

Home (1918) Department
Education

Ordinary SERIES.

G.O. No. 594

DATED 7. 5. 18

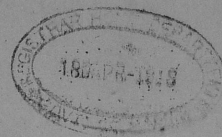
INDEXED

[Despatch Abstract.]

Memorial.

Passing orders on the ——— submitted by M.R.Ry. Rao Bahadur A. Sundara Sastrigal and others of Tinnevely suggesting measures for the prevention of conversion of Christianity of Hindu students.

Home dept.
In
Asst. Secy



✓
Edu 1050 A
Pg 87940

To

His Excellency the Right Honourable
John Sinclair, Baron Pentland of Lyth,
P. C., G. C. I. E.,
Governor and President in Council, of the
Presidency of Fort St. George,
MADRAS.

MAY IT PLEASE YOUR EXCELLENCY.

The humble memorial of the undersigned representatives of the Hindu residents of the Municipalities of Tinnevely and Palamcottah, elected at a mass meeting held in the premises of the Hindu College, Tinnevely on Sunday, the 6th of January 1918, most respectfully sheweth :—

1. The memorialists beg permission to bring to the kind notice of your Excellency's Government the grave sense of wrong felt at the practice of Christian missionaries converting to Christianity Hindu students and other youths who are or have been under their influence and who though just above the age of minority are not competent to form at mature judgment on a matter so vitally affecting them and their families. As recent instances of this practice may be mentioned the following :—

1. A Brahman boy, Ramaseshan by name, was a student for two years in the Intermediate classes of the Church Mission College, Tinnevely, and seems to have been moving on terms of close intimacy with the Christian teachers and the missionaries of the college. The boy passed the Intermediate Examination in 1917 and joined the Presidency College, Madras, for his B. A. course. While at Madras he seems to have kept touch with the missionaries at Tinnevely. The said missionaries found that the boy was a minor while he was studying in the C. M. College and seem to have therefore deliberately postponed converting him then, as they knew that the legal right to his guardianship was vested in the father of the boy and that he could recover him by legal process. The boy attained age while at Madras and within a few days thereof he was taken over to Tinnevely and baptised in spite of all the protests of his parents and friends.

2. Another Brahman boy, Sivasundaram by name, who was studying in the School Final class of the American Mission College, Madura, was similarly taken over to Tinnevely a few days back when he was eighteen years and a few weeks old and baptised in spite of the protests of his young wife and other relations and friends.

3. Similarly one Krishnaswami Aiyangar, another Brahman boy of Madura also just of age, who was under the influence of the Young Men's Christian Association at Madura and the missionaries connected therewith, was brought to Tinnevely recently and converted to Christianity.

2. The Hindus strongly feel that the Christian missionaries have grossly abused their position and influence in bringing about the above conversions. It is not our object to belittle the great impetus the Christian missionaries have given to the advancement of education in this country nor the amount of sacrifice that they have often made and are making for achieving this advancement. But at the same time we cannot forget that the sole object of the Christian missionaries in opening and maintaining colleges and schools is not to spread education but to spread Christianity, and that, if they take to education, it is only so that opportunities may be found to keep in close touch with young, immature and pliable minds which they can easily mould as they like. It cannot be gainsaid that the Christian teachers and missionaries connected with such Institutions make full use of such opportunities and that young Hindu boys under their dominating influence are taught to belittle and poohpoo their own religious doctrines—even before they begin to know them—with the result that they are not able to understand and appreciate their Hindu Religion nor are they able to shake themselves free easily from the prejudices they thus imbibe. Conversions effected under such circumstances of boys though strictly above the age of minority cannot be said to be either proper or brought about by religious conviction. Even in the realm of law, contracts entered into under such circumstances are looked upon with suspicion and the suspicion is necessarily stronger in matters of religion; and the memorialists beg to submit that such Hindu students as have to study in Christian Institutions, mainly for want of a sufficient number of Hindu and Government Institutions, must be protected as far as practicable from the gross abuse of their power.

3. The students have always had the special care and attention of the Government and, if such care and attention has not been directed towards safeguarding the religious interests of the Hindu students, it can be due only to the fact that the attention of the Government has not been yet particularly drawn to the grave and serious situation in which such students are placed. The anxious concern of the Government in the welfare of students is amply proved by the enacting of chapter VIIIA of the Madras Educational Rules. The said chapter fully recognises the danger of introducing into immature minds doctrines subversive of discipline; and the memorialists submit that if their minds are immature for discussing politics they are infinitely more so to form an opinion in matters of religion and then change their faith.

4. It is thus just and necessary that the Government should be pleased to enact a rule that Hindu students studying in Christian Institutions should not be compelled to attend classes where the Bible or Christianity is taught, and should not be made to suffer for non-attendance at the same. The Government, wedded as it is to the principle of strict religious neutrality, ought not to help any such institution by grants in aid.

5. The memorialists also beg to submit further that it is quite necessary that the Government should be pleased to open and maintain more Institutions wherever possible in order to minimise the opportunities for such conversions.

6. The memorialists beg therefore permission to pray that the Government may be pleased to safeguard the religious interests of Hindu students by adopting among other methods the following:—

1 Enacting a rule that Hindu students studying in Christian Institution should not be compelled to attend classes, where the Bible or Christianity is taught, and that they should not be made to suffer for non-attendance at the same.

2 Issuing a circular that the missionaries connected with educational or other Christian Institutions should not convert, directly or through their instrumentality students studying therein or who have been connected therewith within the period of one year immediately preceding such conversion.

3 Making the above two rules conditions of Government recognition and grant under the Madras Educational Rules.

4 Starting and maintaining Government schools and colleges wherever possible and specially wherever the influences of the Christian missionaries are predominant

5. Helping existing Hindu Institutions by liberal grants to enable them to be more useful than at present.

For which acts of justice, the Hindu public will for ever feel grateful to your Excellency's Government.

We beg to remain
Your Excellency's most obedient servants

Rao Bahadur A. Sundara Sastrigal, B. A., B. L.,
High Court Vakil

N. A. V. Somasundaram Pillai, B. A., B. L.,
High Court Vakil.

A. Krishna Aiyangar, B. A.,
Retired District Judge, Travancore,
& Pleader Tinnevely.

Chavadi Subramania Pillai,
Landholder

T. N. Govinda Aiyar M. B. & C. M.,
Medical Practitioner.

P. S. Ramasesha Aiyar, B. A., L. T., Banker.

Rao Bahadur S. Kumaraswami Reddiar, B. A., B. L.,
High Court Vakil and Municipal Chairman,
Palamcottah.

P. D. A. Andaperumal Pillai, B. A. Retired District
Registrar.

Home (Education) Dept

CNo 10504 from Mr. R. K. Rao Bahadur A. Sunda

Assistant to the Secretary, Government of India

Subject. Memorial suggesting certain measures for the prevention of conversion to Christianity of Hindu Shudras

The requests contained in the memorial are noticed below.

Para. 6(1) of memorial. This is practically a suggestion to introduce a conscience clause. This question is under the consideration of the Govt. of India - Cf letter no. 83 of 19.1.17.

Para. 6(2) of memorial. This does not appear to be a matter for the interference of Govt.

Para. 6(3) of memorial. This depends on suggestions no. (1) & (2) above.

Para. 6(4) of memorial. The policy of Govt. in respect of secondary and collegiate education is to depend on private effort as far as possible. With a view to relieve congestion in existing secondary schools the Govt. intend to open additional schools under the management of local bodies in selected centres. Provision has been made in the budget estimate for 1918-19 for this purpose.

Para. 6(5) of memorial. The Govt. are already helping Hindu institutions. If a case is made

page 2, of

do

page 3, of

do

do

out for special help in the case of individual
 wishings the applications ^{will not be} ~~may~~ be considered.
 by the D.D.
 2. A draft order is submitted.

MS
 25/4/18

Before circulation, the file may
 be sent to the D.D. for any
 observations he ~~will~~ may desire
 to make on the memorial on
 the draft order.

A
 26.4.18
 Lr

About 6(1), I doubt very much whether
 the conversions can be avoided by the
 adoption of the suggestion. The conversions
 are chiefly due to the special influence
 of certain teachers over the converted
 pupils.

MS
 26/4/18

PPP (MS)

Paragraph 2. Does not this as drafted
 suggest that Govt. intend the new
 secondary schools to compete with
 the existing schools?

I think that the fact that the Govt.
 is dealing with the conversion
 clause question has been publicly
 noted. If so a reference to this is perhaps

Type Draft

MS
 26/4/18

Typed & submitted

Home (MS) 26/4/18
 MS 1050 A-1
 26.4.18

W.O. No. C. 11/1918
 29.4.1918

NOTES.

Page 3

all the reply that is necessary since handling
Lhasa session for can take no action.

h. iv. 15
29.



Home Education Dept.

Submitted

1.5.18
NX
3/5/18

Para 2 amended.

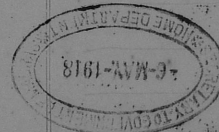
2. I am not aware of any public announcement
that the Govt. of India is dealing with
the conscience clause question.

Draft for consideration.

my
4/5/18

H-E.

4 - MAY 1918



the published
papers
etc.

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Memorial

Passing orders on the -- submitted by M.R.Ry., Rao Bahadur
A.Sundara Sastrigal and others of Tinnevely suggesting measures for the
prevention of conversion to Christianity of Hindu students.

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

” ” ” ” ” 191 .

READ ALSO:—

C. No.1050-A, From the M.R.Ry., Rao Bahadur A No. _____, dated April 1918, 191
Sundara Sastrigal & others

” ” ” ” ” ” ” ” 191 .

191

ORDER.

Mis.

No. 594, dated 7. 5 - 1918.

The memorialists are informed that the Government cannot issue a rule such as is suggested in para 6(1) or a circular as is suggested in para 6(2).

2. With reference to the request in para 6(4) the general policy of Govt. is to rely on private effort as far as possible. However with a view to relieve congestion in secondary schools in certain centres, the Government intend opening additional schools under the management of local bodies in the current year.

3. With reference to the request in para 6(5) that Hindu institutions should be aided by liberal grants, the memorialists are informed that all recognised institutions are treated alike in the matter of grants, the

2
amount of grant being determined with reference to the needs of the institutions and their general financial condition.

W. S. R.

To

Recd 12/10/18
105/18
M.R.Ry., Rao Bahadur A. Sundara
Sastrigal Avl.,
High Court Vakil,
Tinnevely.

When given for copying
When copied *1/5/18*
When examined *2/5/18*
When signed *9/5/18* } 191

ENCL. AGAIN G.O. No.
191

DATED

CURRENT No.

ENCLOSURE to G. No.

ORDER OF GOVERNMENT

.. .. A A A A A A A

ORDER OF GOVERNMENT

STATEMENT WITH LETTO.

PAPERS NOT FILED UP, BEING WANT FOR DISPATCH
IN ORIGINAL.

N.B.—

A = Copy in full.
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