCY,

*not submitted
herewith.
G.K.H.*

The enclosures had been submitted to the Religious and Moral Education Committee, through the Collector of Anantapur, Mr. Paddison, under the belief that he would support the same. But when I saw him later, he disappointed me by saying that he had not done it. Though I enter my humble protest against what he might have said in forwarding my appeal to the Religious and Moral Education Committee, a printed and a semi-public letter like this is not the proper instrument to pick a quarrel with him, (especially as we parted last time when we met with friendly agreement between us both.) I should, however, once write privately to Government about the circumstances, under which, the impression mentioned in the enclosure, was left upon my mind by Mr. Paddison, justified by my subsequent correspondence through him. However, all this will be discussed privately in a separate letter. My object in troubling Your Excellency with this letter is to make a fresh appeal to your Government, for Government's sympathy for our proposals, and to leave in the records of the Religious and Moral Education Committee a record of my protest against Mr. Paddison's endorsement against me.

I am sorry that, so far as my information goes, Your Excellency's Government have not been pleased to respond to the call of the President of the Religious and Moral Education Committee, to send to the Committee the papers in connection with our proposals before Government, forming the subject of their deliberations, when almost all eminent Hindu members of the Committee had promised a favourable consideration of the subject. The Hon. Mr. T. V. Seshagiri Aiyar had wanted some guarantees from His Holiness Shri Shankaracharyar, the Jagadguru of Hampi, for the continuity of the department, launched by the Mutt under my humble guidance, and of a hold of the public on the department in a certain sense. Those guarantees, modified by the policy of the Mutt, were to have been offered by His Holiness, if the Government had sent the papers for the Committee's deliberations. The Hon. Mr. Justice Sundara Iyer, Rao Bahadur M. Ranga Chariar, and the Dewan Bahadur K. Krishnaswami Row Avergal, had all promised their support, on knowing the views of Government in the matter. As it is, their sympathy was unfortunately allowed to run to waste, by Government's not allowing them to know the bent of their inclinations regarding our proposals.

27
2

I beg Your Excellency's permission to leave on record, in a semi-public paper like this, that though Government have promised repeatedly to consider our proposals before them, they do not seem to have yet sent the papers even to the Hindu Member of the Council, to whom, as he is easily accessible, I have promised all my adaptability to Government's susceptibilities, consistent with the dignity and independence of the Hindu Church, represented by its heads, the Muttadhipaties, and I have requested him to point out to me my mistakes from time to time, if I commit any, so that I may be only helpful to Government. It is painful that, on things out and out Hindu, Government have not as yet apparently seen fit to consult even their Hindu member, and have not given an opportunity to the Hindu members of the Committee appointed by them, to express their views in the matter. I pray Your Excellency to make the best use of the agreement between the Hon. Mr. Sivaswami Iyer and myself to guide and be guided in matters of co-operation with Government.

In my letter of June 11 last, I respectfully pointed out to Your Excellency, how my loyal work in a certain Native State, encouraged by two successive Residents, and invited by the Government concerned, was blocked, owing to the action of Mr Lloyd, Collector of Kurnool, who, while admitting me to be a loyal co-worker with Government, imposed upon me a police watch, and how this police watch was destroying my loyal work wherever I went, and I respectfully invited Your Excellency's Government to tell me *now*, if you have anything against me, so that the police may not destroy my work in that State and send me back disappointed.

I beg respectfully to point out to Your Excellency, that your silence still blocks my loyal work in other Provinces also, and causes me to disappoint other Rulers in the country, to whom including Your Excellency's Government, I am ready to give, and have offered to give, any guarantee against all political mischief against Government—even prospective mischief, arising out of my work in any distant future, along lines already to be found in Your Excellency's records. My humble object, in respectfully reminding Your Excellency of all this, is only to express my fears that your Government are not sufficiently promptly encouraging the work *appreciatingly invited by another Government* (original evidence of which had been submitted to Your Excellency).

May I expect a line-clear at an early date?

GUNTAKAL,
12th August, 1912.

I beg to remain,
Your Excellency's most obedient Servant,
G. K. HARKARE.

28
3
Copies to:—

- (1) His Excellency the Governor (also direct, though submitted through the President of the above Committee.)
- (2) The Hon. Mr. P. S. Sivaswami Iyer, C. S. I. (direct.)
- (3) Members of the Religious and Moral Education Committee (separately distributed.)
- (4) The Chief Secretary to the Government of Madras, Public Department (direct.)
- (5) G. F. Paddison, Esq., I. C. S. Secretary, Forest Committee (direct.)
- (6) The C. I. D. (through the Superintendent of Police, Anantapur)
- (7) The Railway Police (through the Inspector, Guntakal.)
- (8) The Collector of Bellary (direct.)
- (9) The Collector of Kurnool (direct.)
- (10) The Collector of Anantapur (direct.)
- (11) The Press (for information only.)
- (12) The Mahajana Sabha, Madras (for the information of the non-official Members of the Legislative Council.)

29

21

*The President and Members,
Religious and Moral Education Committee,*

MADRAS.

GENTLEMEN,

In January 1911 the Hampi Math of His Holiness Shri Sankaracharya Jagadguru, proposed to Government of Madras to undertake to give religious education to boys in all schools in the Presidency and submitted to them a scheme to finance the undertaking. The latter has been recommended by the Collector of Bellary through whom it was submitted. If all goes well, I understand, Government will help it.

My letter, dated 10th December 1910, to the Director of Public Instruction, Madras, and another addressed to the same authority in January 1911 enclosing my letter to the Director of the Public Instruction, Poona, will show how an easy, non-injurious beneficent machinery we bring to the work. A copy of the latter is submitted to the President.

My point in troubling you with this letter is this, that if you have to recommend as to the kind of persons that should be allowed access to boys for giving religious education, you will be good enough to recommend us as the best fitted for the work for the following reasons, viz:—

1. Hindu boys have traditionally a great veneration for institutions like ours and therefore our teaching will be more effective.
2. We have untapped financial resources to meet our responsibilities of whatever magnitude.
3. Government's Department of Education will find their work easier by allowing *responsible* institutions like ours to work, because of our potency to work on a large scale and to relieve them of the trouble, which they will have, if they have to deal with numerous bodies in the Presidency.
4. The work of Government will be easy, because if there be many bodies to come in relation with them in this connection, it will be difficult to know in what obscure corner any political mischief may be lurking, while responsible ecclesiastical authorities, having a stake in the country, cannot be so reckless.

5. A very happy reason I have to mention is that in my interviews with Missionaries on the subject of Hindu religious education to our boys learning in their schools, I have found out a basis for common agreement, and as suggested by a Missionary Member of this Committee, I am addressing the Missionary Council on Aided Education on the subject after establishing our relation with Government. Owing to our position in the Hindu religious world,

the Missionaries may give a respectful ear to our proposals, and though success may not attend our efforts in the near future, I am sure it is not impossible, after unremitting exertions in this direction, which will be gladly undertaken by our Math. Pessimism is not the frame of mind, desired in this line of work, as in any other. Persistent work along this line is possible only by a well established institution like ours. Besides, as we have a responsibility to the religious orthodox of the country, we will manage it without shocking their susceptibilities, which is impossible for modern institutions to do. If a man can ever be confident, I am confident of doing this.

6. Aided institutions will be relieved of nervousness in admitting religious teachers into their schools, if a few weighty religious institutions like ours be declared in the Government Gazette as eligible to send religious teachers; otherwise a latent mischief in any private body volunteering to send teachers, may bring disaster to them at any moment.

7. It is only institutions like ours that can arrange to coach teachers as proposed by a member of this Committee. Private bodies will not have the means to do it.

8. My letter of January 16th, 1911, addressed to the Director of Public Instruction, Poona, (a copy of which is submitted to the President), will show how discipline of the teachers is assured and their prospects are brightened.

9. The giving of religious training, as distinguished from mere religious instruction to boys, may also be considered by us, by and by, as the Government policy of hostels attached to schools begins to work better. And even before that, our votaries may be called upon to exercise better religious discipline upon their children. Modern institutions cannot influence the masses in this way, if I can say so without in any way detracting the value of any of them. But this will take us some time to do, as we have to create an atmosphere congenial for the seeds of this work to germinate and to grow, and also as we shall have to attempt, if possible, to establish relations with the Heads of other Sects to decide upon a *modus operandi* of work.

I beg to remain,

Gentlemen,

Your most obedient Servant,

G. K. HARKARE,

Karasthan Mantri to His Holiness
Shri Shankaracharya, Jagadguru of Hampi.

MADRAS,

5th March, 1912.

For the Chief Secretary
to the Government of Madras
Public Dept.

CURRENT NO.
4542
PUBLIC

Rys 21/2

To His Excellency

The Hon. Sir Murray Hammick,
Governor of Madras,

Cotacamund.



(Through the President and Members of
the Religious and Moral Education
Committee.)

MAY IT PLEASE YOUR EXCELLENCY,

The enclosures had been submitted to the Religious and Moral Education Committee, through the Collector of Anantapur, Mr. Paddison, under the belief that he would support the same. But when I saw him later, he disappointed me by saying that he had not done it. Though I enter my humble protest against what he might have said in forwarding my appeal to the Religious and Moral Education Committee, a printed and a semi-public letter like this is not the proper instrument to pick a quarrel with him, (especially as we parted last time when we met with friendly agreement between us both.) I should, however, once write privately to Government about the circumstances, under which, the impression mentioned in the enclosure, was left upon my mind by Mr. Paddison, justified by my subsequent correspondence through him. However, all this will be discussed privately in a separate letter. My object in troubling Your Excellency with this letter is to make a fresh appeal to your Government, for Government's sympathy for our proposals, and to leave in the records of the Religious and Moral Education Committee a record of my protest against Mr. Paddison's endorsement against me.

I am sorry that, so far as my information goes, Your Excellency's Government have not been pleased to respond to the call of the President of the Religious and Moral Education Committee, to send to the Committee the papers in connection with our proposals before Government, forming the subject of their deliberations, when almost all eminent Hindu members of the Committee had promised a favourable consideration of the subject. The Hon. Mr. T. V. Seshagiri Aiyar had wanted some guarantees from His Holiness Shri Shankaracharya, the Jagadguru of Hampi, for the continuity of the department, launched by the Mutt under my humble guidance, and of a hold of the public on the department in a certain sense. Those guarantees, modified by the policy of the Mutt, were to have been offered by His Holiness, if the Government had sent the papers for the Committee's deliberations. The Hon. Mr. Justice Sundara Iyer, Rao Bahadur M. Ranga Chariar, and the Dewan Bahadur K. Krishnaswami Row Avergal, had all promised their support, on knowing the views of Government in the matter. As it is, their sympathy was unfortunately allowed to run to waste, by Government's not allowing them to know the bent of their inclinations regarding our proposals.

Public Dept.

Educational Dept.

us. may be lodged in view of
the notes recorded in go. 249 EOL.

2.15.3.1912

26812

24/9/12

I beg Your Excellency's permission to leave on record, in a semi-public paper like this, that though Government have promised repeatedly to consider our proposals before them, they do not seem to have yet sent the papers even to the Hindu Member of the Council, to whom, as he is easily accessible, I have promised all my adaptability to Government's susceptibilities, consistent with the dignity and independence of the Hindu Church, represented by its heads, the Muttadhipaties, and I have requested him to point out to me my mistakes from time to time, if I commit any, so that I may be only helpful to Government. It is painful that, on things out and out Hindu, Government have not as yet apparently seen fit to consult even their Hindu member, and have not given an opportunity to the Hindu members of the Committee appointed by them, to express their views in the matter. I pray Your Excellency to make the best use of the agreement between the Hon. Mr. Sivaswami Iyer and myself to guide and be guided in matters of co-operation with Government.

In my letter of June 11 last, I respectfully pointed out to Your Excellency, how my loyal work in a certain Native State, encouraged by two successive Residents, and invited by the Government concerned, was blocked, owing to the action of Mr Lloyd, Collector of Kurnool, who, while admitting me to be a loyal co-worker with Government, imposed upon me a police watch, and how this police watch was destroying my loyal work wherever I went, and I respectfully invited Your Excellency's Government to tell me *now*, if you have anything against me, so that the police may not destroy my work in that State and send me back disappointed.

I beg respectfully to point out to Your Excellency, that your silence still blocks my loyal work in other Provinces also, and causes me to disappoint other Rulers in the country, to whom including Your Excellency's Government, I am ready to give, and have offered to give, any guarantee against all political mischief against Government—even prospective mischief, arising out of my work in any distant future, along lines already to be found in Your Excellency's records. My humble object, in respectfully reminding Your Excellency of all this, is only to express my fears that your Government are not sufficiently promptly encouraging the work *appreciatingly invited by another Government* (original evidence of which had been submitted to Your Excellency).

May I expect a line-clear at an early date?

GUNTAKAL,
12th August, 1912.

I beg to remain,
Your Excellency's most obedient Servant,
G. K. HARKARE.

Copies to:—

- (1) His Excellency the Governor (also direct, though submitted through the President of the above Committee.)
- (2) The Hon. Mr. P. S. Sivaswami Iyer, C. S. I. (direct.)
- (3) Members of the Religious and Moral Education Committee (separately distributed.)
- (4) The Chief Secretary to the Government of Madras, Public Department (direct.)
- (5) G. F. Paddison, Esq., I. C. S. Secretary, Forest Committee (direct.)
- (6) The C. I. D (through the Superintendent of Police, Anantapur)
- (7) The Railway Police (through the Inspector, Guntakal.)
- (8) The Collector of Bellary (direct.)
- (9) The Collector of Kurnool (direct.)
- (10) The Collector of Anantapur (direct.)
- (11) The Press (for information only.)
- (12) The Mahajana Sabha, Madras (for the information of the non-official Members of the Legislative Council.)

*The President & Members,
Religious and Moral Education Committee,
Madras.*

GENTLEMEN,

The original papers mentioned in my yesterday's letter to the President, being lost at the eleventh hour, I have submitted that letter to the President through the Collector of Anantapur, who will be able to confirm my statements made therein. I have, however, enclosed the original of the same telegram in the form in which it reached Sir H. Butler for your immediate use.

I beg to enclose proceedings of the Hindu Religious Conference, Cuddapah, to show that I have support of public opinion also.

MADRAS, }
9th March, 1912. }

Very respectfully yours,
G. K. HARKARE.

*The President and Members,
Religious and Moral Education Committee,*

MADRAS.

GENTLEMEN,

In January 1911 the Hampi Math of His Holiness Shri Sankaracharya Jagadguru, proposed to Government of Madras to undertake to give religious education to boys in all schools in the Presidency and submitted to them a scheme to finance the undertaking. The latter has been recommended by the Collector of Bellary through whom it was submitted. If all goes well, I understand, Government will help it.

My letter, dated 10th December 1910, to the Director of Public Instruction, Madras, and another addressed to the same authority in January 1911 enclosing my letter to the Director of the Public Instruction, Poona, will show how an easy, non-injurious beneficent machinery we bring to the work. A copy of the latter is submitted to the President.

My point in troubling you with this letter is this, that if you have to recommend as to the kind of persons that should be allowed access to boys for giving religious education, you will be good enough to recommend us as the best fitted for the work for the following reasons, viz:—

1. Hindu boys have traditionally a great veneration for institutions like ours and therefore our teaching will be more effective.
2. We have untapped financial resources to meet our responsibilities of whatever magnitude.
3. Government's Department of Education will find their work easier by allowing *responsible* institutions like ours to work, because of our potency to work on a large scale and to relieve them of the trouble, which they will have, if they have to deal with numerous bodies in the Presidency.
4. The work of Government will be easy, because if there be many bodies to come in relation with them in this connection, it will be difficult to know in what obscure corner any political mischief may be lurking, while responsible ecclesiastical authorities, having a stake in the country, cannot be so reckless.
5. A very happy reason I have to mention is that in my interviews with Missionaries on the subject of Hindu religious education to our boys learning in their schools, I have found out a basis for common agreement, and as suggested by a Missionary Member of this Committee, I am addressing the Missionary Council on Aided Education on the subject after establishing our relation with Government. Owing to our position in the Hindu religious world,

*The President & Members,
Religious and Moral Education Committee,
Madras.*

GENTLEMEN,

The original papers mentioned in my yesterday's letter to the President, being lost at the eleventh hour, I have submitted that letter to the President through the Collector of Anantapur, who will be able to confirm my statements made therein. I have, however, enclosed the original of the same telegram in the form in which it reached Sir H. Butler for your immediate use.

I beg to enclose proceedings of the Hindu Religious Conference, Cuddapah, to show that I have support of public opinion also.

MADRAS, }
9th March, 1912. }

Very respectfully yours,
G. K. HARKARE.

*The President and Members,
Religious and Moral Education Committee,
MADRAS.*

GENTLEMEN,

In January 1911 the Hampi Math of His Holiness Shri Sankaracharya Jagadguru, proposed to Government of Madras to undertake to give religious education to boys in all schools in the Presidency and submitted to them a scheme to finance the undertaking. The latter has been recommended by the Collector of Bellary through whom it was submitted. If all goes well, I understand, Government will help it.

My letter, dated 10th December 1910, to the Director of Public Instruction, Madras, and another addressed to the same authority in January 1911 enclosing my letter to the Director of the Public Instruction, Poona, will show how an easy, non-injurious beneficent machinery we bring to the work. A copy of the latter is submitted to the President.

My point in troubling you with this letter is this, that if you have to recommend as to the kind of persons that should be allowed access to boys for giving religious education, you will be good enough to recommend us as the best fitted for the work for the following reasons, viz:—

1. Hindu boys have traditionally a great veneration for institutions like ours and therefore our teaching will be more effective.
2. We have untapped financial resources to meet our responsibilities of whatever magnitude.
3. Government's Department of Education will find their work easier by allowing *responsible* institutions like ours to work, because of our potency to work on a large scale and to relieve them of the trouble, which they will have, if they have to deal with numerous bodies in the Presidency.
4. The work of Government will be easy, because if there be many bodies to come in relation with them in this connection, it will be difficult to know in what obscure corner any political mischief may be lurking, while responsible ecclesiastical authorities, having a stake in the country, cannot be so reckless.
5. A very happy reason I have to mention is that in my interviews with Missionaries on the subject of Hindu religious education to our boys learning in their schools, I have found out a basis for common agreement, and as suggested by a Missionary Member of this Committee, I am addressing the Missionary Council on Aided Education on the subject after establishing our relation with Government. Owing to our position in the Hindu religious world,

the Missionaries may give a respectful ear to our proposals, and though success may not attend our efforts in the near future, I am sure it is not impossible, after unremitting exertions in this direction, which will be gladly undertaken by our Math. Pessimism is not the frame of mind, desired in this line of work, as in any other. Persistent work along this line is possible only by a well established institution like ours. Besides, as we have a responsibility to the religious orthodox of the country, we will manage it without shocking their susceptibilities, which is impossible for modern institutions to do. If a man can ever be confident, I am confident of doing this.

6. Aided institutions will be relieved of nervousness in admitting religious teachers into their schools, if a few weighty religious institutions like ours be declared in the Government Gazette as eligible to send religious teachers; otherwise a latent mischief in any private body volunteering to send teachers, may bring disaster to them at any moment.

7. It is only institutions like ours that can arrange to coach teachers as proposed by a member of this Committee. Private bodies will not have the means to do it.

8. My letter of January 16th, 1911, addressed to the Director of Public Instruction, Poona, (a copy of which is submitted to the President), will show how discipline of the teachers is assured and their prospects are brightened.

9. The giving of religious training, as distinguished from mere religious instruction to boys, may also be considered by us, by and by, as the Government policy of hostels attached to schools begins to work better. And even before that, our votaries may be called upon to exercise better religious discipline upon their children. Modern institutions cannot influence the masses in this way, if I can say so without in any way detracting the value of any of them. But this will take us some time to do, as we have to create an atmosphere congenial for the seeds of this work to germinate and to grow, and also as we shall have to attempt, if possible, to establish relations with the Heads of other Sects to decide upon a *modus operandi* of work.

I beg to remain,
Gentlemen,

Your most obedient Servant,

G. K. HARKARE,

Karasthan Mantri to His Holiness
Shri Shankaracharya, Jagadguru of Hampi.

MADRAS,
5th March, 1912.

THE CENTRAL DISTRICTS HINDU RELIGIOUS CONFERENCE.

First Sitting, Cuddapah, 19th and 20th Aug. 1911.

(President M. R. Ry. V. Seshaya Garu)

FIRST DAY'S SITTING.

Under the signatures of Mr. A. Nanjundappa Garu B. A. B. L. and Mr. A. Krishnaiah Garu, invitation was published to call a public meeting to inaugurate a Hindu Religious Conference and the meeting met on the 19th Aug. in the premises of the Municipal Primary School, Cuddapah, under the Presidency of M. R. Ry. V. Seshaya Garu, retired Tahsildar at 7 P. M. The President spoke on the necessity for the Pontiffs in India of taking a better interest in the welfare of their followings and called upon Mr. G. K. Harkare, Karasthan Mantri to His Holiness the Jagadguru of Hampi to explain to the meeting how the Pontiffs can ensure an all sided development of the country along religious lines, which the Mantri did, after which there were various speeches and discussion. The gathering was large, as it included delegates from eight of the Telugu Districts (the Central Districts) of the Madras Presidency, who had come to attend the Central Districts Theosophical Federation. After discussion the President was requested to report to the Conference on the resolutions to be submitted to it to be passed on the next day. The following resolutions were passed at the second day's sitting of the Conference viz. on the 20th August, in a conversational way, and without a division.

SECOND DAY'S SITTING.

RESOLUTION I

That this Conference offers its humble congratulations to His Majesty King-Emperor George V on the Coronation,

Most heartily welcomes Him to take charge of the exalted Trust bestowed upon Him by the Almighty,

And loyally responds to His call for co-operation at the hands of the Indian people.

RESOLUTION II.

That this Conference is of opinion that the Religious Heads of the country are a potent force, next to the State, to ensure the all sided progress of the nation,

And prays that they (the High Priests of the Hindu Religion) do take a more living interest in the material and spiritual welfare of their votaries.

RESOLUTION III.

That this Conference is of opinion that the Heads of the Hindu Religion should have an open mind for proposals of social progress in conformity with the shastras.

RESOLUTION IV.

That this Conference thinks it desirable that the Pontiffs in the country do meet periodically to discuss matters affecting the well-being of their followings, realising that the continuance of the very existence of their position depends more upon their more active interest in the welfare of their devotees than upon the insignia and precedence among themselves.

RESOLUTION V.

That this Conference is of opinion that the proposal of His Holiness the Jagadguru of Hampi, as to the imparting of religious and technical education in schools controlled by the Educational Departments of different Provincial Governments, will tend to create a healthy spirit of loyalty to the British Crown.

RESOLUTION VI.

That this Conference endorses the proposal of the Karasthan Mantri to His Holiness the Jagadguru of Hampi, that if India's Emperor His Majesty King-Emperor George V be blessed personally by some of India's own High Priests of Religion, at the Coronation-Darbar at Delhi, the Coronation will be after the heart of the masses of the people of India and that their religious sentiment would thus greatly add to the binding force in their loyalty to the British Crown,

And prays that His Excellency the Governor of Madras be pleased to convey this wish of the Conference to His Majesty King-Emperor George V.

RESOLUTION VII.

That in the opinion of this Conference the educational interests of the country would be served best by a co-operative relation between the Church and the State in India.

RESOLUTION VIII.

That this Conference humbly begs to point out to the High Priests of the Hindu Religion that it is their legitimate function to set right the management of the Hindu Temples, and other religious endowments.

RESOLUTION IX.

That the President be authorized to submit these resolutions to His Excellency the Governor of Madras and other Provincial Governments, to His Holiness the Jagadguru of Hampi through His Excellency Maharajah Sir Kishen Pershad as a prominent member of His following, to the different Hindu High Priests of Religion, and to the Press.

RESOLUTION X.

Thanks to the Chair for the able conduct of the deliberations.

Thanks to the Municipal Chairman for the use of the school building for the Conference.

V. SESHAYA.

President of the Conference.

Saiva Siddhanta Press, Cuddapah.

NOTE FILE.

CNO. 4542

Note.

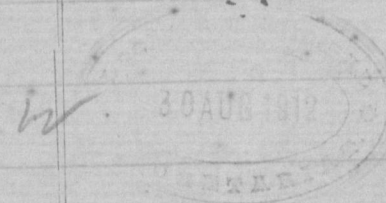
That is also
a copy

The original of this, has, I think, been
received from the P. S. G. with the Sept.
of it, this might be transferred to Ed.
mom
1878/4

Pub. No. 4542-1

28-8-12 F.D.

Ed. no.



CNO. 2353 856

Educational Department

30/8/12 pages
15 9 9 C.F.

pages 10-19 of C.F.

pages 20-30 of C.F.

pages 31-38 of C.F.

CNO. 2298. From the P. S. G. No. 1052 P. d. 22-8-12.
" 2308 " " D.P.G. No. 5051 d. 21-8-12
" 2343 " " G. K. Harkare - d. 26-9-12
" 2353 " " Public Dept. 4542-1 d. 28-8-12

Please let me see connected papers.

J. N. A.

27-8-12.

A complete file of correspondence between the
Govt. and Mr. Harkare is submitted below with
a few news paper cuttings concerning the latter.

2. As regards the religious and moral education
committee referred to in Mr. Harkare's letters
attention is solicited to Gono. 48 Eddy 19-1-12.
In his endorsement on page 11 of C.F. the D.P.G.
remarks that Mr. Harkare has so far made
no suggestions to that Committee. The papers

recorded

X

PR

M.

p. 18 of Gono. 1127 Pub.
26. 10. 11.

recorded in Gono 249 Bdly 15-3-12 shows what kind of a man Mr. Harkare is. At slip (13) in pp. 1127, Public, dated 26th October 11 with 29.12. He found a report about him from the C.I.D. Mr. Harkare wants now a "recognition" from Govt. to be used as a handle to meddle with the moral & religious education committee. In p. 1127 ed, dated 15th March 12, it has been definitely decided that he should not be allowed to participate in its deliberations. The Committee is also to submit its report shortly. It is for consideration whether any reply should be given to Mr. Harkare.

The Honble Sir John Atkinson wishes to see the papers. Please see his note on page 20 of Cf.

Ca
6-9-12

The D.O. at p. 5 of the notes in flag (14) shows that this person was intentionally kept from meddling with the deliberations of the Committee on moral and religious education.

2. Pres. 40 & 41 of flag (4) show what is thought of him by the Bombay Government & effectually dispose of his suggestion.

Gono 249 Bdly
15-3-12

CNo. 5387 Public - Lodged 16.9.11.

that "another Gov^t appreciating his work" and encourages that he is pleased to call his "work".

3. I think this important memorial should be entirely ignored.

H.E. the Governor. ^{Ld.} 7/9/12

Honble Mr. Lawrence Ayer
Honble Mr. John Atkinson.

I don't think we need do anything but "read"

¹²
14 12
94

¹²
19 9 12

Dec 20. 5. 12



A draft order is submitted for approval.

23. 9. 12.

23/9/12

and
enough
Box 13
7.7.12

[L. & M.]
95

4,000-17-12-07

98 42
Educational
LOCAL AND MUNICIPAL DEPARTMENT.

Papers to be read in Proceedings: -

Again G.O., No. , dated 19 .
Again G.O., No. , dated 19 .
Current No. 2298 From the P.S.G. , No. 1052-P, dated 22-8-1912.
" " 2308 " 2009 " 5051 " 21-8-12
" " 2343 " Mr. Har Koro " 26-8-12
2353.

ORDER. No. 833, dated 23-9-1912

His

Recorded ✓

PP
23-9-12

from
23/9/12

When given for copying
 When copied
 When examined
 When signed

191

READ AGAIN G.O. No.
 191

. DATED

CURRENT No.

ENCLOSURE TO C. No.

ORDER OF GOVERNMENT.

LETTER OF GOVERNMENT.

STATEMENT WITH DETAIL.

PATENT NOT FILED UP; BEING KEPT FOR DISPATCH
 IN ORIGINAL.

A A A A A A A

V.S.—

A = Copy in full.
 B = Not to be copied.
 F = Copy abstract only.
 Q = Copy heading only