

Home (1916) Department.
(Education)

Ordinary SERIES.

G.O., No. 1151

DATED the 3rd Nov. 1916

INDEXED

[Despatch Abstract.]

Lawrence Memorial School, Ootacamund.

Recording notes relating to religious instruction in the ———.

Papers put up.

G.O. 91-92.	Dated.	3-2-88.	O.
G.O. 146	Dated	7-3-88	O.
G.O. 286	Dated	11-5-88	sc
G.O. 353	Dated	14-6-88	O
G.O. 784	Dated	20-12-89	sc
G.O. 631	Dated	11-8-91	sc to.
G.O. 758	Dated	6-10-91	O.
G.O. 537	Dated	14-7-92	sc
G.O. 790	Dated	13-10-94	sc
G.O. 578	Dated	19-9-98	sc
G.O. 2	Dated	2-1-99	sc
G.O. 689	Dated	22-12-00	sc
G.O. 320	Dated	29-4-08	sc
G.O. 589	Dated	22-12-09	sc
G.O. 433	Dated	20-7-10	sc
G.O. 573	Dated	30-8-10	sc
G.O. 521	Dated	31-7-11	sc
G.O. 496	Dated	8-5-16	sc

+ Since received +
put up.

1.6.16

Home (Education) Department

A brief history of the Lawrence Memorial school is given on pages 2 to 4 of notes to G.O. No. 496-97, Education dated the 8th May 1916, and in the printed precis put up. (The selections from the records of Government referred to therein have been called for from the Madras Office and will be submitted on receipt)

2. Religious instruction.

The following extracts from the notes to G.O. No. 496-97 Education, dated the 8th May 1916, will serve to explain the previous discussions in regard to the giving of religious instruction in the school:-

"The first meeting (held in connection with the opening of an asylum in Octacamund) was of opinion that the Nilgiri Asylum should be a purely Protestant one, thereby practically excluding the Roman Catholic soldiers from participation in its benefits, whilst the one ~~which~~ Sir Henry Lawrence wished to see established contemplated the freest religious toleration, drawing no exclusive distinctions between any sects of Christians whatever. This resolution aroused a feeling of dissatisfaction among the community residing on the hills and another more largely attended meeting was convened which dissented from the previous one and resolved on the establishment of an asylum ~~on~~ the lines suggested by Sir Henry Lawrence. Finally it was resolved at a meeting held on the 5th August 1858 that the principles and rules of the Abco Lawrence school should be adopted in the matter of religion, the authorised Protestant version of the Bible being read by and taught to all the children in the asylum, those of the Roman Catholic and other dissenting

"dissenting churches being permitted on the Lord's
 "Day to attend their own religious services in
 "their own places of worship: x x x
 " x x x x x x x

"The suggestion to transfer the institution
 "to the State was put to the Committee of the Ootaca-
 "mund Lawrence Asylum and they were told that the
 "charge of the asylum could not be assumed by the
 "Government unless the committee were prepared to
 "consent to equal liberty in respect of religious instruc-
 "tion being allowed to all classes of Protestants and
 "to Roman Catholics and that His Excellency in Council
 "was of opinion that all children whose parents or
 "guardians object upon religious grounds to their
 "attending the public worship of the Church of England
 "or ~~anywhere~~ at prayers, the reading of the scriptures
 "and the religious instruction afforded by the tea-
 "chers of the asylum should be so exempted; and that
 "provision should be made so that all children who
 "are Roman Catholics or Protestants not belonging to
 "the Church of England may, on the application of their
 "parents or guardians, attend their own places of
 "worship and receive religious instruction in the
 "asylum from their own teachers."

"The Committee however replied that the
 "fundamental rule laid down by the late Sir Henry
 "Lawrence for each of the Lawrence Asylums is that the
 "authorised version of the Holy Scriptures shall be
 "read by all in the schools, and daily prayer be held
 "according to a published form for the whole establish-
 "ment."

"This view was duly placed before the Govern-
 "ment of India at the suggestion of the Committee,
 "and that Government thereupon ~~declared~~ declared that

that ^{the} rules relating to religious instruction in force in the Lawrence asylum at Sanawar (page 8 of the precis) or at least the ~~the~~ principles involved in them should be observed, if the Octacamund asylum ^{be} ~~xxx~~ made over to the Government and become a public institution.

Under these rules though the authorised version of the Bible should be read in the school, all the leading truths of Christianity alone should be inculcated without unnecessary allusion to disputed points of faith or practice, ^{at} ~~and~~ the religious classes given in open school and the priests of the Roman Catholic church and accredited ministers of evangelical denominations were permitted to give religious instruction during the school hours set apart for the purpose to the children of their respective persuasions, and to celebrate the divine service with them on Sundays. The Committee of management of the Octacamund asylum to whom the orders of the Government of India were communicated finally accepted the recommendations of that Government.

3. The rules framed by the Government in 1864 for the management of the institution will be found on pages 9 to 12 of the printed precis. Rules 34 to 41 thereof relate to the imparting of religious instruction and divine worship. The rules underwent revision in 1888 (G.O.No.146 dated the 7th March 1888) but no substantial change was made in the particular rules now under discussion. In 1891, an important alteration was made by the addition of the following proviso to rule 42 of the rules printed in G.O.No.146 dated the 7th March 1888:---

"Provided that the children of the Roman Catholic faith shall not be compelled to attend divine service of any description conducted according to the rites of the Church of England or to receive religious instruction except from the clergy of their own faith."

The original of G.O.No.631 Education dated the 11th August 1891 may contain the discussions which led to the addition of the above proviso. It has been called for from Madras and will be submitted on receipt.

4. The rules of the institution were further revised in 1900 (G.O.No.689 dated the 32nd December 1900) Rules 24 and 26 as then amended stand as follows:-

"24. Instruction in religion; The work of the day shall commence with religious teaching. The authorised version of the Bible shall be used, and the main truths of Christianity shall be taught without allusion to controverted points of faith and practices. The children of the Roman Catholic faith shall not be compelled to receive religious instruction from other than a clergyman or layman of their own faith. At the time when religious instruction is given in school, clergymen of the Church of Rome, or ministers of the Church of Scotland or other Presbyterian Church or of a non-conformist body, may, on giving previous notice to the Principal, attend and give instruction to the children of their respective communions in a place set apart for that purpose."

"26. Divine Service. On the application of a clergyman of the Church of Rome or a minister of the Church of Scotland, or other Presbyterian Church or non-conformist body, requesting permission to perform divine service on a Sunday, with such of the pupils or officers of the institution as are members of his communion, a place shall be set apart for the purpose. Such applications, however, shall be made to the Principal on or before the previous Saturday. The children of the Roman Catholic faith shall not be compelled to attend divine service conducted otherwise than in

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"in accordance with the rites of the Church of Rome."

5. Principal of the Institution:- Rule 28 of the rules framed in 1864 (page 11 of the précis) required "that the Principal of the asylum shall invariably be a clergyman of the Church of England, his appointment being subject to the approval of the Governor of Madras in Council." The qualification to be required of the Principal again came under the consideration of the Government in 1888 and their views will be found in para 4 (ii) of C.O.No.91 Educational dated the 3rd February 1888 extracted below:-

" (II) The Principal and other Officers.

The original Lawrence Asylum rules, embodied in Military G.O.10th August 1859, No.2835 left it an open question whether a qualified layman or a clergyman should be appointed to supervise the Asylum. The subsequent condition that the Principal should invariably be a Clergyman of the Church of England took its origin in the negotiations for the amalgamation of the Military Male Orphan Asylum with the Lawrence Asylum. It was one of the stipulations of the Governors of the former institution and pervaded all their proceedings in connection with the proposed amalgamation. It was approved by the Government of Sir Charles Trevelyan in G.O.2nd June 1882 No.166. On the other hand, the Government of India writing in 1880, expressed the opinion that the heads of the several Lawrence Asylums in India should be Military men, and the Director of Public Instruction has proposed that the appointment shall be open to any qualified person, ~~any~~ cleric or layman, who is also ~~any~~ a member of the Church of England. The Government are of opinion that the stipulation made by the Governors

" of the Military Male Orphan Asylum, should be respected, and the rule that the Principal shall be a clergyman of the Church of England will be retained, subject to the proviso that, if, at any time, a duly qualified clergyman is not available, a military officer may be appointed to the post. The Principal will in future be appointed by the Government but nominated by the Committee."

Accordingly rule 12 of the existing rules (page 80 of the annual report for 1915) provides :-

The Principal, besides possessing suitable educational and administrative qualifications, shall be a member of the Church of England and a clergyman. If, however, at any time, a duly qualified clergyman is not available, a military officer who is a member of the Church of England may be appointed."

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6. Endowments.

A list of the endowments belonging to the institution will be found on page 6 of notes to G.O.No.498-97 Educational, dated the 8th May 1916. They amount to 13.03 lakhs, ^{mostly} the assets of the late Military Male and Female Orphan Asylums. The conditions under which the Military Male Orphan Asylum was amalgamated with the Ootacamund institution will be found on page 6 of the printed précis.

7. number of Roman Catholic pupils:- The number of Roman Catholic pupils on the rolls of the institution at the end of 1915 ~~was~~ 33 boys and 12 girls (page 31 of the annual report for 1915.) The Committee appointed in 1886 recommended "that as ~~the~~ Roman catholic clergy have not availed themselves of the rules allowing them to celebrate divine service and visit the institution, one member of the Lawrence Asylum

Box 6-13
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committee may ~~be~~ Roman catholic. It is not known whether this suggestion has been at any time acted upon.

8. The Code of Regulations for European schools is not strictly applicable to the Lawrence Memorial school which is treated as a Government institution, but the provisions of the ~~Code~~ as regards secular ~~and~~ education are mostly observed in the schools. Rule 6 of the Code allows full liberty to parents to withdraw their children from the religious instruction given ^{Memorial} in schools. As the Lawrence/school is treated for all practical purposes as a government institution, it is doubtful whether Government can enforce stricter conditions as regards religious instruction given to pupils in that school.

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(Officer -
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Special force)

Home Dept
(Education)

For the Secretary

The papers below relating to religious instruction in the Lawrence Memorial school which have just been received from Madras may, it is submitted, be sent (no) to the Secy for reference in connection with the main file which has already been circulated.

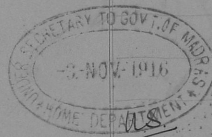
MS
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M. G. C.
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Returned with thanks.

(B.O.) *Kedhar*
20.10.16

Home (Edu) Dept



The papers may be received for future refce.
Draft subd for approval.

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READ ALSO:—

C. No. _____, From the _____, No. _____, dated _____ 191

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ORDER.

No. 1151, dated the 3rd Novem 1916

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When given for copying

When copied

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REAR AGAIN G.O., No.
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REAR

CURRENT No.

ENDORSEMENT TO G. No.

✓ ORDER OF GOVERNMENT

A A A A A A A

LETTER OF GOVERNMENT

STATEMENT WITH NOTES

PAYERS NOT VIEWED UP, BRING SPART FOR PREPARATION
IN ORIGINAL

N.B.—

A = Copy in full.

B = Not to be copied.

P = Copy abstract only.

Q = Copy heading only.