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[Despatch Abstract.]

Muhammadan Education

Issuing orders on the resolutions connected in — in the preceding, passed by Muhammadan Educational Conference held in December 1901.

FURTHER PA

No.	Department.	Date.	G.O.

செப்பனிடுபவர் பெயர்

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செப்பனிட்டு முடித்த நாள் 10/97

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Government {1902} of Madras.

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ORIGINAL

G.O., No. 645, 17th October 1902.

OCTOBER.

Muhamma

Passing orders on the resolutions passed at
at Madras in December 1901.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following papers:—

From the President, Muhammadan Educational Association of Southern India, Madras, to the Secretary to Government, Educational department, dated 30th April 1902.

The Executive Committee of the Muhammadan Educational Association of Southern India submit, for the favourable consideration of His Excellency the Governor in Council, the following resolutions connected with Muhammadan education in this presidency which were exhaustively discussed and unanimously adopted at the sittings of the Muhammadan educational conference held in Madras in December 1901. These resolutions were first communicated to leading Muhammadan educationists and others interested in Muhammadan education and progress and their opinions were carefully considered by a committee of experts. We append the printed circular that was issued with a view to elicit the opinions of those who have a right to speak with authority on the subject of Muhammadan education in order to show how carefully every one of the points touched upon in this memorial has been considered by the association:—

"That this conference requests the Government of Madras to recognise Hindustani as an official language in Government departmental examinations seeing that its exclusion from the list of recognised languages operates unfavorably upon Mussalmans who wish to enter Government service."

Hindustani as an official language.

The subject of this resolution has been exercising the minds of the intelligent and leading members of the Muhammadan community for some considerable time as is evidenced from the memorial submitted to the Government of Sir Arthur Havelock in 1899 by the Presidents of the Muhammadan Literary Society and the Muhammadan Association, Royapetta; the interpellations of Muhammadan representatives in the local Legislative Council; the address presented by the Anjumani-i-Mafid-i-ahla-i-Islam to His Excellency the Viceroy on the occasion of his arrival at Madras and the ratification which the proposition for the recognition of Hindustani received from a strong and representative gathering like the Muhammadan educational conference.

In his reply to the Anjuman's address, Lord Curzon, while considering that [illegible] Government, was pleased [illegible] association must regard as [illegible] think that while there would [illegible] advantage to the public ser[illegible] re than I do of the exact [illegible] districts of the presidency [illegible]

[illegible] the several languages spo[illegible] ables of 1890—these for I[illegible] convinced the association [illegible] r claim than Uriya, Cana[illegible] ernaculars by the Govern[illegible] ernment to determine the of[illegible] mparison between the total dis[illegible]

population and the number of the people speaking a language other than the district language as far as they are found in that one district and not in the presidency taken as a whole. If, therefore, on examination of census figures, the ratio of Hindustani-speaking people in any given district to the total district population be equal to or greater than the ratio which exists in those districts where the language is recognised, for instance, of Uriya-speaking people to the total population of Vizagapatam or of the Malayalam-speaking people to the total population of the Nilgiris, or of the Canarese-speaking people to the total population of Coimbatore, Bellary or Anantapur, then it is submitted that the Hindustani-speaking people have a valid claim to the recognition of their language by Government in that one district. The following is the result of the figures of the census of 1890. In Vizagapatam the percentage of Uriya-speaking people is 1·4, that of Canarese in Bellary is 5·5, in Anantapur 11·2, in Coimbatore 11·8 and that of Malayalam in Nilgiris is 8·7. On the other hand, the percentage of Hindustani-speaking people is as follows: Gódávari 1·4, Kistna 5·1, Nellore 4·4, Cuddapah 7·6, Kurnool 9·5, Bellary 8·2, Anantapur 5·8, Madras 11·6, Chingleput 1·5, North Arcot 2·9, Salem 2·4, Nilgiris 2·9, and South Arcot and South Canara 1·5 respectively. Thus, in no case is the percentage of Hindustani-speaking people less than that of Uriya-speaking people in Vizagapatam and in some cases it is even greater than that of Canarese-speaking people in Bellary and the Malayalam-speaking people in the Nilgiris. It follows from these figures that even upon the broad consideration of figures which are found in the census reports the claims of Hindustani to be recognised as an official vernacular should not be entirely set aside since they may compare favourably from the point of view of statistics upon which it is believed that other vernaculars have been recognised.

The association is aware that objections to recognise Hindustani as an official vernacular are sometimes based on grounds of administrative efficiency. It is alleged that permission to pass in Hindustani cannot quality to a district the vernacular of which the applicant does not know. This objection, the association respectfully submits, is based on the unwarranted presumption that those who urge the necessity of recognising Hindustani ignore the necessity of acquiring a knowledge of the vernacular of the particular district. This is not so. The object is that those who at present know Hindustani should be made to learn it so that they may be efficient when employed in the districts in which it is spoken and that there it may be recognised as the official language of the district. If the knowledge of Malayalam is thought necessary for officials in the Nilgiri district, where there are only 8,775 people speaking it, of Uriya for officials in Vizagapatam, where there are only 27,916 people speaking it, how much more necessary is the knowledge of Hindustani for those employed in Kistna, Nellore, Cuddapah, Kurnool, Bellary, Anantapur, Madras, North Arcot, Salem and South Arcot where there are 95,163, 64,692, 26,723, 78,183, 41,304, 50,057, 65,410, 47,240, and 34,684, Hindustani-speaking people respectively. Having regard to these figures it can hardly be doubted that the introduction of Hindustani will not be without "some advantage to the public service."

So far as the Provincial Civil Service is concerned the recognition of Hindustani as, the associa[illegible] believes, be productive of any practical administrative advantage. For, [illegible]les at present stand, a pass in *any two* Dravidian languages satisfies the [illegible]nts of the compulsory test prescribed for the post of Collectors who [illegible]ward become eligible for such posts throughout the presidency irrespective of the vernaculars in which they might be qualified. The needs of the service demand the appointment of Deputy Collectors who pass their test in (say) Tamil and Telugu to districts of which the vernacular is Malayalam or, for that matter, even Uriya. The addition therefore of Hindustani to the list of vernaculars which may be brought up for the compulsory test for Provincial Civil Service will (while in no way militating against administrative efficiency) lighten the load of the Muhammadan official who is already in the race of official life. No Dravidian vernacular, it may be remarked, can vie with Hindustani that it is spoken in almost every district of the Madras presidency if not of the whole of India,—a circumstance which would seem to entitle Hindustani to Government recognition for the purposes of the Provincial Civil Service rules.

As regards the Subordinate Civil Service the association ventures to sug
upon a review of the facts cited in previous paragraphs and an examination of t
census figures therein quoted that Hindustani should be recognised in those distric
in which it is spoken by as large a percentage as or a larger percentage than th
which speaks Uriya in Ganjám.

The association would also respectfully point out the anomaly which now exi
in the appointment of an officer by Government to translate legislative enactment
Hindustani whilst refusing to recognise Hindustani itself as a vernacular, and in
provision made in the Special test rules that Hindustani may be brought up as on
the vernaculars for the Translation test higher and lower grades, whilst Hin
stani hardly qualifies passed candidates for any appointments (barring two or th
interpreterships) in the public service. Apart from this anomaly, non-recognition
Hindustani as an official vernacular will, the association apprehends, have a disastr
effect on the language itself. So far as it is taught in schools and colleges, it can
best have only an academic value not dissimilar to that which attaches to Latin
Greek in English or Sanskrit and Arabic in Indian schools,—a result which t
association cannot but regard with profound regret in the case of a language lik
Hindustani which can boast of a rich and growing literature.

2. "That in the interests of Muhammadan education the organization of th
Government Madrasa-i-Azam on the line
suggested by the Board of Muhammada
Education is urgently called for, and a boarding house under the management of
headmaster should be attached to it."

The Government Madrasa-i-Azam.

It was one of the recommendations of the Muhammadan Board of Education t
a European graduate should be appointed as headmaster of the institution. In
opinion of the association this is by far the most essential part of any scheme
may be proposed for the reorganization of the school. A European headmaster
some experience in the art of teaching who, by his personality and force of charac
can maintain proper discipline is the foremost requirement, and the next in the o
of importance is the replacement of the present teaching staff by a set of better q
fied and more efficient men. It would no doubt be desirable that the services of i
ligent Muhammadan graduates should be utilized in filling the higher grades of
appointments if possible, but failing these it is suggested that those appointed
be selected from amongst non-Muhammadan graduates who possess a kno
Hindustani and are acquainted with Mussalman habits and customs.
tion is also of opinion that when a satisfactory staff of teachers includin
master has been secured, they should be allowed to work in the school fo
without being changed, as constant changes among teachers have a preju
the efficiency of the school and neutralize the advantages which it
secure by the employment of a highly-qualified staff.

It is further submitted that it would greatly contribute to
Madrasa if it could be placed under the supervision of the
College; but if such an arrangement is not possible, the Ins
required to pay more frequent visits to the institution.

His Excellency was pleased to announce on the
Conference that Government had arranged for the p
location of the Madrasa, and it has since been ascer
effected and the building will be vacated by its p
The community feel highly greatful to His Excell
act of sympathy in the cause of Muhammadan education
to find that there is a strong feeling amongst the community
the Madrasa from Triplicane to Umdah Bagh owing to the fe
the strength of the school. Some of the reasons assigned are
is situated at a considerable distance from those populous p
suburbs from which the majority of the Madrasa students are
being chiefly drawn from the poorer classes will find it diff
conveyance and tiffins and would therefore readily exchang
Harris school or the Branch Wesleyan Mission institution

Mussalman centres than Umdah Bagh; and (c) that in the event of another Mission school being opened in the heart of Triplicane of which there seems to be every probability, it will attract boys to the detriment of the Madrasa. The committee believe and hope that these objections are not insuperable but would suggest that large expenditure at first may not be incurred in connection with alterations and improvement of the building until a trial has been given to the site as a school.

With regard to that portion of the resolution which suggest the desirability of a hostel or boarding-house being attached to the Madrasa, the association begs leave to submit that, so far as it has been able to ascertain the wants of the community, a hostel in a central locality for the use of the college-going students seems a greater necessity. The boys attending the Madrasa are mostly, if not all, the residents of the city, and it seems doubtful if the parents will prefer their children staying in a hostel and even if they do it seems still more doubtful if they could bear the additional expenditure incidental to a residence in a hostel. On the contrary the association is aware of the instances in which Moslem students from the Mufassal attending the Presidency college, the Christian college, the Law college, the Medical college and the Engineering college have been put to a great deal of inconvenience for want of a hostel. At the present time about 30 of such college-going students are occupying quarters in very unwholesome parts of the city and about six have even reluctantly gone to the length of boarding at the Young Men's Christian Association for want of a Muhammadan hostel. The association therefore prays that the Government will be pleased to provide a hostel in a central locality for the use of the Moslem students attending the several educational institutions in the city in preference to one for the exclusive use of the Madrasa boys.

3. "That the Government be requested in all places containing a considerable Muhammadan population to make arrange-
ment for teaching Hindustani or Arabic
s a second language in all colleges or high schools maintained by Government or
ocal boards."

Hindustani and Arabic as second languages.

The want of this provision is now keenly felt by Muhammadan parents who in
ie present state of affairs feel that their children have no facilities for the cultivation
their own language. The absence of such a provision in Government and aided
hools is in the way of Muhammadan lads taking up Hindustani or Arabic as an
tional language. As the case at present stands they have to study two foreign
anguages—English and a Dravidian vernacular—and in this way they are placed at
considerable disadvantage as compared with non-Mussalman students who are free
rom such disabilities as one of the vernaculars taught in the school is necessarily their
wn. Should Government be pleased to come to their rescue and remove this obstacle
rom their way, Muhammadan students will more readily and freely avail themselves
f the advantages of higher education.

4. "That it is necessary that religious instruction should be given to Muham-
madan boys side by side with secular
education and that with a view to achieve
is end, the Government of Madras be requested to grant permission to Muham-
adans to make their own arrangement for imparting religious instruction in Govern-
ent, municipal and local board schools during school hours on the lines sanctioned
the Government of the Punjab and the North-Western Provinces and Oudh."

Religious and secular education.

In placing this resolution before Government, the committee venture to quote
remarks made by the mover of the resolution which fully explain the
the adoption of such an arrangement.

us instruction not only trains a boy in the rudiments of his creed,
n in him the foundation of those principles which are so essential in
haracter so as to make him a good citizen in after-life, and without
be serviceable to his Government nor useful to his community.
illustrious Viceroy, no education is perfect which is not based
n. This is all the more applicable to Mussalmans whose religion
ith their sociology. We Mussalmans are as a rule very keen

and in my opinion rightly so, in imparting religious instruction to our children at an early age, as first impressions are always permanent and lasting. As no provision, however, is made in Government schools for religious instruction, our boys have to be sent to an indigenous Arabic Madrasa before being sent to school. It is this disability which keeps them behind other communities in the prosecution of their English studies and retards their progress. We cannot with propriety ask Government to introduce religious teaching into its schools for Mussalman boys, as such a request will not only be against its policy and departmental rules, but also absurd in its very nature. The only other course open to us seems to be to arrange at our own cost for the religious instruction of our boys during the ordinary school hours, and it is only by the adoption of this scheme that we can hope to send our boys to English schools at a much earlier age than is now done." The association hopes that Government will be pleased to allow of some arrangement being made during vernacular hours for religious teaching. Should Government approve of this principle details can be arranged in consultation with the Director of Public Instruction and the local educational officers concerned. The association has given this subject careful consideration and has come to the conclusion that no other arrangement can be effectively devised by which the object of the resolution can be satisfactorily attained. When considering details attention will also be paid to the feasibility of holding special classes on Saturdays and Sundays.

5. "That a better set of Hindustani text books than those now in use (those prescribed by the Punjab or Allahabad University by preference) should introduced in the schools and colleges of the presidency."

Improved Hindustani text books.

The text books now in use do not seem to meet present requirements and it therefore necessary that they should either be improved or replaced by others. The association thinks that the community should be more largely, effectively competently represented on the present text book committee and will be glad furnish Government if desired with names of capable men to represent its interests

6. "That this conference is of opinion that the interests of Muhammad education in the Madras Presidency the Province of Mysore have suffered want of adequate Muhammadan inspecting agency and lays stress upon the desirabi of increasing the present strength of the agency, not only in the subordinate bu the higher grades of the inspecting service also".

Inadequate inspecting agency.

The association suggests that, with a view to give effect to the above resoluti Government will be pleased to appoint two additional sub-assistant inspectors Muhammadan schools, and so to rearrange their duties that no assistant may hav examine more than 200 schools. The present number of sub-assistants is inadeq and the area they each have to travel over and the number of schools they have inspect are so large that it is impossible to expect them to do their work with degree of thoroughness or efficiency. It is also suggested that the number supervisors should be so increased that there may be at least one Muhamma supervisor for each district and that in making the appointments care should be t to secure the services of good and intelligent men and in this connection the asso tion beg to suggest that the appointments of supervisors be provincialized. In a to the above it is considered very desirable that Government should be provide a special officer of the grade of inspector or assistant inspect general supervision over Muhammadan education and be in direct c with the Director of Public Instruction on all matters connected with suggested, is desirable if tried only as an experimental measure an madan education has been placed on a more satisfactory basis.

7. "That with a view to place female education among Mu on a sound and necessary that th be reorganised and another school started to meet the requ portion of the city".

Female education.

In the opinion of the association the Hobart Girls' school needs more effective European supervision and better accommodation. If these wants are supplied, there is every prospect of its being largely availed of by girls of more respectable families than have hitherto attended the institution. Considering the magnitude of the city of Madras, this single school is not sufficient to meet the growing wants of the community, and especially the requirements of the Moslem population of Black Town and its suburbs where a desire for female education is much more prevalent than in that portion of Madras where the institution is now located. An effort has been made to open a private school to meet this urgent want, but as it has not the elements of stability, it is hoped that Government may either be pleased to take it up or open a new school of its own.

8. The association further begs to be permitted to make a representation on a subject of great importance to Muhammadans which was inadvertently not brought before the conference. It relates to the award of Government scholarships to students under the existing rules of the Educational department. For reasons which it may not be necessary here to discuss, Moslem youths commence their English education at a much later age than their Hindu competitors, and as a result the rules which prescribe age limits for the grant of scholarships operate prejudicially in the case of Muhammadan students. The association therefore respectfully urges the desirability of doing away with the age limit in the rules regarding the award of scholarships so far as they concern Moslem youths. Having regard to the fact that the cost of living in the case of Muhammadans is comparatively higher, the association begs to recommend that, in the case of F.A. students, the rates of scholarship be raised to Rs. 10 per mensem. It will materially help the cause of higher education among Muhammadans if Government be pleased to rule (1) that six scholarships each of the value of Rs. 15 a month be specifically set apart for Mussalman students of the B.A. class; (2) that the Law College scholarship be awarded on the result of the B.A. examination and made to commence as soon as the student joins the college, the rate of the scholarship being raised to Rs. 90 per term; (3) that an additional free studentship for the L.M.S. and M.B. and C.M. degree be made available in the Medical College.

Government scholarships.

9. In conclusion the association feels confident that in dealing with its prayers His Excellency the Governor in Council will be animated by the same feelings of kind sympathy and large heartedness which characterized his memorable speech at the conference pavilion by which he has earned the unqualified gratitude of the whole community, and by that generous and sympathetic treatment which Government has always accorded to all questions affecting Muhammadan education.

Enut. No. 814, Public.

Transferred to the Educational department.

A. R. KNAPP,
Under Secretary.

th May 1902.

Official Memorandum No. 157, Educational, dated 17th June 1902, to the Director of Public Instruction.

The letter from the executive committee of the Muhammadan educational association of Southern India is referred to the Director of Public Instruction for early remarks in regard to the proposals regarding—

(1) the reorganization of the Madrasa-i-Azam;
(2) the provision for teaching Hindustani or Arabic in all colleges and high schools maintained by Government or local boards;
(3) the introduction of religious teaching in Government and board schools;

(4) the improvement of Hindustani text-books;
(5) the enlargement of the Muhammadan inspecting agency;
(6) the reorganization of the Hobart Muhammadan girls' school;
(7) the establishment of a Government Muhammadan girls' school in Blac Town; and
(8) the Government scholarships.

From the Hon'ble Mr. G. H. STUART, M.A., Director of Public Instructio to the Secretary to Government, Educational Department, dated Madra 22nd August 1902, No. Cl. 67.

In reply to Memorandum No. 157, dated 17th June 1902, I have the honour t submit the following remarks on the proposals of the Executive Committee of th Muhammadan Educational Association of Southern India:—

(1) *Reorganization of the Madrasa-i-Azam.*—The suggestions made by th Association deal with the following points:—

(i) the appointment of a European graduate as headmaster, and of beti qualified assistants;
(ii) the supervision and inspection of the school;
(iii) its location in the Umdah Bagh; and
(iv) the establishment of a hostel for Muhammadan students.

(i) As regards the first point, although there appears to me to be no intrins necessity for the appointment of a European as headmaster in preference to an intell gent and experienced Muhammadan graduate, still as the latter is not easily procurab and as the Association considers the appointment of a European to be "an essential pa of any scheme that may be proposed for the reorganization of the school", I sha submit in a separate communication proposals for such an appointment and for s other improvements in the staff as may seem to me to be necessary or desirable. higher scale of salaries will probably be required and there can be no difficul drawing up such a scale. The real crux of the situation lies in getting qualified of the type that is needed for the school.

(ii) *Inspection.*—I do not think it necessary that the school should be p under the supervision of the Principal of the Presidency college as requested b Association. In its new quarters the Director or his Deputy will be able to vis from time to time, and more frequent inspection will, if necessary, be required f the Inspector.

(iii) *The Umdah Bagh.*—The objections made by the Association to location of the school in the Umdah Bagh seem to me to be of little importance. inconvenience appears to be occasioned by the present situation of the Anjuma the pupils that attend the institution, most, if not all, of whom come from Triplic and the Umdah Bagh is not much further from Triplicane than the Anjuman.

(iv) It is requested by the Association that a hostel should be provide Muhammadan students and that it should be located in some central situation ins of being attached to the Madrasa in the Umdah Bagh as proposed by the confere I am of opinion that if a hostel is to be provided at all it should be in the Um Bagh compound. The situation is central enough and there is ample room for it t No place can be found that is near *all* the colleges, and considering that tramcars not far from the Umdah Bagh, college students residing in the compound will all the conveniences in the matter of conveyance that they can have in any available situation if there is any such in the town.

(2) *Provision for teaching Hindustani or Arabic.*—In all Government col such provision exists except at Kumbakónam and Mangalore, where it is not nec and I am not aware that there is any board or municipal high school or college w it is necessary and has not been made. When the number of Muhammadan boy the rolls of a school is sufficiently large to necessitate the appointment of a Hindu

or Arabic munshi, inspecting officers usually insist on such an appointment being made. If, however, the association can definitely point out institutions where Hindustani or Arabic teaching is wanted, but is not supplied, steps will be taken to make the provision, if it is proved to be really needed.

(3) *Religious teaching.*—I am not in possession of definite information as to the system of religious instruction sanctioned by the Government of the Punjab and the North Western Provinces and Oudh. From the very scanty references made to it in the educational reports of those provinces, I gather that such instruction is given out of school hours and that it consists mainly of lectures on Moslem theology and perhaps moral teachings from the Quran. I should have been in a better position to judge of the matter if the association had taken the trouble to explain in detail the system in vogue in those provinces, and until it can say exactly what it means by religious instruction and define the lines on which such instruction is to be imparted I am unable to offer a decided opinion. There can be no objection to religious instruction being given, under suitable conditions, in Government schools, but I have no wish to be a party to, nor can I conceive Government to be willing to countenance, any scheme which involves the learning by rote of sentences from the Quran without any appreciation of their significance or application.

Government of course cannot pay for religious instruction unless it is prepared o do so for all religions, but the association proposes to meet the cost from private ources.

(4) *Improvement of Hindustani text-books.*—The association should have stated its bjections to the books now in use. The text-books used in colleges are prescribed y the University. Out of seven members of the board of studies in Hebrew, Arabic, 'ersian and Hindustani, five are Muhammadans. This board selects the text-books r college classes, and if the association is dissatisfied with the selections made, they ould exert their influence with their co-religionists on the board to improve the ections. In regard to school texts, if specimen copies of the books in use in the njab and United Provinces are sent to me, they will be forwarded to the Text-book mmittee for opinion, and if found satisfactory will be included in the approved list. ave no objection to adding another Muhammadan to the Text-book Committee as g as e prescribed number is not exceeded.

(5) *Muhammadan inspecting agency.*—There are at present five Muhammadan -assistant inspectors who examine in all a little over 900 schools as shown in detail ow.—

		No.
Sub-assistant, Northern Circle	.. ..	159
Do. Southern „	.. ..	193
Do. Central „	.. ..	160
Do. North Mappilla range	.. ..	170
Do. South „ „	.. ..	236

It will be seen from these figures that except in one range the number of schools gned to each sub-assistant is less than 200, the maximum number suggested by association. As I have, however, proposed to reduce the number of schools for sub-assistant of Hindu schools to an average of 150 which I consider to be quite any as can be efficiently examined in a year, a similar reduction should also be in the work of Muhammadan sub-assistants, in whose case, in consideration of greater extent of their ranges, I would fix the average at a maximum of 120. will necessitate the appointment of three additional men.

The number of Muhammadan supervisors of primary schools is now 24. I d a statement showing the districts that are and those that are not provided with risors, the number of Muhammadan schools and pupils, and the percentage of

Muhammadan pupils under each to the Muhammadan population of school-going age. From the figures given it would appear desirable to appoint one Muhammadan supervisor to each of the following districts which at present have none, viz., Ananta pur, Chingleput, South Arcot, Trichinopoly, Coimbatore and Nellore; and on additional supervisor to each of the following districts, viz., Kurnool, Bellary, Cudda pah, Tanjore, Madura, Tinnevelly and Malabar. The inspecting officers will, however have to be consulted before any definite proposals can be made for strengthening thi agency. The provincialisation of supervisors has been proposed by this office, but th proposal has been vetoed by the Government of India. I see no reason for the appoint ment of a special officer—inspector or assistant inspector—for Muhammadan school The sub-assistants can work under the assistant inspectors at present.

(6) *Reorganisation of Hobart Girls' school.*—Better accommodation is no being supplied. As regards its reorganisation I may remark that, as a trainin institution, it has hardly been a success, seeing that very few of those who hav passed out from it have taken employment or have succeeded in obtaining it, and th while not abolishing altogether the training department it would be of greater bene to the Muhammadan community to work the school mainly as a girls' school, an provide it for this purpose with a staff independent of the students under training. propose in a separate letter to submit a scheme for reorganising it on these lines.

(7) *The Black Town school.*—From enquiries that I have made regarding th private school in Black Town referred to by the Association, I learn that such a scho was opened in January last by a Muhammadan merchant, and is managed by a com mittee and that it has over a hundred pupils on its rolls. It appears to have obtain this strength by admitting pupils from other schools without leaving certificates, an as long as it thus violates the conditions of recognition it cannot be recognised by th department. Moreover, e committee are reported to be divided in their opinions to whether Government and should be sought, and as they have sufficient funds the would seem to prefer working the school as at present without aid from Governme though they desire to have for it the privilege of recognition. As the product indigenous effort it should receive all possible encouragement from the department I am prepared not only to recognise it if it conforms to the rules, but also to gi aid if the funds at the disposal of the committee are insufficient to work it efficie It might even be taken over by Government, but if those who have started it pr to keep it in their own hands and have no fears of financial difficulties, such a would not be in accord with what as hitherto been the educational policy of Gov ment, viz., to welcome private efforts in the field of education and to encourage establishment and maintenance of schools that owe their existence to the liberalit well-to-do members of the community.

(8) *Government scholarships.*—I do not think that Muhammadans have just grounds for complaint in the matter of scholarships. They get in fact more their fair share and are more liberally treated than any other community. Ye scholarships have after all to be given to second-class men for want of better candid Nor again do I think it necessary that the scholarship rates should be raised. C dering that Muhammadans pay only half-fees, the rates allowed are sufficiently As regards the age limit I have no objection to its being abolished if by doing are likely to get better candidates. The proposal may be given a trial though not sanguine of its proving of much benefit. The proposals (1) and (2) of the As tion do not commend themselves to me. The B.A. scholarships which are Rs month are more than double the fees paid by Muhammadans, and the preferentia to these scholarships that is now given to the community is as much in the concession as it can be fairly allowed. It is not necessary too in my opinion Muhammadans more encouragement to join the Law College. In the Medical there is only one Government free-scholarship, tenable in the M B. and C.M. and by preference given to a Muhammadan whenever one is qualified. The tion now asks for a second free-scholarship tenable in either the L.M. & S. M B. & C.M. classes. This request may be granted.

Enclosure.

District.	Number of Muhammadan supervisors now employed.	Muhammadan population of school-age (males).	Primary schools for boys.				Total number of scholars in both public and private schools.	Percentage of pupils to Muhammadan population of school-age.
			Public.		Private.			
			Schools.	Pupils.	Schools	Pupils.		
Ganjám	..	449	6	195	..	..	195	43·4
Vizagapatam ..	1	1,757	16	633	9	167	800	45·5
Gódávari ..	2	2,203	69	1,922	33	585	2,507	78·3
Kistna	2	10,039	75	2,333	30	403	2,736	27·3
Kurnool	1	8,693	17	747	14	237	984	11·3
Cuddapah	1	7,538	22	772	24	407	1,179	15·6
Anantapur	..	4,521	18	517	2	37	554	12·3
Cuddapah	1	9,965	28	1,028	14	258	1,286	12·9
Nellore	..	6,321	4	185	1	5	190	3·0
Madras	1	4,366	24	978	18	596	1,574	36·1
Chingleput	..	2,331	13	396	9	145	541	23·2
North Arcot ..	2	7,535	46	1,832	66	2,105	3,937	52·2
South Arcot	..	4,827	17	846	..	..	849	17·6
Tanjore	1	8,804	47	2,527	150	4,486	7,013	79·7
Trichinopoly ..	..	3,211	17	782	9	167	949	29·6
Madura	1	11,019	61	2,608	89	3,165	5,773	52·4
Tinnevelly	1	6,749	19	1,161	116	3,562	4,723	70·0
Coimbatore	..	3,666	18	895	17	539	1,434	39·1
Salem	2	5,072	42	1,938	10	198	2,136	42·1
Nilgiris	..	589	..	..	..	..	..	..
Malabar	7	62,712	356	19,003	282	10,590	29,593	47·2
South Canara ..	1	9,543	22	713	80	1,506	2,219	23·3
Total ..	24	182,910	937	42,014	973	29,158	71,172	38·9

DER—No. 645, Educational, dated 17th October 1902.

The Executive Committee of the Muhammadan Educational Association of uthern India will be informed—

(1) that the Governor in Council regrets his inability to modify his refusal to gnise Hindustani as an official language of the Madras presidency;

(2) that the Government will consider the question of appointing a European aster and better qualified assistants for the Madrasa-i-Azam, but do not think essary to place the institution under the supervision of the Principal of the idency College;

(3) that, if a hostel is constructed exclusively for Musalman students the er place for it will, in the opinion of the Government, be inside the Umdah ;

(4) that no further provision for teaching Hindustani or Arabic than what at nt exists in the Government, board, or municipal, institutions where there are lman students is considered necessary;

(5) that the Government have not received definite information as to the ons under which religious instruction is given in municipal and board schools Punjab and United Provinces, and will await a further communication on the from the Association in regard to the matter of the instruction, the manner on t is to be conveyed, and the time to be occupied thereby;

6) that the Hindustani text-books used in colleges are prescribed by the studies in Arabic, Persian and Hindustani appointed by the University, on ere are five Musalmans out of a total of seven members; that in regard to xts, if specimen copies of the books in use in the Punjab and the United s are sent to the Director, he will no doubt refer them to the Text-book ee and, provided they are found satisfactory by that body, include them in t of approved text-books; and that the Governor in Council will, if he er considers it necessary, add another Musalman to the Text-book Committee;

(7) that the Director will consider the question of increasing the number of Muhammadan sub-assistant inspectors and supervisors of primary schools, but that the Government are unable to provincialize the agency of supervisors, or to appoint a special inspector or assistant inspector for Muhammadan schools;

(8) that the Government have in separate orders sanctioned proposals for reorganizing the Hobart Girls' school, and that the Director should be addressed by the managers of the school in Black Town regarding aid to it or transfer; and

(9) that the question of raising the age-limit of Musalman candidates for scholarships and of granting an additional free scholarship in connection with the L.M. & S. class in the Medical College will receive consideration, but no other concessions can be made in regard to scholarships.

2. The Director's proposals as regards clause (2) of the preceding paragraph have been received: that about clause (9) will be awaited.

(True Extract.)

A. T. PRINGLE,
Assistant Secretary to Government in charge.

To the President, Muhammadan Educational Association of Southern India, paragraph 1 only.
" Director of Public Instruction.

Educational Department.

NOTES CONNECTED WITH G.O., No. 645, EDUCATIONAL, DATED 17th OCTOBER 1902.

[Subject.—*Muhammadan Education.*]

From the President, Muhammadan Educational Association of Southern India, dated 30th April 1902.

In the letter read above the executive committee of the Muhammadan Educational Association of Southern India submit, for the favourable consideration of Government, the several resolutions connected with Muhammadan education which were passed at the Muhammadan Educational Conference held in Madras in December last.

2. The first resolution states that the exclusion of Hindustani from the list of recognized languages operates unfavourably upon Musalmans who wish to enter Government service and requests that the Government will recognize it as an official language in its departmental examinations. The resolution is not clearly worded and its meaning appears to be that Hindustani should be recognized as one of the official vernacular languages of the presidency. This is evident from what is stated in explanation of the resolution in the letter. The question of recognizing Hindustani as a official vernacular, like most of the other questions raised by the association, is an old one and its history is as follows:—

At the meeting of the Legislative Council held on the 23rd November 1897, a Muhammadan member, Muhammad Sherif, Khan Bahadur, asked to be informed if there were any special reasons for not recognizing Hindustani as the second vernacular in the districts like Anantapur, Bellary, Cuddapah, Kistna, Kurnool and Nellore, and the Government replied that no formal recognition of Hindustani as an official language appeared to be necessary.

In January 1899, the Muhammadan Literary Society and the Muhammadan Association of Royapetta requested that Hindustani might be recognized as one of the official vernaculars of the district of Madras. The Government, after consulting the High Court, the Board of Revenue, the Director of Public Instruction and certain other heads of departments in Madras, came to the conclusion that the request of the associations could not be complied with—*vide* G.O., No. 403, Educational, dated 29th June 1899.

In December 1900 the Anjumani-i-mufid-i-ahla-i-Islam in its address to the Viceroy repeated the request that Hindustani should be recognised as one of the vernacular languages, and the Viceroy replied that the question concerned the local rather than the supreme Government and hinted that it depended on the proportion of Hindustani-speaking persons in the different districts of the presidency. At about the same time Sir Arthur Havelock, on the eve of his departure, noted that there was much to be said in favour of admitting Hindustani as a vernacular and left the question for the consideration of his successor. Shortly after, the Viceroy privately inquired about the question, which was accordingly considered afresh and in all its aspects and the conclusion was arrived at that Hindustani could not be recognised as an official vernacular in this presidency—*vide* notes in G.O., No. 30, Educational, dated 9th January 1901.

The question is thus already settled and calls for no remarks except to point out that the present request is the outcome of an error in calculation. Uriya is recognised as a vernacular of Vizagapatam and Canarese, of Bellary; the percentage of Uriya-speaking people in the former district being 14·65 and that of the Canarese-speaking

people in the latter district being 57·61. The Muhammadan Educational Association takes the percentages as 1·4 and 5·5 respectively, and argues that as the percentage of Hindustani-speaking persons in the districts of Gódávari (1·4), Kistna (5·1), Nellore (4·4), &c., is not less than these (percentages) Hindustani should be recognised as a vernacular of those districts. The association also assumes that Malayalam is recognised as an official vernacular of the Nilgiri district. This is not the case. Malayalam is recognised as a vernacular of the Nilgiri-Wynaad—*vide* G.O., No. 702, Educational, dated 19th August 1895.

Another request made in this connection is that Hindustani may be recognised as one of the languages for the compulsory vernacular test prescribed for the post of Deputy Collector. For the compulsory vernacular test prescribed for the members of the Indian Civil Service, Tamil, Telugu, Canarese and Malayalam only are recognised and Hindustani is not. In fact, Hindustani was removed from the list in 1892 under G.O., No. 613, Public, dated 1st September 1892. The request of the association, under these circumstances, is inadmissible.

2. The next resolution relates to the Government Madrasa-i-Azam, and it is requested that it may be reorganised on the lines suggested by the Board of Muhammadan Education and that a boarding house under the management of the headmaster may be attached to it.

Resolution No. I of the Board of Muhammadan Education, dated the 23rd July 1894, deals with the question of reorganizing the Madrasa and it will be found on page 8 of G.O., No. 860, Educational, dated the 12th November 1894.

In 1896, the Government considered that an English headmaster was needed (*vide* notes [illegible] cover of G.O. No. 98 Educational, dated 13th February 1896), but when t[illegible] 1898, the Government said that [illegible] proposal to appoint a European headmaster [illegible] headmast[illegible] could not be provided with free quarters and as no [illegible] Musalma[illegible]oys could be built—*vide* notes in G.O., No. 254, Educational, date April 18[illegible] But as the Umdah Bagh has now been acquired, the question of ap ing a [illegible]ropean headmaster may be reconsidered. The present Director m asked [illegible]ive his opinion on the question as well as on the proposal of the asso to rep[illegible] the present teaching staff by better qualified and more efficient men Euro[illegible]d headmaster were appointed it would be unnecessary to place the M und[illegible]e supervision of the Principal of the Presidency College as has been sugg by [illegible] association.

The association refers to the strong feeling amongst the community against the [illegible]val of the Madrasa from Triplicane to Umdah Bagh and suggests that large expenditure may not be incurred in altering and improving the building until a trial has been given to it as a school.

On the question of boarding houses the association is of opinion that one is not wanted for the pupils of the Madrasa. As such pupils will be mostly residents of Triplicane, Mylapore and other parts of Madras, a boarding house for them will certainly not be required. On the other hand the association states that about thirty college students are occupying quarters in very unwholesome parts of the city and six are actually boarding at the Young Men's Christian Association for want of a Muhammadan hostel and requests that Government will be pleased to provide one for them in a central locality. The students' hostel is open to all classes of students, and it is understood that [illegible] madan student was actually last year. A special grant of Rs. has been assigned for the comple the hostel and when completed a block may be set apart for Muhan students. There seems to be no need to establish a separate hostel for Muha collegiate students.

Parts south of the Coum only.
A. T. PRINGLE.

This rather ignores the fact that Triplicane and Royapettah students would not use the hostel. But I don't believe in the want.
A. T. PRINGLE.

3. In the third resolution the request is made that in all places conta considerable Muhammadan population arrangement may be made for teaching stani or Arabic as a second language in all colleges or high schools maint

Government or local boards. The association states that the want of this provision is keenly felt and is in the way of Muhammadan lads taking up Hindustani or Arabic as an optional language. It is also said that Muhammadans have now to study two foreign languages—one English and the other a Dravidian vernacular—and are thus placed at a considerable disadvantage as compared with non-Mussalman students. This does not, however, seem to be the case. Mussalmans in the mufassal are well acquainted with the local vernacular and their studying a Dravidian vernacular in their younger days is more an advantage than a disadvantage, as a knowledge of one of these vernaculars is required for entering Government service. In the presidency town where there is a large Mussalman population there are separate schools for Muhammadans and their requirements in the matter of learning Hindustani or Arabic are sufficiently met.

In 1896 the Salem Muhammadan association raised this question of making provision for the teaching of Hindustani in Government, board and other schools, and the Director of Public Instruction then reported that Hindustani munshis were employed in Government institutions wherever necessary and that in board schools, the board concerned might be trusted to do what was necessary. The association was informed accordingly and was required to bring to the notice of Government any case where a Hindustani munshi was really wanted and had not been supplied—*vide* G.O., No. 198, Educational, dated 2nd April 1897. No such case has yet been brought to the notice of Government and apparently none exists. Under these circumstances the reply given to the Salem Muhammadan association in 1897 may be repeated.

4. The fourth resolution relates to religious education, and it is requested that permission may be granted to Muhammadans to make their own arrangements for imparting religious instruction in Government, municipal and local board schools during school hours on the lines sanctioned by the Governments of the Punjab and the United Provinces.

In G.O., No. 506, Educational, dated 5th August 1899, will be found the papers relating to the scheme of religious instruction experimentally sanctioned by the Government of the United Provinces. The scheme is to give to religious instruction two half hours in a week out of those devoted to the second language, on the condition that the community wishing to provide religious instruction must engage a religious instructor and obtain a building outside the school premises. It will be seen from the papers above referred to that only at two institutions were arrangements made for imparting religious instruction; that in one institution the measure depended entirely on the encouragement and support it received from the Nawab Mushtáq Husain, the originator of the scheme, and that the people in other parts of the provinces were generally apathetic with regard to the scheme. The Hon'ble Mr. Arundel did not consider that the scheme could be introduced in this presidency and the papers were accordingly recorded.

It is for orders whether the request of the association may be complied with and permission given to provide religious instruction. It may be predicted that the scheme will not meet with greater success in this presidency than in the United Provinces.

5. The fifth resolution relates to the subject of improved Hindustani text-books. It is requested that a better set of Hindustani text-books than those now in use (those prescribed by the Punjab or Allahabad University by preference) may be introduced in the schools and colleges of this presidency. The association thinks that the Muhammadan "community should be more largely, effectively and competently represented on the present text-book committee" and expresses its willingness to furnish Government, if desired, with names of capable men.

The members on the present text-book committee who know Hindustani are Canon Sell, Mr. Marsden and Khájá Khán Sáhib (sub-assistant inspector of Muhammadan schools) and these constitute the sub-committee which deals with the Hindustani, Arabic and Persian books.

The request of the association may simply be brought to the notice of the Director.

6. The sixth resolution states that the interests of Muhammadan education in this presidency have suffered for want of adequate Muhammadan inspecting agency and lays stress upon the desirability of increasing the present strength of the agency, not only in the subordinate but in the higher grades also. With a view to giving effect to the above resolution, the association suggests that Government will be pleased to appoint two additional sub-assistant inspectors of Muhammadan schools and to rearrange their duties so that no sub-assistant may have to examine more than 200 schools. The association also considers it desirable that Government should be pleased to provide a special officer of the grade of inspector or assistant inspector to have general supervision over Muhammadan education. These suggestions are merely a repetition of what the Board of Muhammadan Education proposed in 1891. That Board requested that the inspectorate might be enlarged so that no sub-assistant inspector should have more than two districts under his charge and that a special inspector of Muhammadan schools in the whole presidency should be appointed. The Government saw no need whatever for the adoption of the latter proposal as there was no reason to suppose that the then inspectors were unable to adequately supervise Muhammadan education. As to the former suggestion, Government said that an examination of the figures of schools under each sub-assistant inspector showed that the Muhammadan sub-assistant inspectors were far more lightly worked than their Hindu fellow officers and that there appeared to be no sufficient reason to incur the heavy expenditure which the Board's proposal would involve—*vide* paragraph 5 of G.O., No. 632, Educational, dated 8th October 1896.

In 1896 there were four sub-assistant inspectors of Muhammadan schools; at present there are five—three in charge of Muhammadan schools in the Northern, Central and Southern Circles and two in charge of Mappilla schools. These five sub-assistants had to examine 1,008 schools during 1900–1901 or in other words each had to examine on an average 202 schools. This is a large number, not taking into account schools which were not examined. Again the area which the three sub-assistants of Muhammadan schools have to travel is, as the association points out, very large. Under these circumstances it may not be possible for these sub-assistants to do their work thoroughly and efficiently.

It is now proposed to increase the number of sub-assistants by 62 and to redistribute their ranges so that each may have only 150 schools to examine. Out of the additional sub-assistants thus to be employed two may be set apart for the inspection of Muhammadan schools, and the request of the association complied with. The placing of all Muhammadan schools under a special inspector or assistant inspector is altogether unnecessary and the suggestion may be rejected.

The association also suggests that the appointments of supervisors of primary schools may be provincialized and that their number may be increased so that there may be at least one Muhammadan supervisor for each district. The proposal of this Government to provincialize the agency of supervisors of primary schools has been disallowed by the Government of India (*vide* G.O., No. 673, Educational, dated 13th November 1901), and the question cannot be reopened. The local boards who employ these supervisors may be trusted to see that, wherever necessary, a Muhammadan supervisor is appointed to supervise Muhammadan schools. The necessity, if such exists anywhere, would be brought to the notice of the board concerned by the educational inspecting officers.

7. The seventh resolution relates to female education. It states that in order to place female education among Muhammadans in Madras on a sound and proper footing it is necessary to reorganize the Hobart Muhammadan Girls' school and to start another in Black Town. The association says that Hobart Girls' school needs more effective European supervision and better accommodation.

Orders have issued for the purchase of Wellington house in Royapetta for Rs. 25,000 for the better accommodation of the school—*vide* G.O., No. 238, Educational, dated 24th April 1902. The school is under the supervision of the Superintendent of the Presidency Training School for Mistresses but nothing is definitely known about the staff and the Director may be asked to report upon it.

As regards the question of Muhammadan girls' schools for Black Town the association states that an effort has been made to open a private school but as it wants the elements of stability it is requested that Government may either take it over or open a new school of its own. The Muhammadan community must help themselves and should not expect everything to be done for them by Government. The reason assigned is not sufficient for Government taking over the school, and it is submitted that the community must be left to manage the school themselves with such aid as may be paid under the Grant-in-aid Code.

8. The last subject dealt with by the association is Government scholarships. There is no resolution on the subject by the Muhammadan Educational Conference and this is explained as due to an oversight. There are five requests made under this head—

(1) The first request is that the age limit for the grant of scholarships may be relaxed in the case of Muhammadans.

	Age limit. YEARS.
Lower secondary scholarship ..	12
Upper " ..	15
F.A. scholarship	18
B.A. "	20

As Muhammadan pupils begin their English education at a later age than Hindus, the age limits may perhaps be somewhat relaxed in their cases.

(2) The second request is that the rate of scholarship in the case of F.A. students may be raised to Rs. 10 per mensem.

The present rate is Rs. 7. The reason assigned for the proposed increase, viz., that the cost of living in the case of Muhammadans is high, does not appear to be a sufficient one.

(3) The third request is that six scholarships of the value of Rs. 15 a month may be set apart for Muhammadan students of the B.A. class.

In the B.A. classes there are eight scholarships of the monthly value of Rs. 10 each. Although no scholarships are reserved for Muhammadans, they are granted only to students belonging to the backward classes, Mapillas, Muhammadans (not being Mapillas) and Uriyas. In 1900–1901 four of these scholarships were awarded to Muhammadans. In these circumstances no change seems to be called for.

(4) The fourth request is that the Law college scholarship may be awarded on the results of the B.A. examination and made to commence as soon as the student joins the college, the rate of the scholarship being raised to Rs. 20 per term.

This scholarship is now awarded on the results of the college examination at the end of the second term and, in a file separately under consideration, it is proposed to award it on the results of the F.L. examination. The proposal to award the scholarship on the results of the B.A. examination is not practicable, as that examination is divided into three branches so that the rank of a successful candidate cannot be determined. The proposal to raise the value of the scholarship to Rs. 90 need not be considered, as in the file above mentioned it has been proposed to raise it to Rs. 100.

(5) The fifth request is that an additional free studentship for the L.M.S. and the M.B. & C.M. degrees may be made available in the Medical college.

There are five free scholarships attached to the Medical college, and one of these is reserved for Muhammadans; the present request is that two may be so reserved. In addition to this free scholarship the Wenlock scholarship of the monthly value of Rs. 20 is also reserved for Muhammadans.

Free scholarships are obsolete except in the Medical college, and the Government in 1894 asked the Director to consider whether these free scholarships should not be abandoned in favour of money scholarships. The Director replied that he had called on the college council to submit a scheme of scholarship to take the place of the free scholarships and promised to submit it on receipt—*vide* paragraph 7 of the Director's letter on page 6 of G.O., No. 632, Educational, dated 8th October 1896. No scheme, however, has been received yet and the Director may be asked about it.

T. KANAKASUNDARAM PILLAI.—16-6-02.

An official reference should be made to the Director of Public Instruction according to instructions given personally this morning.

A. T. PRINGLE—17-6-02.

The draft below may issue.

T. KANAKASUNDARAM PILLAI—17-6-02.

Send out to-day.

A. T. PRINGLE—17-6-02.

[Memorandum No. 157, dated 17th June 1902.]

From the Director of Public Instruction, No. C. 67, dated 22nd August 1902.

The request of the memorialists that Hindustani may be recognized as one of the official languages of certain districts of the presidency was not referred to the Director. He has now reported on the remaining points in the memorial. It is submitted that an answer may be given to the memorialists in terms of the Director's reply except in the case of the request about religious instruction. The answer to this may be that Government will not have anything to do with such a proposal.

2. The answer to the request about the recognition of Hindustani may be as at A on page 2.

P. T. THARYAN—9-9-02.

Please draft according to instructions given.

A. T. PRINGLE—9-9-02.

The draft placed below may issue.

P. T. THARYAN—10-9-02.

We may, with reference to the notes printed in the collection lettered **N** (G.O., No. 30, Educational, dated 18th January 1901), ask the Public department whether they concur in the part of the draft declining to modify the previous decision about the recognition of Hindustani as one of the "official languages."

A. T. PRINGLE—19-9-02.

To the Public department.

PUBLIC DEPARTMENT.

The point has already been settled more than once, and Public may accept clause 1) of the draft.

C. S. SIMPSON—22-9-02.

A. R. KNAPP—24-9-02.

G. S. FORBES—27-9-02.

To the Educational department.

EDUCATIONAL DEPARTMENT.

Draft for approval.

A. T. PRINGLE—30-9-02.

Will my honourable colleague please give his opinions hereon if he wishes to record any. It is of importance, and I have not had occasion to be much interested in it hitherto.

J. T[HOMSON]—31-9-02.

I will give in detail my opinion on the first of the proposals in the draft. I do not see any advantage in recognising Hindustani as an official vernacular. The result of doing so would be to make it easier perhaps for Muhammadans to pass the tests, but it would not facilitate their getting employment which is what they seek.

Since the bulk of official work needs a knowledge of, or is done in, one of the ordinary vernaculars and so can only be done by persons acquainted with those vernaculars, it is in the interests of the public service that only persons who know the requisite vernaculars should be appointed to the offices where they are required. Hence the test ought not to be relaxed, but if it were relaxed, the officer responsible for the work would not appoint a man, ignorant of the vernacular, to a post where a knowledge of it was required. This keeps out the Eurasian as much as the Muhammadan and the Malayalam man out of Tamil or Telugu districts, etc. There are, however, some appointments in which a knowledge of a vernacular is not needed, and it may be said that Muhammadans could be appointed to those on passing the tests in Hindustani. This is true, but I think it is necessary, in the interests of the public service, to maintain the interchangeability of its members, and as no relaxation of the tests can be permitted (*i.e.*, for example, the Translation test in Hindustani cannot be accepted as a qualification for a translatorship in Tanjore) I do not think any real good would accrue from the recognition of Hindustani.

2. In regard to the other points, I think the Director's replies are satisfactory, and I would approve the draft with some modification to bring it into more harmony with his replies.

G. S[TOKES]—1-10-02.

J. T[HOMSON]—3-10-02.

Print up.

A. T. PRINGLE—3-10-02.

Proof submitted.

P. T. THARYAN—16-10-02.

The draft may issue as now corrected.

A. T. PRINGLE—17-10-02.

[G.O., No. 615, Educational, dated 17th October 1902.]

[Pub. 19] 1,000—23-10-00.

Edl 1 12

~~Public~~ (1902) Department.

12

CURRENT No. ~~1256~~ 743

From

[Name] The President, Muhammadan Educational

[Designation] Association of Southern India

[Station] Madras.

Press
Please have these current and notes put in type & send three copies proof.
Pg
20/8/02

No. —

Dated 30. 4. 1902.

Enclosures —

Received 3. 5. 1902

Registered 3. 5. 1902.

W Edl 8.5.02

SUBJECT.

Submitting certain resolutions connected with Muhammedan Education in the Madras Presidency adopted at the sittings of the Muhammedan Educational Conference held in Madras in December last.

BACK PAPERS.

G.O. 2268 24-4-02 Copy	G.O. 40-87 29-6-99
" 660 19-3-02 "	" 645-6-07
" 30 " 19-1-02	
" 2867 10-5-02 Copy	

FURTHER PAPERS

To

The Chief Secretary to Government,

Public Department.

Sir,

Stock Form No. 127
2,000—1-5-02.

Educational (1902) Department.

CURRENT No. 1235

From The Honorable Mr.G.H.Stuart,M.A.,
[Name]

Director of Public Instruction,
[Designation]

Madras.
[Station]

DESPATCHED
22 AUG 1902

No. Cl.67

Dated 22nd August 1902

Enclosures one Statement, and
61 current in original.

Received 23 AUG 1902 190

Registered 23 8 1902

SUBJECT.

Submitting remarks on the proposals of the Executive Committee of the Muhammadan Educational Association of Southern India.

BACK PAPERS.

FURTHER PAPERS.

To

The Secretary to Government,

Educational Department.

Sir,

In reply to Memorandum No. 157, dated, 17th June 1903 I have the honour to submit the following remarks on the proposals of the Executive Committee of the Muhammadan Educati Association of Southern India:-

(1) Reorganisation of the Madrasa-i-azam. The suggestions ma by the Association deal with the following points:-

(i) the appointment of a European graduate as headmaster ar of better qualified assistants,

(ii) the supervision and inspection of the school,

(iii) its location in the Umdah Bagh, and

(iv) the establishment of a hostel for Muhammadan students.

(i) As regards the first point, although there appears to me to be no intrinsic necessity for the appointment of a European as headmaster in preference to an intelligent and experienced Muham madan graduate, still as the latter is not easily procurable, and as the Association considers the appointment of a European to be "an essential part of any scheme that may be proposed for the reorganisation of the school", I shall submit in a separate communication proposals for such an appointment and for such other improvements in the staff as may seem to me to be necessary or desirable. A higher scale of salaries will probably be require and there can be no difficulty in drawing up such a scale. The real crux of the situation lies in getting qualified men of the type that is needed for the school.

(ii) Inspection. I do not think it necessary that the sc should be placed under the supervision of the Principal of th

[E. 12]
1,000—7-5-02.

EDUCATIONAL DEPARTMT.

READ AGAIN G.O., No. , dated 190

" " " , " 190

READ ALSO:—

C. No. 743, From the President Muhammadan Edl. Association, No. , dated 30th April 1902.

" " 1235, " " Director of Public Instruction, " cl 67, " 22nd August 1902.

" " , " " , " 190

ORDER No. , dated 190

refer to the College please give her opinion here if he wishes to recommend any. It is important, and I have not had occasion to be much interested in it hitherto

31/5/03

Delete note.

The Executive Committee of the Muhammadan Educational association of Southern India will be informed,

(1) that the Governor in Council ~~regrets that he cannot see his way to reconsider his refusal to recognise Hindustani as an official language of the presidency;~~

(2) that the Government will consider the question of appointing a European headmaster and better qualified assistants for the Madrasa-i-azam but do not think it necessary to place the institution under the supervision of the Principal of the Presidency College;

(3) that, if a hostel is constructed exclusively for Musalman students the proper place for it will, in the opinion of the Government, be inside the Umdah Bagh;

(4) that no further provision for teaching Hindustani or Arabic is considered necessary than that at present existing in the Government, board, or municipal, institutions where there are Musalman students;

(5) that the government are not prepared to permit religious instruction during school hours in any institution maintained by them or by municipal or local boards;

(6) that the Hindustani text-books used in colleges are prescribed by the board of studies in [redacted], Arabic, Persian and Hindustani appointed by the University, on which there are five Musalmans out of a total of seven members, and that in regard to school texts, if specimen copies of the books in use in the Punjab and the United Provinces are sent to the Director, he will no doubt refer them to the Text Book committee, and, provided they are found satisfactory by that body, include them in the list of approved text-books. The Governor in Council will, if he hereafter considers it necessary, add another Musalman to the Text book Committee;

(7) that the Director will consider the question of increasing the number of Muhammadan sub-assistant inspectors and supervisors of primary schools, but [illegible] the government are unable to provincialize the agency of supervisors, [redacted] proposals in this behalf having been disallowed by the Government of India, or to appoint a special inspector or assistant inspector for Muhammadan schools;

(8) that the Government will consider the question of re-organizing the Hobart Girls school but are not prepared to take up the school in Black Town unless its managers are willing to hand it over; and

(9) that the question of raising the age-limit of Musalman candidates for scholarships and of granting an additional free scholarship in connection with the L. M. and S. class in the Medical College will receive consideration, but that no other concessions can be made in regard to scholarships.

2. The Director's proposals as regards clauses (2) and (8) of the foregoing paragraph have been received: that about clause (9) will be awaited.

P.T.T

10-9-2.

A. T. P.

19-9-2.

To

The President, Muhammadan Educational Association of Southern India, para. 1 only.

,, D. P. I.

Government {1902} of Madras

EDUCATIONAL.

Recd. } 1902. Enclosures

Regd. Spare copies

G.O., No. 645, 17th October 1902.

No. 1.

OCTOBER.

Muhammadan Education.

Passing orders on the resolutions passed at the Muhammadan Educational Conference held Madras in December 1901.

GOVERNMENT OF MADRAS.

UCATIONAL DEPARTMENT.

ng papers:—

esident, Muhammadan Educational Association of Southern India, to the Secretary to Government, Educational department, dated pril 1902.

utive Committee of the Muhammadan Educational Association of submit, for the favourable consideration of His Excellency the Governor following resolutions connected with Muhammadan education in this which were exhaustively discussed and unanimously adopted at the he Muhammadan educational conference held in Madras in December se resolutions were first communicated to leading Muhammadan educa- others interested in Muhammadan education and progress and their re carefully considered by a committee of experts. e append the printed circular that was issued with a view to elicit the opinions of those who have a right to speak with authority on the subject of Muhammadan education in order to show how carefully every one of the points touched upon in this memorial has been considered by the association:—

Hindustani as an official language.

"That this conference requests the Government of Madras to recognise Hindustani as an official language in Government departmental examinations seeing that its exclusion from the list of recognised languages operates unfavourably upon Mussalmans who wish to enter Government service."

The subject of this resolution has been exercising the minds of the intelligent and leading members of the Muhammadan community for some considerable time as is evidenced from the memorial submitted to the Government of Sir Arthur Havelock in 1899 by the Presidents of the Muhammadan Literary Society and the Muhammadan Association, Royapetta; the interpellations of Muhammadan representatives in the local Legislative Council; the address presented by the Anjumani-i-Mafid-i-ahla-i-Islam to His Excellency the Viceroy on the occasion of his arrival at Madras and the ratification which the proposition for the recognition of Hindustani received from a strong and representative gathering like the Muhammadan educational conference.

In his reply to the Anjuman's address, Lord Curzon, while considering that the matter concerned the local rather than the supreme Government, was pleased to declare his opinion in the following words which the association must regard as very encouraging. "Personally", His Excellency said, "I think that while there would be a positive gain to yourselves, there might also be some advantage to the public service in such a recognition, but I should require to know more than I do of the portion of Hindustani-speaking persons in different districts of the pres render my opinion of any value".

A careful examination of statistics with reference to the several langua in the Madras Presidency, as exhibited in the Census Tables of 1890—thos have not yet been made available to the public—has convinced the assoc tried by this test Hindustani has an equal, if not a better claim than Uriya or Malayalam which have been recognised as official vernaculars by the G of Madras. The principle which has guided the Government to determine vernaculars of a district has apparently been a comparison between the total

population and the number of the people speaking a language other than the district language as far as they are found in that one district and not in the presidency taken as a whole. If, therefore, on examination of census figures, the ratio of Hindustani-speaking people in any given district to the total district population be equal to or greater than the ratio which exists in those districts where the language is recognised, for instance, of Uriya-speaking people to the total population of Vizagapatam or of the Malayalam-speaking people to the total population of the Nilgiris, or of the Canarese-speaking people to the total population of Coimbatore, Bellary or Anantapur, then it is submitted that the Hindustani-speaking people have a valid claim to the recognition of their language by Government in that one district. The following is the result of the figures of the census of 1890. In Vizagapatam the percentage of Uriya-speaking people is 1·4, that of Canarese in Bellary is 5·5, in Anantapur 11·2, in Coimbatore 11·8 and that of Malayalam in Nilgiris is 8·7. On the other hand, the percentage of Hindustani-speaking people is as follows: Gódávari 1·4, Kistna 5·1, Nellore 4·4, Cuddapah 7·6, Kurnool 9·5, Bellary 8·2, Anantapur 5·8, Madras 11·6, Chingleput 1·5, North Arcot 2·9, Salem 2·4, Nilgiris 2·9, and South Arcot and South Canara 1·5 respectively. Thus, in no case is the percentage of Hindustani-speaking people less than that of Uriya-speaking people in Vizagapatam and in some cases it is even greater than that of Canarese-speaking people in Bellary and the Malayâlam-speaking people in the Nilgiris. It follows from these figures that even upon the broad consideration of figures which are found in the census reports the claims of Hindustani to be recognised as an official vernacular should not be entirely set aside since they may compare favourably from the point of view of statistics upon which it is believed that other vernaculars have been recognised.

The association is aware that objections to recognise Hindustani as an official vernacular are sometimes based on grounds of administrative efficiency. It is alleged that permission to pass in Hindustani cannot qualify to a district the vernacular of which the applicant does not know. This objection, the association respectfully submits, is based on the unwarranted presumption that those who urge the necessity of recognising Hindustani ignore the necessity of acquiring a knowledge of the vernacular of the particular district. This is not so. The object is that those who do not know Hindustani should be made to learn it so that they may be efficient when employed in the districts in which it is spoken and that there it may be recognised as the official language of the district. If the knowledge of Malayalam is thought necessary for officials in the Nilgiri district, where there are only 8,775 people speaking it, or of Uriya for officials in Vizagapatam, where there are only 27,916 people speaking it, how much more necessary is the knowledge of Hindustani for those employed in Kistna, Nellore, Cuddapah, Kurnool, Bellary, Anantapur, Madras, North Arcot, Salem and South Arcot where there are 95,163, 64,692, 26,723, 78,183, 74,520, 41,304, 50,057, 65,410, 47,240, and 34,684, Hindustani-speaking people respectively. Having regard to these figures it can hardly be doubted that the recognition of Hindustani will not be without "some advantage to the public service."

So far as the Provincial Civil Service is concerned the recognition of Hindustani will not, the association believes, be productive of any practical administrative inconvenience. For, as the rules at present stand, a pass in *any two* Dravidian vernaculars satisfies the requirements of the compulsory test prescribed for the post of Deputy Collectors who thenceforward become eligible for such posts throughout the Presidency irrespective of the vernaculars in which they might be qualified. The exigencies of the service demand the appointment of Deputy Collectors who pass their compulsory test in (say) Tamil and Telugu to districts of which the vernacular is Canarese or Malayalam or, for that matter, even Uriya. The addition therefore of Hindustani to the list of vernaculars which may be brought up for the compulsory test prescribed for Provincial Civil Service will (while in no way militating against administrative efficiency) lighten the load of the Muhammadan official who is already handicapped in the race of official life. No Dravidian vernacular, it may be remarked, can claim with Hindustani that it is spoken in almost every district of the Madras Presidency if not of the whole of India,—a circumstance which would seem to entitle it to Government recognition for the purposes of the Provincial Civil Service rules.

As regards the Subordinate Civil Service the association ventures to suggest upon a review of the facts cited in previous paragraphs and an examination of the census figures therein quoted that Hindustani should be recognised in those districts in which it is spoken by as large a percentage as or a larger percentage than that which speaks Uriya in Ganjám.

The association would also respectfully point out the anomaly which now exists in the appointment of an officer by Government to translate legislative enactments in Hindustani whilst refusing to recognise Hindustani itself as a vernacular, and in the provision made in the Special test rules that Hindustani may be brought up as one of the vernaculars for the Translation test higher and lower grades, whilst Hindustani hardly qualifies passed candidates for any appointments (barring two or three interpreterships) in the public service. Apart from this anomaly, non-recognition of Hindustani as an official vernacular will, the association apprehends, have a disastrous effect on the language itself. So far as it is taught in schools and colleges, it can at best have only an academic value not dissimilar to that which attaches to Latin or Greek in English or Sanskrit and Arabic in Indian schools,—a result which the association cannot but regard with profound regret in the case of a language like Hindustani which can boast of a rich and growing literature.

The Government Madrasa-i-Azam.

2. "That in the interests of Muhammadan education the organization of the Government Madrasa-i-Azam on the lines suggested by the Board of Muhammadan Education is urgently called for, and a boarding house under the management of the headmaster should be attached to it."

It was one of the recommendations of the Muhammadan Board of Education that a European graduate should be appointed as headmaster of the institution. In the opinion of the association this is by far the most essential part of any scheme that may be proposed for the reorganization of the school. A European headmaster of some experience in the art of teaching who, by his personality and force of character, can maintain proper discipline is the foremost requirement, and the next in the order of importance is the replacement of the present teaching staff by a set of better qualified and more efficient men. It would no doubt be desirable that the services of intelligent Muhammadan graduates should be utilized in filling the higher grades of these appointments if possible, but failing these it is suggested that those appointed should be selected from amongst non-Muhammadan graduates who possess a knowledge of Hindustani and are acquainted with Mussalman habits and customs. The association is also of opinion that when a satisfactory staff of teachers including the headmaster has been secured, they should be allowed to work in the school for some years without being changed, as constant changes among teachers have a prejudicial effect on the efficiency of the school and neutralize the advantages which it is intended to secure by the employment of a highly-qualified staff.

It is further submitted that it would greatly contribute to the efficiency of the Madrasa if it could be placed under the supervision of the Principal, Presidency College; but if such an arrangement is not possible, the Inspector of Schools may be required to pay more frequent visits to the institution.

His Excellency was pleased to announce on the occasion of his visit to the Conference that Government had arranged for the purchase of Umdah Bagh for the location of the Madrasa, and it has since been ascertained that the purchase has been effected and the building will be vacated by its present occupant in a very short time. The community feel highly greatful to His Excellency and his Government for any act of sympathy in the cause of Muhammadan education, but the association regrets to find that there is a strong feeling amongst the community against the removal of the Madrasa from Triplicane to Umdah Bagh owing to the fear that this may affect the strength of the school. Some of the reasons assigned are—(*a*) that Umdah Bagh is situated at a considerable distance from those populous parts of Triplicane and its suburbs from which the majority of the Madrasa students are drawn, (*b*) that the boys being chiefly drawn from the poorer classes will find it difficult to arrange for their conveyance and tiffins and would therefore readily exchange the Madrasa for the Harris school or the Branch Wesleyan Mission institution which is much nearer to

Mussalman centres than Umdah Bagh; and (*c*) that in the event of another Mission school being opened in the heart of Triplicane of which there seems to be every probability, it will attract boys to the detriment of the Madrasa. The committee believe and hope that these objections are not insuperable but would suggest that large expenditure at first may not be incurred in connection with alterations and improvement of the building until a trial has been given to the site as a school.

With regard to that portion of the resolution which suggest the desirability of a hostel or boarding-house being attached to the Madrasa, the association begs leave to submit that, so far as it has been able to ascertain the wants of the community, a hostel in a central locality for the use of the college-going students seems a greater necessity. The boys attending the Madrasa are mostly, if not all, the residents of the city, and it seems doubtful if the parents will prefer their children staying in a hostel and even if they do it seems still more doubtful if they could bear the additional expenditure incidental to a residence in a hostel. On the contrary the association is aware of the instances in which Moslem students from the Mufassal attending the Presidency college, the Christian college, the Law college, the Medical college and the Engineering college have been put to a great deal of inconvenience for want of a hostel. At the present time about 30 of such college-going students are occupying quarters in very unwholesome parts of the city and about six have even reluctantly gone to the length of boarding at the Young Men's Christian Association for want of a Muhammadan hostel. The association therefore prays that the Government will be pleased to provide a hostel in a central locality for the use of the Moslem students attending the several educational institutions in the city in preference to one for the exclusive use of the Madrasa boys.

Hindustani and Arabic as second languages.

3. "That the Government be requested in all places containing a considerable Muhammadan population to make arrangement for teaching Hindustani or Arabic as a second language in all colleges or high schools maintained by Government or local boards."

The want of this provision is now keenly felt by Muhammadan parents who in the present state of affairs feel that their children have no facilities for the cultivation of their own language. The absence of such a provision in Government and aided schools is in the way of Muhammadan lads taking up Hindustani or Arabic as an optional language. As the case at present stands they have to study two foreign languages—English and a Dravidian vernacular—and in this way they are placed at a considerable disadvantage as compared with non-Mussalman students who are free from such disabilities as one of the vernaculars taught in the school is necessarily their own. Should Government be pleased to come to their rescue and remove this obstacle from their way, Muhammadan students will more readily and freely avail themselves of the advantages of higher education.

Religious and secular education.

4. "That it is necessary that religious instruction should be given to Muhammadan boys side by side with secular education and that with a view to achieve this end, the Government of Madras be requested to grant permission to Muhammadans to make their own arrangement for imparting religious instruction in Government, municipal and local board schools during school hours on the lines sanctioned by the Government of the Punjab and the North-Western Provinces and Oudh."

In placing this resolution before Government, the committee venture to quote some of the remarks made by the mover of the resolution which fully explain the necessity for the adoption of such an arrangement.

"Religious instruction not only trains a boy in the rudiments of his creed, but also lays down in him the foundation of those principles which are so essential in the formation of character so as to make him a good citizen in after-life, and without which he can neither be serviceable to his Government nor useful to his community. In the words of our illustrious Viceroy, no education is perfect which is not based on religious education. This is all the more applicable to Mussalmans whose religion as so much to do with their sociology. We Mussalmans are as a rule very keen

and in my opinion rightly so, in imparting religious instruction to our children at an early age, as first impressions are always permanent and lasting. As no provision, however, is made in Government schools for religious instruction, our boys have to be sent to an indigenous Arabic Madrasa before being sent to school. It is this disability which keeps them behind other communities in the prosecution of their English studies and retards their progress. We cannot with propriety ask Government to introduce religious teaching into its schools for Mussalman boys, as such a request will not only be against its policy and departmental rules, but also absurd in its very nature. The only other course open to us seems to be to arrange at our own cost for the religious instruction of our boys during the ordinary school hours, and it is only by the adoption of this scheme that we can hope to send our boys to English schools at a much earlier age than is now done." The association hopes that Government will be pleased to allow of some arrangement being made during vernacular hours for religious teaching. Should Government approve of this principle details can be arranged in consultation with the Director of Public Instruction and the local educational officers concerned. The association has given this subject careful consideration and has come to the conclusion that no other arrangement can be effectively devised by which the object of the resolution can be satisfactorily attained. When considering details attention will also be paid to the feasibility of holding special classes on Saturdays and Sundays.

Improved Hindustani text books.

5. "That a better set of Hindustani text books than those now in use (those prescribed by the Punjab or Allahabad University by preference) should be introduced in the schools and colleges of the presidency."

The text books now in use do not seem to meet present requirements and it is therefore necessary that they should either be improved or replaced by others. The association thinks that the community should be more largely, effectively and competently represented on the present text book committee and will be glad to furnish Government if desired with names of capable men to represent its interests.

Inadequate inspecting agency.

6. "That this conference is of opinion that the interests of Muhammadan education in the Madras Presidency and the Province of Mysore have suffered for want of adequate Muhammadan inspecting agency and lays stress upon the desirability of increasing the present strength of the agency, not only in the subordinate but in the higher grades of the inspecting service also".

The association suggests that, with a view to give effect to the above resolution, Government will be pleased to appoint two additional sub-assistant inspectors of Muhammadan schools, and so to rearrange their duties that no assistant may have to examine more than 200 schools. The present number of sub-assistants is inadequate and the area they each have to travel over and the number of schools they have to inspect are so large that it is impossible to expect them to do their work with any degree of thoroughness or efficiency. It is also suggested that the number of supervisors should be so increased that there may be at least one Muhammadan supervisor for each district and that in making the appointments care should be taken to secure the services of good and intelligent men and in this connection the association beg to suggest that the appointments of supervisors be provincialized. In addition to the above it is considered very desirable that Government should be pleased to provide a special officer of the grade of inspector or assistant inspector to have general supervision over Muhammadan education and be in direct communication with the Director of Public Instruction on all matters connected with it. This, it is suggested, is desirable if tried only as an experimental measure and until Muhammadan education has been placed on a more satisfactory basis.

Female education.

7. "That with a view to place female education among Muhammadans in Madras on a sound and proper footing, it is necessary that the Hobart's Girls' school be reorganised and another school started to meet the requirements of the northern portion of the city".

In the opinion of the association the Hobart Girls' school needs more effective European supervision and better accommodation. If these wants are supplied, there is every prospect of its being largely availed of by girls of more respectable families than have hitherto attended the institution. Considering the magnitude of the city of Madras, this single school is not sufficient to meet the growing wants of the community, and especially the requirements of the Moslem population of Black Town and its suburbs where a desire for female education is much more prevalent than in that portion of Madras where the institution is now located. An effort has been made to open a private school to meet this urgent want, but as it has not the elements of stability, it is hoped that Government may either be pleased to take it up or open a new school of its own.

Government scholarships.

8. The association further begs to be permitted to make a representation on a subject of great importance to Muhammadans which was inadvertently not brought before the conference. It relates to the award of Government scholarships to students under the existing rules of the Educational department. For reasons which it may not be necessary here to discuss, Moslem youths commence their English education at a much later age than their Hindu competitors, and as a result the rules which prescribe age limits for the grant of scholarships operate prejudicially in the case of Muhammadan students. The association therefore respectfully urges the desirability of doing away with the age limit in the rules regarding the award of scholarships so far as they concern Moslem youths. Having regard to the fact that the cost of living in the case of Muhammadans is comparatively higher, the association begs to recommend that, in the case of F.A. students, the rates of scholarship be raised to Rs. 10 per mensem. It will materially help the cause of higher education among Muhammadans if Government be pleased to rule (1) that six scholarships each of the value of Rs. 15 a month be specifically set apart for Mussalman students of the B A. class; (2) that the Law College scholarship be awarded on the result of the B.A. examination and made to commence as soon as the student joins the college, the rate of the scholarship being raised to Rs. 90 per term; (3) that an additional free studentship for the L.M.S. and M.B. and C.M. degree be made available in the Medical College.

9. In conclusion the association feels confident that in dealing with its prayers His Excellency the Governor in Council will be animated by the same feelings of kind sympathy and large heartedness which characterized his memorable speech at the conference pavilion by which he has earned the unqualified gratitude of the whole community, and by that generous and sympathetic treatment which Government has always accorded to all questions affecting Muhammadan education.

Endt. No. 814, Public.

Transferred to the Educational department.

A. R. KNAPP,
Under Secretary.

6th May 1902.

Official Memorandum No. 157, Educational, dated 17th June 1902, to the Director of Public Instruction.

The letter from the executive committee of the Muhammadan educational association of Southern India is referred to the Director of Public Instruction for early remarks in regard to the proposals regarding—

(1) the reorganization of the Madrasa-i-Azam;
(2) the provision for teaching Hindustani or Arabic in all colleges and high schools maintained by Government or local boards;
(3) the introduction of religious teaching in Government and board schools;

(4) the improvement of Hindustani text-books;
(5) the enlargement of the Muhammadan inspecting agency;
(6) the reorganization of the Hobart Muhammadan girls' school;
(7) the establishment of a Government Muhammadan girls' school in Black Town; and
(8) the Government scholarships.

From the Hon'ble Mr. G. H. STUART, M.A., Director of Public Instruction, to the Secretary to Government, Educational Department, dated Madras, 22nd August 1902, No. Cl. 67.

In reply to Memorandum No. 157, dated 17th June 1902, I have the honour to submit the following remarks on the proposals of the Executive Committee of the Muhammadan Educational Association of Southern India:—

(1) *Reorganization of the Madrasa-i-Azam.*—The suggestions made by the Association deal with the following points:—

(i) the appointment of a European graduate as headmaster, and of better qualified assistants;
(ii) the supervision and inspection of the school;
(iii) its location in the Umdah Bagh; and
(iv) the establishment of a hostel for Muhammadan students.

(i) As regards the first point, although there appears to me to be no intrinsic necessity for the appointment of a European as headmaster in preference to an intelligent and experienced Muhammadan graduate, still as the latter is not easily procurable and as the Association considers the appointment of a European to be "an essential part of any scheme that may be proposed for the reorganization of the school", I shall submit in a separate communication proposals for such an appointment and for such other improvements in the staff as may seem to me to be necessary or desirable. A higher scale of salaries will probably be required and there can be no difficulty in drawing up such a scale. The real crux of the situation lies in getting qualified men of the type that is needed for the school.

(ii) *Inspection.*—I do not think it necessary that the school should be placed under the supervision of the Principal of the Presidency college as requested by the Association. In its new quarters the Director or his Deputy will be able to visit it from time to time, and more frequent inspection will, if necessary, be required from the Inspector.

(iii) *The Umdah Bagh.*—The objections made by the Association to the location of the school in the Umdah Bagh seem to me to be of little importance. No inconvenience appears to be occasioned by the present situation of the Anjuman to the pupils that attend the institution, most, if not all, of whom come from Triplicane, and the Umdah Bagh is not much further from Triplicane than the Anjuman.

(iv) It is requested by the Association that a hostel should be provided for Muhammadan students and that it should be located in some central situation instead of being attached to the Madrasa in the Umdah Bagh as proposed by the conference. I am of opinion that if a hostel is to be provided at all it should be in the Umdah Bagh compound. The situation is central enough and there is ample room for it there. No place can be found that is near *all* the colleges, and considering that tramcars run not far from the Umdah Bagh, college students residing in the compound will have all the conveniences in the matter of conveyance that they can have in any other available situation if there is any such in the town.

(2) *Provision for teaching Hindustani or Arabic.*—In all Government colleges such provision exists except at Kumbakónam and Mangalore, where it is not needed; and I am not aware that there is any board or municipal high school or college where it is necessary and has not been made. When the number of Muhammadan boys on the rolls of a school is sufficiently large to necessitate the appointment of a Hindustani

r Arabic munshi, inspecting officers usually insist on such an appointment being made. f, however, the association can definitely point out institutions where Hindustani or Arabic teaching is wanted, but is not supplied, steps will be taken to make the provision, if it is proved to be really needed.

(3) *Religious teaching.*—I am not in possession of definite information as to the system of religious instruction sanctioned by the Government of the Punjab and the North Western Provinces and Oudh. From the very scanty references made to it in the educational reports of those provinces, I gather that such instruction is given out of school hours and that it consists mainly of lectures on Moslem theology and perhaps moral teachings from the Quran. I should have been in a better position to judge of the matter if the association had taken the trouble to explain in detail the system in vogue in those provinces, and until it can say exactly what it means by religious instruction and define the lines on which such instruction is to be imparted I am unable to offer a decided opinion. There can be no objection to religious instruction being given, under suitable conditions, in Government schools, but I have no wish to be a party to, nor can I conceive Government to be willing to countenance, any scheme which involves the learning by rote of sentences from the Quran without any appreciation of their significance or application.

Government of course cannot pay for religious instruction unless it is prepared to do so for all religions, but the association proposes to meet the cost from private sources.

(4) *Improvement of Hindustani text-books.*—The association should have stated its objections to the books now in use. The text-books used in colleges are prescribed by the University. Out of seven members of the board of studies in Hebrew, Arabic, Persian and Hindustani, five are Muhammadans. This board selects the text-books for college classes, and if the association is dissatisfied with the selections made, they should exert their influence with their co-religionists on the board to improve the selections. In regard to school texts, if specimen copies of the books in use in the Punjab and United Provinces are sent to me, they will be forwarded to the Text-book Committee for opinion, and if found satisfactory will be included in the approved list. I have no objection to adding another Muhammadan to the Text-book Committee as long as the prescribed number is not exceeded.

(5) *Muhammadan inspecting agency.*—There are at present five Muhammadan sub-assistant inspectors who examine in all a little over 900 schools as shown in detail below.—

		No.
Sub-assistant, Northern Circle	.. ..	159
Do. Southern "	.. ..	193
Do. Central "	.. ..	160
Do. North Mappilla range	.. ..	170
Do. South " "	.. ..	236

It will be seen from these figures that except in one range the number of schools assigned to each sub-assistant is less than 200, the maximum number suggested by the association. As I have, however, proposed to reduce the number of schools for each sub-assistant of Hindu schools to an average of 150 which I consider to be quite as many as can be efficiently examined in a year, a similar reduction should also be made in the work of Muhammadan sub-assistants, in whose case, in consideration of the greater extent of their ranges, I would fix the average at a maximum of 120. This will necessitate the appointment of three additional men.

The number of Muhammadan supervisors of primary schools is now 24. I append a statement showing the districts that are and those that are not provided with supervisors, the number of Muhammadan schools and pupils, and the percentage of

Muhammadan pupils under instruction to the Muhammadan population of school-going age. From the figures given it would appear desirable to appoint one Muhammadan supervisor to each of the following districts which at present have none, viz., Anantapur, Chingleput, South Arcot, Trichinopoly, Coimbatore and Nellore; and one additional supervisor to each of the following districts, viz., Kurnool, Bellary, Cuddapah, Tanjore, Madura, Tinnevelly and Malabar. The inspecting officers will, however, have to be consulted before any definite proposals can be made for strengthening this agency. The provincialisation of supervisors has been proposed by this office, but the proposal has been vetoed by the Government of India. I see no reason for the appointment of a special officer—inspector or assistant inspector—for Muhammadan schools. The sub-assistants can work under the assistant inspectors at present.

(6) *Reorganisation of Hobart Girls' school.*—Better accommodation is now being supplied. As regards its reorganisation I may remark that, as a training institution, it has hardly been a success, seeing that very few of those who have passed out from it have taken employment or have succeeded in obtaining it, and that while not abolishing altogether the training department it would be of greater benefit to the Muhammadan community to work the school mainly as a girls' school, and provide it for this purpose with a staff independent of the students under training. I propose in a separate letter to submit a scheme for reorganising it on these lines.

(7) *The Black Town school.*—From enquiries that I have made regarding the private school in Black Town referred to by the Association, I learn that such a school was opened in January last by a Muhammadan merchant, and is managed by a committee and that it has over a hundred pupils on its rolls. It appears to have obtained this strength by admitting pupils from other schools without leaving certificates, and as long as it thus violates the conditions of recognition it cannot be recognised by the department. Moreover, the committee are reported to be divided in their opinions as to whether Government aid should be sought, and as they have sufficient funds they would seem to prefer working the school as at present without aid from Government, though they desire to have for it the privilege of recognition. As the product of indigenous effort it should receive all possible encouragement from the department and I am prepared not only to recognise it if it conforms to the rules, but also to give it aid if the funds at the disposal of the committee are insufficient to work it efficiently. It might even be taken over by Government, but if those who have started it prefer to keep it in their own hands and have no fears of financial difficulties, such a step would not be in accord with what as hitherto been the educational policy of Government, viz., to welcome private efforts in the field of education and to encourage the establishment and maintenance of schools that owe their existence to the liberality of well-to-do members of the community.

(8) *Government scholarships.*—I do not think that Muhammadans have any just grounds for complaint in the matter of scholarships. They get in fact more than their fair share and are more liberally treated than any other community. Yet the scholarships have after all to be given to second-class men for want of better candidates. Nor again do I think it necessary that the scholarship rates should be raised. Considering that Muhammadans pay only half-fees, the rates allowed are sufficiently high. As regards the age limit I have no objection to its being abolished if by doing so we are likely to get better candidates. The proposal may be given a trial though I am not sanguine of its proving of much benefit. The proposals (1) and (2) of the Association do not commend themselves to me. The B.A. scholarships which are Rs. 10 a month are more than double the fees paid by Muhammadans, and the preferential claim to these scholarships that is now given to the community is as much in the way of concession as it can be fairly allowed. It is not necessary too in my opinion to give Muhammadans more encouragement to join the Law College. In the Medical College there is only one Government free-scholarship, tenable in the M.B. and C.M. classes, and by preference given to a Muhammadan whenever one is qualified. The association now asks for a second free-scholarship tenable in either the L.M. & S. or the M.B. & C.M. classes. This request may be granted.

Enclosure.

District.	Number of Muhammadan supervisors now employed.	Muhammadan population of school-age (5-20).	Primary schools for boys.				Total number of scholars in both public and private schools.	Percentage of pupils to Muhammadan population of school-age.
			Public.		Private.			
			Schools.	Pupils.	Schools	Pupils.		
Ganjam	..	449	6	195	..	..	195	43·4
Vizagapatam	1	1,707	16	633	9	167	800	45·5
Godávari	2	3,203	69	1,922	33	585	2,507	78·3
Kistna	2	10,039	75	2,333	30	403	2,736	27·3
Kurnool	1	8,693	17	747	14	237	984	11·3
Bellary	1	7,558	22	772	24	407	1,179	15·6
Anantapur	..	4,521	13	517	2	37	554	12·3
Cuddapah	1	9,965	28	1,028	14	258	1,286	12·9
Nellore	..	6,321	4	185	1	5	190	3·0
Madras	1	4,366	24	978	18	596	1,574	36·1
Chingleput	..	2,331	13	396	9	145	541	23·2
North Arcot	2	7,535	46	1,832	60	2,105	3,937	52·2
South Arcot	..	4,827	17	849	..	..	849	17·6
Tanjore	1	8,804	47	2,527	150	4,486	7,013	79·7
Trichinopoly	..	3,211	17	782	9	167	949	29·6
Madura	1	11,019	61	2,608	89	3,165	5,773	52·4
Tinnevelly	1	6,749	19	1,161	116	3,562	4,723	70·0
Coimbatore	..	3,666	18	895	17	539	1,434	39·1
Salem	2	5,072	42	1,938	10	198	2,136	42·1
Nilgiris	..	569	..	..	..	..	..	..
Malabar	7	2,442	356	19,003	282	10,590	29,593	..
South Canara	1	9,543	22	713	80	1,506	2,219	..
Total ..	24	132,910	937	42,014	973	29,158	71,172	..

Order—No. 645, Educational, dated 17th October 1902.

The Executive Committee of the Muhammadan Educational Association Southern India will be informed—

(1) that the Governor in Council regrets his inability to modify his refusal to recognise Hindustani as an official language of the Madras presidency;

(2) that the Government will consider the question of appointing a European headmaster and better qualified assistants for the Madrasa-i-Azam, but do not think it necessary to place the institution under the supervision of the Principal of the Presidency College;

(3) that, if a hostel is constructed exclusively for Musalman students the proper place for it will, in the opinion of the Government, be inside the Umdah Bagh;

(4) that no further provision for teaching Hindustani or Arabic than what at present exists in the Government, board, or municipal, institutions where there are Musalman students is considered necessary;

(5) that the Government have not received definite information as to the conditions under which religious instruction is given in municipal and board schools in the Punjab and United Provinces, and will await a further communication on the subject from the Association in regard to the matter of the instruction, the manner on which it is to be conveyed, and the time to be occupied thereby;

(6) that the Hindustani text-books used in colleges are prescribed by the board of studies in Arabic, Persian and Hindustani appointed by the University, on which there are five Musalmans out of a total of seven members; that in regard to school texts, if specimen copies of the books in use in the Punjab and the United Provinces are sent to the Director, he will no doubt refer them to the Text-book Committee and, provided they are found satisfactory by that body, include them in the list of approved text-books; and that the Governor in Council will, if he hereafter considers it necessary, add another Musalman to the Text-book Committee;

(7) that the Director will consider the question of increasing the number of Muhammadan sub-assistant inspectors and supervisors of primary schools, but that the Government are unable to provincialize the agency of supervisors, or to appoint a special inspector or assistant inspector for Muhammadan schools ;

(8) that the Government have in separate orders sanctioned proposals for reorganizing the Hobart Girls' school, and that the Director should be addressed by the managers of the school in Black Town regarding aid to it or transfer ; and

(9) that the question of raising the age-limit of Musalman candidates for scholarships and of granting an additional free scholarship in connection with the L.M. & S. class in the Medical College will receive consideration, but that no other concessions can be made in regard to scholarships.

2. The Director's proposals as regards clause (2) of the preceding paragraph have been received : that about clause (9) will be awaited.

(True Extract.)

A. T. PRINGLE,
Assistant Secretary to Government
in charge.

ent, Muhammadan Educational Association of
Southern India, paragraph 1 only.
or of Public Instruction.