Educational (1905) Department.

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INDEXED.

ORIGINAL

[Despatch Abstract.]

Religious Instruction of Muhammadan boys.

Permitting on certain conditions the Muhammadan Educational Association of Southern India to try experimentally their scheme for the imparting of religious instruction to the pupils of the Govt. Madrasa-i-Azam

BACK PAPERS.

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

FURTHER PAPERS.

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

2

Government {1905} of Madras.

EDUCATIONAL.

Recd. } 1905. *Enclosures*

Regd. } *Spare copies*

ORIGINAL

G.O., No. 358, 25th May 1905.

N. P.

MAY.

Religious Instruction of Muhammadan boys.

Permitting on certain conditions the Muhammadan Educational Association of Southern India to try experimentally their scheme for the imparting of religious instruction to the pupils of the Government Madrasa-i-Azam.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—again the following paper :—

G.O., No. 552, Educational, dated 7th September 1904.

Abstract.—Drawing the attention of the Director of Public Instruction to G.O., No. 1853 W., dated 2nd July 1903, making provision for a retiring place in the Umda Bagh buildings, and stating that no further accommodation is needed for religious purposes.

Read—also the following paper :—

From the Hon'ble Mr. A. G. BOURNE, D.Sc., F.R.S., Director of Public Instruction, Madras, to the Secretary to Government, Educational Department, dated 24th March 1905, Ref. on Cur. No. 5687/04.

With reference to G.O., No. 552, Educational, dated 7th September 1904, I have the honour to submit for the orders of Government the enclosed copy of a letter, dated 23rd January 1905, from the Honorary Secretaries to the Muhammadan Educational Association of Southern India asking for permission to arrange, at the expense of the association, for the imparting of religious instruction out of school hours to the pupils of the Government Madrasa-i-Azam. The association has slightly misunderstood the reply made in my letter, Ref. on Cur. No. 5687 of 1904, dated 4th October 1904, which was to the effect that Government did not consider it desirable that religious instruction should be imparted in a school under public management, as such instruction might be of a sectarian character and might not be always acceptable to the whole of the community. This answer was based on the orders passed in G.O., No. 464, Educational, dated 29th July 1904, regarding the holding of religious classes at the Board School, Arni. The Association has, however, taken me to mean that while the necessary arrangements would not be made by Government there could be no objection to their being carried out by a private body.

2. From the previous history of the case, as now detailed in the association's letter, it would appear that Government once had no objection to the proposal and that the association has for some time past been collecting funds for giving effect to the proposal in accordance with the sanction conveyed in G.O., No. 15, Educational, dated 13th January 1890. The Muhammadan community has certainly been slow in taking advantage of the concession granted in 1890 but it is represented that the association has not ignored the matter and that it has been looking forward to the completion of the arrangements then contemplated.

Enclosure.

From the Honorary Secretaries to the Muhammadan Educational Association of Southern India, to the Director of Public Instruction, Madras, dated 23rd January 1905.

We have the honour to acknowledge the receipt of your letter No. 5687, dated 4th October 1904, and to state in reply that it is not the prayer of this Association that religious instruction should be imparted in the Madrasa-i-Azam by Government but that Government may be moved to grant it permission to attach a religious teacher to the Madrasa at its own expense. On the grant of the request arrangements will be made by the Association for religious instruction in the Madrasa premises either before or after the regular school hours. Thus while the principle that religious instruction should not be imparted by the State in a public school will remain unaffected, the Musalmans, chiefly the orthodox of them, by the grant of this much desired concession will be induced to take increased interest in the Madrasa and will send their children to the school on a much larger scale. The Association is prepared to make arrangements which

would prove satisfactory alike to the Shiah and the Sunni sections of the community. In this connection we venture to point out that the Madrasa came into existence under peculiar circumstances for the exclusive benefit of the Musalman community. The founder was the late Nawab of the Carnatic (Nawab Muhammad Ghulám Ghouse, Khán Bahádur) who primarily intended the school for the religious instruction of the Musalmans. On his demise teaching in English was added to the curriculum but later on religious teaching was completely displaced by secular instruction. Ever since this change the Madrasa naturally became less useful for the Musalmans and did not present any special attraction for the Musalman parents to send their children there. The community has however been untiring in its representations to the educational authorities in favour of the reintroduction of religious instruction in the Madrasa and in his Proceedings, No. 7075, dated 9th July 1890, the Director of Public Instruction (Mr. Grigg) with reference to G.O., Nos. 15, 16, dated 13th January 1890, requested the Honorary Secretary of the Anjuman to nominate three members as visitors of the Madrasa with power to organize religious teaching and draw up rules for regulating the classes. Your predecessor also orally granted us the permission and reiterated the fact before the President of this Association the Hon'ble Mr. Justice Boddam. It was in pursuance of this understanding that the Association took steps to collect funds for religious education and on the completion of arrangements formally applied to you on the 26th May 1904 for sanction to attach a religious teacher to the school. Under these circumstances we request you to be good enough to obtain the sanction of Government for attaching at the expense of the Association a religious teacher to the Madrasa to impart religious education to the pupils at least either before or after the regulated school hours. We beg to assure you that the Association will be able to make arrangements as will satisfy all the sections of the community and in case of any doubt being still entertained about this, we request that the permission prayed for may be granted for a specified time and as an experimental measure.

Order—No. 358, Educational, dated 25th May 1905.

The Muhammadan Educational Association of Southern India request that they may be permitted to arrange for the giving of religious instruction to the boys of the Madrasa-i-Azam at their own expense and that for this purpose a room in the school building and the necessary furniture may be placed at their disposal. They undertake to provide such instruction as will be acceptable to all sections of the Muhammadan community and if any doubt is entertained as to their ability to do so, they express their willingness to be put to the test for a specified time.

2. While the Government cannot close their eyes to difficulties that may arise if they permit religious instruction to be given in public schools, they recognise a growing desire for such instruction among the enlightened sections of the community and it is far from their intention to place any unnecessary obstacles in the way of their aspirations. The Government will therefore gladly afford to the Muhammadan Educational Association in their endeavour to provide religious instruction to the pupils of the Madrasa any facilities which are not inconsistent with the maintenance of the accepted policy of religious neutrality. The Association will accordingly be allowed to try their scheme experimentally on the following conditions :—

(1) that the instruction is given out of school hours and does not interfere in any way with the school curriculum ;

(2) that no boys are admitted to the religious instruction classes without the written consent of their parents or guardians ;

(3) that if at any time a room in the school building cannot be spared the Association will be required to make other arrangements ; and

(4) that at any time the Government may withdraw the permission to use the room.

(True Extract.)

H. D. TAYLOR,
Ag. Secretary to Government.

To the Director of Public Instruction.

Exd. P. Seetharam.

EDUCATIONAL DEPARTMENT.

NOTES CONNECTED WITH G.O., No. 358, EDUCATIONAL, DATED 25TH MAY 1905.

[SUBJECT.—*Provision of religious instruction to the pupils of the Madrasa-i-Azam.*]

From the Director of Public Instruction, No. 5687, *dated* 24*th March* 1905.

In December 1901, a Muhammadan Educational Conference was held in Madras and a number of resolutions were passed on the subject of Muhammadan education. (Paragraph 1 of the letter from the President, Muhammadan Educational Association of Southern India—page 2 of G.O., No. 645, dated 17th October 1902). The Muhammadan Educational Association of Southern India submitted these resolutions with their letter, dated 30th April 1902, for the favourable consideration of this Government. The fourth resolution of the Conference was on the subject of religious instruction and ran as follows :—

"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 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 North-Western Provinces
"and Oudh."

* Please see paragraph 7 *infra*—page 5.

On this the Government passed the following orders :—

"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
"in which it is to be conveyed, and the time to be occupied thereby"—*vide* paragraph 1, clause (5) of G.O., No. 645, Educational, dated 17th October 1902.

To this the association submitted no reply.

2. During last year the Association approached the Director with a request to be permitted to appoint a moulavi to give religious instruction to the pupils of the Madrasa-i-Azam and asked that a room in the school building and the necessary furniture might be placed at their disposal for this purpose. The Director sought the orders of Government in the matter and Government said that a retiring place for prayers would be provided on the premises of the Umdah Bagh and that no further accommodation seemed to be needed for religious purposes—*vide* G.O., No. 552, Educational, dated 7th September 1904.

3. On a separate reference from the Director on the subject of imparting religious instruction in the Board Muhammadan Primary school at Arni, the Government said that it was undesirable to allow the school building at Arni to be utilized for the purpose of imparting religious instruction which might be of a sectarian character and might not always be acceptable to the whole of the Muhammadan community—*vide* G.O., No. 464, Educational, dated 29th July 1904.

4. The Director accordingly informed the Association that Government did not consider it desirable that religious instruction should be imparted in a school under public management, as such instruction might be of a sectarian character and might not be always acceptable to the whole of the community.

5. The Association has taken this reply to mean that Government would not make arrangements for imparting religious instruction in the Madrasa and states in reply that it never wanted Government to arrange for giving religious instruction in the Madrasa ; but that it only wanted permission of Government to attach a religious teacher to the Madrasa at its own cost, and requests that the necessary permission may now be given. The Association undertakes to provide such instruction as will be acceptable to all the sections of the Muhammadan community and if any doubt is entertained on this point the association begs that the permission may be granted for a specified time and as an experimental measure.

6. The Association points out that so long ago as 1890 the Government was in favour of imparting religious instruction to the pupils of the Madrasa and that the Director of Public Instruction in his Proceedings No. 7075, dated 9th July 1890, requested the Honorary Secretary of the Anjuman to nominate three members as visitors of the Madrasa with power to organize religious teaching and draw up rules for regulating the classes. This was in reference to paragraph 13 of G.O , No. 15, Educational, dated 13th January 1890, where Government approved the nomination of a committee of visitors to the Madrasa in the manner and for the purposes named by the Director of Public Instruction. The manner and the purposes named by the Director were that the Committee of the Anjuman-i-Islam be permitted to nominate three members, including their President, as visitors with power to organize religious classes out of school hours for pupils of the school (Madrasa), should they desire it and subject to such general rules as might be approved by the Director—*vide* paragraph 5 of the Director's letter on page 12 of G.O., No. 15, Educational, dated 13th January 1890.

The Association further states that the late Mr. Stuart granted permission to it to organize religious classes and that it was with reference to these promises that it took steps to collect funds for religious education.

7. In the fourth resolution of the Muhammadan Educational Conference quoted in page 1 *supra* reference is made to a scheme of religious instruction approved by the Government of United Provinces. An account of this scheme will be found in the papers recorded in G.O., No. 506, Educational, dated 5th August 1899. It was to give 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*. In the present case the Muhammadan Association undertakes to engage a religious instructor and to hold religious classes out of school hours but requests that a room in the school building and the necessary furniture may be placed at its disposal.

This condition was subsequently modified so as to allow of religious instruction being imparted in a class room if such a room is available—*vide* proceedings of the Government of the North-Western Provinces No. 457, dated 13th August 1896 in G. O., No. 506, dated 5th August 1899.

P. T. THARYAN—1-5-05

T. KANAKASUNDARAM PILLAI—30-4-05.

Please see the notes of His Excellency the Governor (Sir James Thomson) and of the Hon'ble Members (the Hon'ble Mr. Stokes and the Hon'ble Mr. Forbes) on pages 2 and 3 of the notes in G.O. No. 464, dated 29th July 1904. Also the notes in the confidential cover in the file.

P. T. THARYAN—1-5-05.

A. GALLETTI—2-5-05.

For Orders.

A retiring place for prayers has been provided in the Madrasa-i-Azam but that is not a place for religious instruction.

H. D. TAYLOR—3-5-05.

If the Headmaster—with the approval of the Director—and the Association are able to arrange for religious instruction out of school hours and such instruction is given without introducing any discord into the school as a whole I think that Government might authorise the giving of it and the use of the school premises.

J. T[HOMSON]--4-5-05.

Let us take it that religious instruction is an important part of the education of youth. Yet the Government so far has deliberately refused to admit it as part of the State Educational system. This has been the deliberately adopted policy of Government. The reason and value of such a policy is obvious ; for among the population we have a number of competing religious and in most schools representatives of many, at any rate of more than one. We have not to do with sect as in Europe, but with distinct and separate religions. The religion which the Government of India believe to be true, it may be argued, it should teach, but obviously there can be no obligation on Government to foster or teach all the five or six religions it does not believe to be true or to give any facilities for the teaching of such. In no other way can it treat them alike. If the votaries of a religion want it taught they must make their own arrangements. For Muhummadans this is easy as they have the mosque which for hundreds of years has always been recognised as the place for teaching, and what in this connection is of more importance as the place of orthodox teaching. It is more than probable that the Moulvi appointed by the Association will be strongly objected to by the parents of the children.

"Sect" is everywhere, so far as I know.

J. T[HOMSON].

2. I think that Government should adhere to its traditional policy, and refuse to give any facilities or to allow the Government school premises to be used for the purposes of religious instruction by any religion or sect. The clause relating to Christian instruction is on a different footing altogether.

G. S[TOKES]—5-5-05.

This is a difficult question and I fully admit that there is much to be said on both sides of it. Whatever we decide we shall be establishing a principle of far-reaching application, for the times are changing and there can be no doubt that Government will be called upon to decide many similar questions in the near future. There can be no doubt that the question of religious education has during the past few years been agitating the minds of both the Muhammadan and the Hindu communities, and a notable example of the growing spirit was the recent case of the Negapatam High school. The present is therefore not a time when our action is likely to remain unchallenged if we merely shelter ourselves behind a rigid and perhaps narrow-minded interpretation of our rules, and unless we wish to crush the legitimate aspirations and growing independence of the community, we must carefully consider how far we can adopt a liberal and broad-minded attitude without departing from our traditional and established policy. We constantly tell the Muhammadans that the reason why they are backward is because they will not allow secular education to run concurrently with religious instruction, and in these circumstances it does not seem right to pour cold water on the first serious attempt they have made to remedy this defect. I myself have often made this criticism in my public utterances and I have gone even further and impressed upon the native community that education which is devoid of religious instruction is not true education. My sympathies are therefore all in favour of the view taken by Sir James Thomson and I think that view can be justified. I will first state the objections to the proposal made by the Muhammadan Educational Association of Southern India as they have been presented and as they have occurred to me. They are as follows :—

(1) That it is contrary to the established policy of the Government of India that religious instruction should be imparted in a school under public management.

(2) That the instruction which the Educational Association propose to provide at the Umdan Bagh might be sectarian in character and thus give offence to a portion of the community.

(3) That the acceptance of this proposal would be the introduction of the thin end of the wedge and that we should be met by similar requests from other quarters.

(4) That a similar request has already been refused in the case of Arni.

(5) That the mosque and not the school is the proper place for religious instruction among Muhammadans. My answer to these objections is as follows :—

(1) It does not follow that, because the instruction provided by Government must be purely secular, we are bound to prevent any supplementary instruction being

given by any outside agency; on the contrary the Government of India Resolution expressly declares that teachers are not debarred from giving religious instruction out of school hours. When it is declared that it is the settled policy of Government to abstain from interfering in matters of religion, it may surely be argued that interference is of two kinds both of which are included. While we do not interfere in the sense of providing religious instruction ourselves we are equally precluded from interfering in the sense of preventing others from providing for religious instruction.

The Madras Administration Report for 1901-1902 says that "there is nothing in "the Madras Educational rules to prevent teachers in institutions under public "management from imparting religious instruction out of the ordinary school hours "and teachers in aided or recognised schools from imparting it at any time, provided "that secular instruction is given for the prescribed number of hours." If the rules thus summarised correctly define our attitude, it is open to the teachers of the Umdah Bagh at the present moment to give religious instruction to their pupils without any formal sanction from Government, but the Muhammadan Educational Association do not even ask that the Government teachers at the Umdah Bagh should give the religious instruction; they propose to provide and pay for a Moulvi themselves, that is to say a teacher who will be wholly outside and independent of the Educational Department.

The class rooms in schools and colleges are, I believe, occasionally lent for public assemblies of all kinds provided they are not objectionable in character; why not therefore lend the class room to the Educational Association for their religious lectures? The curriculum of the school would still remain purely secular and the institution of these voluntary classes, for voluntary they must necessarily be, would no more affect the curriculum of the school and the consistency of Government in regard to religious neutrality than would a system under which the boys were marched off to the mosque by their parents and guardians. The point therefore is this: it is one thing to say that we will not give any religious instruction ourselves but it is another thing to say that we will not allow facilities to others for giving that religious instruction. We are of course pledged to the former, but as regards the latter I think that our attitude should be to assent to any reasonable requests without going out of our way to meet the wishes of the promoters of Hindu or Muhammadan religious instruction.

(2) If it is our policy to abstain from interfering with religious instruction I do not see how it can possibly concern us whether that instruction is sectarian or not. This is a matter which must rest entirely between the Muhammadan Educational Association and the parents or guardians of the students. The only condition which we need make – and I think it is one which we could make with propriety—is that

(1) | no boy should be allowed to attend the class without the written consent of his parents or guardians. If in addition to this we retain the right to withdraw the

(2) | privilege sought for by the Muhammadan Educational Association we should be in a position to meet any objections which might be raised by one section or another of the Muhammadan community.

(3) I do not take much account of the argument of "the thin end of the wedge" for it is always trotted out when a case is weak and no other arguments are forthcoming. In this case I would say that if there is a wedge at all, by all means let its thin end be introduced in order that we may see whether it can cleave the bed-rock of helplessness and dependence on Government to which the natives of this country are chained so that they may rise to greater initiative, independence and enterprise. If other Muhammadan Educational Associations ask for similar privileges and they can be granted with as much propriety as in this case I would certainly grant them.

I do not know of any Hindu Association which exactly corresponds to the Muhammadan Educational Association of Southern India; but if there were such an Association and it asked for the occasional loan of a class-room in the Presidency College for the purpose of lectures on Hindu religion, I would certainly not refuse the request.

(4) It is unnecessary to repeat a mistake if a mistake has been made, and if we grant the present request of the Muhammadan Educational Association, I think we might fairly reconsider our decision in the case of Arni.

(5) I do not know how far it is correct to say that the mosque is the proper place for religious instruction, but this is a matter for the Muhammadans themselves. The mosque may have been the usual place for such purposes in former days. It may even have been the only place, but it is quite clear that the Muhammadans of the present day think that religious instruction can fittingly be imparted in the class-room of a school and it is not for us who are pledged to non-interference in religious matters to question the propriety of their opinion.

2. These are my answers to the objections which have been made, but now let me see what there is to be said on behalf of the actual request which has been made by the Muhammadan Educational Association. I think that their letter makes out a very good case for a very modest request. They point out quite rightly that they never wanted Government to arrange for giving religious instruction in the Madrasa. They only wanted the permission of Government to provide and pay for a religious teacher themselves. They undertake to provide such instruction as will be acceptable to all sections of the Muhammadan community and if we doubt their ability to carry out an undertaking of which they alone are competent to decide the feasibility, they express their willingness to be put to the test for a specified time. They point out perfectly correctly that so long ago as 1890 the Government was in favour of imparting religious instruction to the pupils of the Madrasa and although they have been slow to avail themselves of the permission which was then accorded to them, they have been bearing the matter in mind and have been collecting money for the purpose. They also point out that concessions very similar to that which they seek have been granted by the Government of the United Provinces.

3. This is the case put forward by the Muhammadan Educational Association but there are other considerations to which they have not referred. One of them is no doubt the question of the payment of fees. Parents would like to have their children taught the Koran, etc., at school so as to save the fees which they would otherwise have to pay to a Moulvi for teaching the boys at home and it is this undoubted difficulty of penurious parents which the Association proposes to meet. Then again there is the question of the boarders in the hostel whose parents or guardians are not within reach. How are they to get any religious instruction at all unless it is provided in some such manner as that which is now proposed? The day scholars could of course attend the mosque or be taught in their homes if their parents were willing to pay extra fees, but the boarders in the hostel can get no religious instruction at all unless they seek it of their own accord. This is a new aspect of the general question which arises from the recent development of the hostel system and it is one which should not be lost sight of in any further discussion of similar cases.

4. I think that I have written enough to indicate the strong views which I hold on this subject and the course which I recommend in the present case is as follows:— In replying to the Association I would state the case frankly and say that while we cannot close our eyes to possible difficulties we have recognised the growing desire for religious instruction among the enlightened sections of the community and it is far from our intention to place any unnecessary obstacles in the way of their aspirations. We shall therefore gladly afford any facilities which are not inconsistent with the maintenance of our traditional policy of religious neutrality. We will allow them to try their scheme experimentally for a year on the following conditions:—

(1) that the instruction is given out of school hours and does not interfere in any way with the school curriculum,

(2) that no boys will be permitted to attend the classes without the written consent of their parents and guardians, and

(3) that if at any time the class room cannot be spared the Association will be required to make their arrangements elsewhere.

A[MPTHILL]—11-5-05.

Since writing the above I have seen the article in the "*Hindu*" of the 10th instant which I annex. If Honourable Members agree with me, the Director of Public Instruction should be asked what other similar orders he has issued as they will require to be modified.

A[MPTHILL]—12-5-05.

Extract from the "Hindu," dated 10th May 1905.

The following order was passed with reference to a letter from the Inspector of Schools, Northern Circle, enquiring whether the Headmaster of a Board (*Quasi* Government Schools), may teach his pupils a particular religion provided he does so out of school hours and out of school premises.

2. From the following order it is very clear that the teachers of any institution are not prohibited from holding private classes purely for religious instruction at convenient places other than the school building.

3. We are glad to note that the Government itself has admitted the necessity for imparting religious education to our Hindu brethren. The first and foremost object of Mrs. Besant's endeavours in India has gained ground with the Government and we are thankful for the same.

4. It is plain as daylight from the last few words of the order "Further . . . . . disapprove" that the Hindu or Mahomedan parents can protest against the teachers in a recognised Mission School (to whom also this has been communicated) giving texts from the Bible to the boys and thus induce them to forsake their own religion. We know that Bible is taught as a compulsory subject to all Hindu boys in recognised Mission schools even during school hours and in the school premises.

If the above surmise of the Proceedings is not correct we shall be obliged to be enlightened on the right side.

Proceedings of the Director of Public Instruction, dated 27th January 1905, Dis. No. 548.

Order.—The teachers in a school under public management are not at liberty to give religious instruction of any kind during school hours nor is it desirable that the building be used for such purposes at any time. Further more they should be particularly careful not to use their influence over the pupils out of school hours so as to induce them to either forsake or adhere to any particular religious views in a way that their parents or guardians would disapprove.

Circulated.

H. D. TAYLOR—13-5-05.

I agree with His Excellency: always of course keeping a tight hand over permission given. As he points out permission under control is one thing, absolute interdiction is another and involves not neutrality but control where we disclaim any interference.

2. The Director may be asked to explain the *Hindu* communication. Hindu sectarianism is to me more difficult than Muhammadan sectarianism, but I have little doubt even Hindus could arrive at an acceptable general religious school catechism and body of doctrine if they wished to.

J. T[HOMSON]—16-5-05.

I have had the advantage of consulting Dr. Bourne on this subject. He has pointed out to me that though the declaration of the Government of India is as set out in the 4th Quinquennial review (which is in the file), paragraph 1269, and in paragraph 25 of the Government of India resolution on Educational Policy, it is possible to give the Association what it wants and keep within that declaration. He points out that, as it is, the use of school buildings is now allowed for a variety of purposes. I agree now, therefore, that provided it is made plain that religious instruction is in no way to interfere with or form part of the curriculum of the school, and is not to take place during the hours set apart for teaching and no duty is imposed on the Government staff of the school as such in connection with it, all arrangements for such religious instruction being made by or at the cost of those desiring that it should be imparted, the use of the school building might be allowed for the purpose. But the Educational authorities must reserve to themselves the power to prohibit such use at any time without giving any reason. Even with the restrictions which I have laid down above I greatly fear that even in schools of one religion alone the permission

will lead to great discord and in many instances to the break up of the school. It will do so to a greater degree in mixed schools. If it does so, of course the remedy must be to prohibit the use of the school building for religious instruction.

2. I would but add in connection with head (2) in paragraph 4 of His Excellency's note that I do not think it desirable that the duty or responsibility of seeing that the pupils do or do not attend the religious instruction classes should be imposed on the staff of the school. If the parents want their boy to go or to stay away it is for them to arrange. In the case of a hostel, however, I think the duty might be imposed on the warden.

G. S[TOKES]—17-5-05.

Will Assistant Secretary please draft?

H. D. TAYLOR—18-5-05.

A draft order and a draft demi-official to the Director of Public Instruction are placed below for approval.

T. KANAKASUNDARAM PILLAI—19-5-05.

Submitted.

A. GALLETTI—20-5-05.

Please type the demi-official as revised.

H. D. TAYLOR—22-5-05.

Typed and submitted.

N.L.R.—22-5-05.

For approval.

H. D. TAYLOR—23-5-05.

J. T[HOMSON]—23-5-05.

Issue.

H. D. TAYLOR—24-5-05.

Demi-official from H. D. TAYLOR, I.C.S., Esq., Acting Secretary to Government, Educational Department, to the Director of Public Instruction, No. 116, dated 25th May 1905,.

In forwarding G.O., No. 358, Educational, dated 25th May 1905, I am directed to ask that you will explain the precise interpretation which you propose should be placed upon your proceedings quoted in the enclosed article in the *Hindu* of the 10th instant and to forward to Government copies of any other similar proceedings which you may have passed as they will require modification. I am also directed to say that the Government will be prepared, if application is made to them, to reconsider G.O., No. 464, Educational, dated 29th July 1904.

[G.O., No. 358, Educational, dated 25th May 1905.]

1,000—16-11-00.

Educational (1905) Department.

CURRENT No. 572

From

[Name] The Hon'ble Mr. A.G. Bourne, D.Sc., F.R.S.,

[Designation] Director of Public Instruction,

[Station] Madras

Ref on Your No. 5687/04

Dated 24th March 1905.

Enclosures one

Received 25 MAR 1905 LOCAL & MUNICIPAL SECRETARIAT 190 .

Registered 27—3—1905

SUBJECT.

Submitting for orders of Government copy of a letter from the Honorary Secretaries to the Muhammadan Educational Association of Southern India requesting permission to arrange at the cost of the Association for the imparting of religious instruction to the pupils of the Gove ment Madrasa-i-Azam.

BACK PAPERS.

To 552: 7-9-04 Copy	To 15: 13-1-90
Dis. 5687: 4-10-04	To 5956: 15-8-99
To 4654: 23-7-04	4645: 17-10-02

FURTHER PAPERS.

To

The Secretary to Government,

Educational Department.

Sir,

With reference to G.O. No. 552 Educational dated 7th September 1904 I have the honour to submit for the orders of Government the enclosed copy of a letter dated 23rd January 1905 from the Honorary Secretaries to the Muhammadan Educational Association of Southern India asking for permission to arrange, at the expense of the Association, for the imparting of religious instruction out of school hours to the pupils of the Government Madrasa-i-Azam . The Association has slightly misunderstood the reply made in my letter Ref on Cur No. 5687 of 04 dated 4th October 1904 which was to the effect that Government did not consider it desirable that r e l i gious instruction should be imparted in a school under public management, as such instruction might be of a sectarian character and might not be always acceptable to the whole of the community. This answer was based on the orders passed in G.O. No. 4 6 Educational dated 29th July 1904 regarding the holding of r el- ligious classes at the Board School, Arni. The Assoiation h a s, however, taken me to mean that while the necessary arrangements would not be made by Government there could be no objection to their being carried out by a private body.

2. From the previous history of the case, as now detailed in the Association's letter, it would appear that Government once had no objection to the proposal and that the Association has for some time past been collecting funds for giving effect to the proposal in accordance with the sanction conveyed in G.O. No. 15 Educational dated 13th January 1890.

9 19 19P

the school building for religious instruction.

I w.d. but add in connection with head 2 on p. 16 of H. S. is only that I do not think it desirable that the duty or responsibility of seeing that the boys do or do not attend the religious instruction classes shd be imposed on the staff of the school. If the parents want their boy to be out to stay away it is for them to arrange. In the case of a Hostel however I think the duty might be imposed on the Warden.

17/5/05

Will A.S. please draft

19.5.05

A draft order and a draft D.O. to the D.P.I. are placed below for approval.

Submitted

19/5/05

Should have been sent to me. 19.5.05

Submitted that the file was sent to U.S. for draft; but it was returned to office without any instructions. I thought that the office should prepare the draft and prepared one.

20.5.05

Don't think. Don't remember seeing it.

Please type the D.O. as revised

23.5.05.

Typed and submitted.

For approval

23/5/05

23.5.05

[E. 12]
1,000—24-9-04.

EDUCATIONAL DEPARTMENT.

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READ AGAIN G.O., No. 552, dated 7th Sept 1904.

" " " " , " 190 .

READ ALSO:—

C. No. 572, From the D.P.I., No 5687, dated 24th March 1905.

" " , " " , " , " 190 .

" " , " " , " , " 190 .

ORDER No. 358, dated 25-5- 190 5.

P. S.

Above Rec 25/5

Desk in Mss

24-5-05

The Muhammadan Educational Association of Southern India request that they may be permitted to arrange for the giving of religious instruction to the boys of the Madrasa-i-Azam at their own expense and that for this purpose a room in the school-building and the necessary furniture may be placed at their disposal. They undertake to provide such instruction as will be acceptable to all sections of the Muhammadan community and if any doubt is entertained as to their ability to do so, they express their willingness to be put to the test for a specified time.

2. While the Government cannot close their eyes to ~~possible~~ difficulties ~~in the way of providing~~ that may arise if they permit

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to be given in public schools

religious instruction, they ~~have~~ recognised a growing desire for such instruction among the enlightened sections of the community and it is far from their intention to place any unnecessary obstacles in the way of their aspirations. The Government will therefore gladly afford to the Muhammadan Educational Association in their endeavour to provide religious instruction to the pupils of the Madrasa any facilities which are not inconsistent with the maintenance of the accepted policy of religious neutrality. The Association will accordingly be allowed to try their scheme experimentally ~~for a year~~ on the following conditions:--

(1) that the instruction is given out of school hours and does not interfere in any way with the school curriculum;

(2) that no boys are admitted to the religious instruction classes without the written consent of their parents or guardians;

(3) that if at any time a room in the school building cannot be spared the Association will be required to make other arrangements; and

(4) that at any time the Government may withdraw the permission to ~~the~~ use ~~of~~ the room ~~without giving any reason~~.

page 18 of the notes.

To

The D. P. I.

st copy sent to Press.

irned for signature.

spatched in print.

NUMBER OF COPIES REQUIRED. { Order complete. 40 / Letter only. / Order complete with Letter.

Note-1-7-29

ANAIN G.O., No. 190 . DATED

4 -

ERENT No. 572 - A

Print for Audits

CW 29-5-05

XES-TO C. No. 572 - A

D

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LENT WITH DITTO.

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