Educational (1899) Department.

ORDINARY MS.

G.O., No. 506

Dated 5—8—99

44-44

[Despatch Abstract.]

Regarding certain papers relating to the Scheme of Religious instruction introduced in the Amrotha High School in the N. W. Provinces & Oudh.

BACK PAPERS.

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

FURTHER PAPERS.

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

Educational (1899) Department.

CURRENT No. 1127

Paper put up 28/7/99

desp

Cuos 4,930 & 1127.

From The Director of Public Instruction, Madras.

Order / **No** 506 dated 5.8.99.

Recorded.

(From orders)

No. 8280

Dated 24 July 1899

Received 25 JUL 1899

Registered Do

Enclosures one file of papers in original 6.

Spare copies

Ack 5/8/99

Pd 7/8/99

To 4/8/99

The D.P.I

Note. Should any reply be given to Nawab Mushtak Hussain?

Secy He may have a copy of the order.

Ack

Better give him nothing. The order would safe by him - and we may have to explain why the scheme does not suit the Peria Kulam

IWt 5/8/99

IWt 5/8/99

SUBJECT.

Submitting remarks on certain papers relating to the scheme for religious instruction introduced in the Gatmroka High School in the N. Arcot Province and Cudd

DE-PATCHED 24 JUL 1899

T 9/8

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

[Edl. / 5]
1,000—20-4-98.

Educational (1899) Department.

CURRENT No.

Asst Secy. The letter next? Educl Review, please

Asst Secy. to put up.
ab
10/1/99.

Endt-
~~Order~~

From Nawab Imdad K. Husain, Khan Bahadur, (Retired Revenue Secretary to H.H. Nizam of Hyderabad) Amroha, Moradabad

No.

Referred to the Director of Public Instructions for remarks.

Dated 26—12—98

Received 2 } January 1899.
Registered 3 }

By order
A Edgington
Ag. Asstt Secretary

Enclosures

Spare copies.

7K
1-99

Forwarded w/o P.S. for perusal as with reference to observations made in his speech (2 papers) Shall how soon we should

Draft letter 21.1.99.

No. 313
Letter 21.1.99
to the Secy to the Govt of the N.W. Provinces & Oudh.

SUBJECT.

~~Forwarding certain papers re:~~ Religious Instruction in Govt Schools & Colleges, for H.E's perusal with reference to ~~the remarks~~ observations made in his speech delivered at the opening of the Madras Educational Conference held on the 22nd Dec. 1898.

Sir,
I am directed to request that

P.T.O

that with the permission of
His Honor the Lieutenant-
Governor & Chief Commissioner
this Sat may be furnished
with an expression of opinion
on the working of the scheme of religious
instruction proposed by Nawab
Mushtak Husain & introduced
experimentally in the Moradabad
District and also with any
papers bearing on the subject

Ale
15/1/99.

BACK PAPERS.

G.O.	No.	Department.	

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Copy of G. O. No. $\frac{310}{\text{III—655}}$ of 1895.

FROM

THE SECRETARY TO GOVERNMENT,
N.-W. PROVINCES AND OUDH,

To

THE DIRECTOR OF PUBLIC INSTRUCTION,
N.-W. PROVINCES AND OUDH,

Dated Naini Tal, 6th July 1895.

SIR,

Educational Dept.

WITH reference to your letter No. G.525 dated 16th May 1895, I am directed to say that His Honor the Lieutenant-Governor and Chief Commissioner, while agreeing generally in your views, has decided to give a trial to the scheme of religious instructions proposed by Nawab Mushtak Husain; but in a somewhat modified form. You should, therefore, arrange to introduce it experimentally at the High School at Amroha in the Moradabad District. A report should be submitted after a period of six months. It should especially notice how far the scholars who forego instruction in the second language for half an hour twice a week fall behind their class-mates. In connection with this point, I am to observe that Nawab Mushtak Husain urges that in Mission Schools religious instruction is given without serious harm to secular education, and is probably right in saying that while boy would not be willing to come earlier or stay later in order to receive religious instruction they will manage to make up for the time lost. In order to prevent any difficulty arising from delay in returning from religious instruction to rejoin the school classes it will be well to arrange that, as far as possible, the hour devoted to the second language shall be at the end of the day's work.

2. The conditions under which the experiment will be tried will be as follows:—

(I.) One half hour on Mondays and Thursdays hitherto devoted to the second language may be given to religious instruction.

It is understood that every class receives instruction in the second language in these days; if not it will be within your province to modify this condition so as to make it consonant with the existing arrangements; the *desideratum* being that the boys of all classes shall have the opportunity of receiving religious instruction for two half hours in each week.

(II.) Before permission is given to utilize the two half hours the community wishing that religious instruction shall be given must satisfy you that it has engaged a religious instructor and obtained a building outside the school premises.

A SCHEME FOR THE INTRODUCTION OF RELIGIOUS INSTRUCTION IN GOVERNMENT SCHOOLS AND COLLEGES

PROPOSED BY

VIKAR-UD-DOWLAH VIKAR-UL-MULK NAWAB MUSHTAK HUSAIN KHAN BAHADUR, INTISAR JUNG OF AMROHA

LATE REVENUE SECRETARY TO THE GOVERNMENT OF HIS HIGHNESS THE NIZAM, HYDERABAD DECCAN.

PRINTED AT THE INSTITUTE PRESS ALIGARH.

1894.

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SCHEME FOR THE INTRODUCTION OF RELIGIOUS INSTRUCTION IN THE GOVERNMENT SCHOOLS AND COLLEGES.

1. India, British Government, its Schools and Colleges and Religious instruction—these are so many disconnected words that it is difficult to conceive that by being put together they will convey any meaning to the effect that we have any chance of receiving Religious education in Government Schools and Colleges. It is a huge mountain, over which, it seems, at first sight, impossible to pass. Many persons on seeing a scheme in direct opposition to the above-mentioned notion will probably think it better to let that "mountain" alone. But time and experience have proved possible what at one time appeared impossible. When a person displays energy and steadiness in doing a work, we use the proverb :— جوینده یابنده viz. the seeker is the gainer (which nearly corresponds to "where there is a will there is a way"). It is no wonder if we discover over the mountain, that stands in our way, a path by which we may be able to cross it. The Government before which I wish to place my scheme is a Government that has never been checked in its determinations by the highest mountains, nor has its advancing step been ever prevented by the wide and deep oceans. My humble request to the gentlemen who may do me the honour of considering my scheme is that, they may kindly follow me along the way I have discovered over the mountain before they pass their judgments. They should not lose heart if they

come across hedges in the way. All obstacles are removed when the way is found. On the hills where it was formerly difficult for men to pass, now we see the Tongas and the trains running.

2. It is a fact admitted both by the Government and the people that Secular education without Religious education is full of defects. The necessity of Religious education was unanimously acknowledged, on my motion, in the Muhammadan Educational Conference held in December 1893 at Delhi, in which many learned, wise, experienced and leading Muhammadans of the Punjab, N. W. P. and Behar took part. H. H. Sir Charles Crosthwaite, the Lieutenant-Governor of N. W. P. and the Chief Commissioner of Oudh has acknowledged the want of such education, and the moral defects which result therefrom, in the speech he delivered as Chancellor of the University of Allahabad, at the Convocation held last year. To say any more on this necessity is, therefore, worse than useless. Now the first thing is to find out the method to be a dopted for Religious education for our children while they are engaged in Secular studies.

3. There are apparently four methods of which any one may be adopted :—

(*a*) To give Religious education to our children before giving them Secular education.

(*b*) To make private arrangements for their Religious education outside the School hours.

(*c*) To send our children to such Schools and Colleges where Secular as well as Religious education is given.

(*d*) To introduce Religious education into the Government Schools and Colleges. In speaking of Government Schools and Colleges we also include Aided Schools and Colleges.

4. Before detailing the four above-mentioned methods it seems necessary to point out the aims and objects of the scheme. It is concerned with the English-teaching Schools only and has no reference to the Vernacular seminaries, because the instruction imparted in them does not create scepticism or any such philosophical ideas in the minds of students as would require special religious instruction to eradicate them from the youthful mind.

Moreover their course of Secular instruction is so limited and easy that they have time enough to receive Religious education at home or elsewhere. All the complaints prevailing in the country of the want of Religious education and the defects which necessarily result from such want are almost, nay, wholly connected with the English-educated class. The Religious education of the last mentioned class requires, at present, great, consideration. Mission Schools and Colleges are also excluded from this scheme, though they are aided by Government. Such institutions have special aims and we have no right, nor is it proper for us, to make any request that may militate against, their objects.

5. Now, I will discuss the four above-mentioned methods each under a separate head :

As to the first method viz :—"To give Religious education before giving Secular education. It has already proved in practice a total failure.

When the Muhammadans opened their eyes after long slumbers most of them adopted the method we are considering, in regard to the English education of their children. The Religious education is not a verbal training which finishes with childhood. The more the student advances in age the more the standard of Religious education increases. After verbal training comes the stage of book-learning—Urdu, Persian

and Arabic become, in succession, the instruments of Religious education. Those who were following the first method soon discovered that during the time they spent in teaching Persian and Arabic to their children, for the sake of theology, their other companions, who had their attention directed to the University degrees, had gone far ahead of them. They spent so much of their age in Religious education that it appeared a difficult task to them to finish the Curriculum of the University at the proper age. Many of them lost energy and courage and gave up their University studies. I have seen very few students who have been successful in receiving a complete and thorough Secular as well as Religious education. The number of such students, as far as my knowledge goes, may hardly pass beyond units. Another difficulty is that their pronunciation in advanced age remains incorrect, without which their knowledge of English, though of the highest degree, gives a painful sensation to the ears of many. In short the above-mentioned method has proved a total failure.

6. The second method "Private Religious education" has like the first one been proved by experience to be inoperative. The University Curriculum is so very difficult and voluminous that a good deal of time and labour is required to prepare it, so much so that the students cannot get time to study theology unless they bid farewell to their health by hard work. We see that a moderately clever and healthy student cannot keep his place in the class without spending the greater part of his time in preparing his lessons. In the school hours the teachers either dictate notes or give questions in Mathematics or explain some Geometrical rule, all of which the students have to prepare at home. The following day when the students come to their Schools and Colleges, they are examined to see whether they have prepared their lessons or

not. The result is that they have not enough time to spare either for comfort or for sleep. The holidays are generally spent in making up the deficiencies in the subjects. Physical exercise—unless compulsory—is entirely neglected. The private Religious education does not facilitate the students' College studies, and as they are not compelled to work, study of theology would be so difficult that to call it impossible will be no exaggeration. There is no scarcity of private Religious teachers in places where Schools and Colleges exist. The parents of students, if they do not make arrangements for private studies, are free from any blame, because in the first place, there is want of time and in the second place want of inducement and the difficulty of management, necessary for the attainment of such an object. The desire of almost all the Muhammadans is not to keep their children ignorant of theology. The fact of their being left so is a self-evident and practical proof of the above-mentioned methods being inoperative.

7. A few years ago the Punjab Government sanctioned a scheme for the introduction of theology into Government Schools and Colleges to be taught in private hours. This apparently was systematic to a certain extent. But I learnt in the Muhammadan Educational Conference held in December 1893 at Delhi where many leading Muhammadan gentlemen were present, that that scheme also proved a total failure. The scheme was this :—"If the Muhammadans of any place, that has a School or College, can make arrangements for Religious education, an hour just before or after the school hours may be allowed them for their Relgious education to be given in the rooms of the College.

8. I dare say the Muhammadan community at large cannot be blamed for the failure of the scheme which was in itself

impracticable. The Muhammadan students were, under the scheme, either to come one hour earlier or to wait one hour longer than their School or College fellows. The working hours (6 hours) were in themselves a burden to the students, and therefore it was improper to keep them for another hour, which they would not naturally like. Another difficulty was, that as all the classes met for one hour, this necessitated the employment of as many teachers as there were classes. It was not stated in the scheme whether the lessons in theology would be given daily or alternately and on what days. This produced pecuniary embarrassments and so the scheme came to be frustrated. I have read the correspondence on the subject between the leading Muhammadan gentlemen on the one hand and the Punjab Government on the other. The scheme in its preliminary state was quite a plain one. It was to introduce Religious education in Government Schools and Colleges. But as soon as its projectors came to learn the difficulties Government had in accepting it they agreed upon a scheme, which though practically ineffectual, was far better than its utter rejection.

9. The third method viz.—"To send children to such Schools and Colleges where Secular as well as Religious Education is given is a method which cannot be surpassed if there be a sufficient number of such institutions to meet the requirements of the public. But it is to be regretted that while there should be hundreds not even units of such institutions are in existence. The Aligarh College or the Islamic Colleges of Bombay, Karachi and Lahore are not sufficient to satisfy the enormous existing wants of the people, even after those institutions attain perfection.

10. The Aligarh College, in my opinion, is the best of all. It has no equal in India as regards training and education. It

attracts the Muhammadan students from various provinces of India by *Wazifas*, Scholarships and by providing special funds for those who have not the means of supporting themselves. In spite of all this most of the students of the Province in which the College stands, are studying in Government Schools and Colleges. The average monthly expenses of the Aligarh College students amount to Rs 15 per head. My personal experience of the College extending over many years, tells me that these expenses cannot be curtailed without affecting the aims and objects of the Institution, and the goodness of the system prevailing there. It is clear enough that many Muhammadans belonging to respectable families cannot bear even these moderate expenses. It is also true that the object of the founder of the Aligarh College is not confined within its compound. But he, as well as other founders, wish first to complete the institution and then found other institutions of the same sort for the benefit of Muhammadan children Up to this time not half of the wants of the Aligarh College are satisfied, notwithstanding the unprecedented perseverance and energy which its founder has displayed ; the untiring excertions he has made and the splendid opportunities he had to carry out his extensive scheme. Undoubtedly all the blame lies on Muhammadans for their not having it completed. But by these arguments the problem before us remains unsolved. Had we had any hope that our future generations would supply themselves with such institutions we would have desired to wait till the time comes. But to wait under the existing circumstances would be fruitless : and to advise placing any reliance upon them would be worse than useless.

11. Now the four and the last method remains to be discussed. The method is :—"To introduce Religious education into the Government Schools and Colleges." Before going

further I should acknowledge the propriety and equity of the policy which the Government has been observing in this respect. A Government ruling over a country like India inhabited by various nations and different religious denominations, can have no other alternative than to keep a strict impartiality. I do admit the fact that it is not proper on the part of the subjects to trouble Government for matters they themselves can undertake :—That the state of affairs, is, as I have stated above, that all the ways leading to Religious education are closed against the students of the Government Schools and Colleges. The only way is to invite the kind attention of the Government to the matter. Before making any such request it seems necessary to make an estimate of the difficulties that beset Government. As far as I have considered the matter, the difficulties may be enumerated as follows :—

(*a*). Expenditure.

(*b*). Government having a different religion cannot be responsible for Religious education of its subjects.

(*c*). This may particularly be objected to that the acceptance by the Government of a scheme submitted by the Muhammadans is against the equality that Government observes regarding the common rights of its subjects of different religious denominations.

(*d*). Whether theology will be compulsory or optional ? In the first case how can a Government whose policy is not to interfere with beliefs and convictions of its subjects compel any body to study it, especially when he does not like.

(*e*). Should theology form a part of the University course and shall it be compulsory to secure pass marks in it ? If

it be so theology will be a stumbling-block in the way of the student.

(*f*). How will the student be able to attend the lectures in theology when the University course is said to be so heavy.

(*g*). Will it produce any feeling which may endanger the loyalty of the subjects of the Government ?

(*h*). Will it endanger the friendly relations that exist between the subjects of various denominations ?

(*i*). Will it produce any disturbance among the students of various sects during the course of its study ?

12. Before I begin to discuss the above-mentioned difficulties I will state the scheme for the introduction of theology in Government Schools and Colleges. I will show afterwards how the objections and difficulties may be removed.

The following is the scheme, involving principles, and leaving out the details, which could be settled with the consultation of the Government authorities.

I. If the inhabitants of a certain place, who from a religious point of view may be considered as one sect, wish to introduce Religious education into the Government Schools and Colleges, they may form a Religious Managing Committee from among themselves.

II. The said Committee should be responsible for providing funds for a teacher or teachers in theology. The pay of the teachers for the whole year should be deposited in advance at the beginning of each year—the Government to fix the salaries of such teachers.

III. The Religious Managing Committee should nominate the teachers—the confirmation of them to be in the power of the educational authorities.

The Committee should make special arrangements for Religious education, (if the Director of Public Instruction allows) with the teachers of the second-language of the School, on the condition of their possessing abilities to teach theology.

IV. The teachers after their appointment should be regarded under the control of the educational authorities like other teachers of the School.

V. If the Committee has any grievance against a teacher in theology, it will either warn him or will call upon him to furnish an explanation ; and if still in the view of the Committee the teacher appears incapable of holding the post, it will intimate its intention of his dismissal to the educational authorities, who will order his dismissal—the order being final. In the case of a School teacher being also a teacher of theology, his connection with theology teaching duties will cease; and the Committee will nominate another teacher to be confirmed by the Director of Public Instruction [Vide sec. 4].

VI. The fixing of the course of study and its future changes will be the duty of the sect introducing theology. The course will be one and the same for the whole province and will be composed with the consultation of some of the *Ulamas* (Professors of theology) and the leading members of the sect. This work will belong to those who will be the first to introduce theology into a Government School or College. The course will be placed before the Government for its approval, which will either sanction it or will deliver it over to an Especial Committee to examine it. The compilers, and one or more persons (of the same religious sect as the compilers are) whom the Government may nominate, will be the members of the Special Committee. The course for the Middle and Entrance Classes of the school and the 2nd and 4th

years of the College will be fixed by this Committee for the 1st quarter of the year. In the remaining three quarters the same will be more fully studied and prepared.—

VII. The Special Committee after due consideration will submit the course to the Director of Public Instruction who after satisfying himself regarding the following points will sanction it and inform the Government of the same :—

(*a*) Is the course fixed for each class so heavy that it would interrupt the ordinary class work of the student ?

(*b*) Does it contain any subject which may create feelings against the Government, or injure the friendly relations that exist between the various sects ?

VIII. If the Director of Public Instruction finds objectionable points in the course he will bring them to the notice of the Special Committee, which will either make alterations in the course or will answer those objections. If the Director of Public Instruction disapproves the decision of the Committee, he will lay his objections before the Government and will inform the Committee of the same. The Government after duly considering both sides will decide as it thinks proper.

IX. The Committee may withdraw the course if it does not agree with the decision of the Government.

X. The course of theology in the Aligarh College is prepared by two Committees of leading *Ulamas* (Professors of theology) of both sects (*i. e. Sunnis* and *Shias*) and it has never been objected to up to the present time. The same course would, therefore, be sufficient for *Sunnis* who mostly follow the *Haneeffi* school, and *Shias* who are *Usulis*.

XI. If under the above conditions a certain community of a place applies to the Director of Public Instruction to introduce theology into its local School or College the Director

will order to spare the 2nd half of the second language hour twice a week (*e. g.* Monday and Thursday). These half hours will be given to theology.

XII. The attendance in the theology hour will be compulsory on every student reading theology. In the case of absence the students will be liable to any of the remonstrances and punishments ordinarily prescribed by the school for the absence.

XIII. If the guardian or parents of a student, or a student of 18 years of age having no guardian or parents, sends in a written application to the Head Master or Principal of a school or College, stating that he does not like to read theology, such student will be exempted from reading the same, and the matter will be reported to the Local Religious Managing Committee. Every student whose name has been removed from the register of theological class may be re-admitted on paying an entrance fee equal to that paid by a student at the first admission to a class. Such fees will be made over with the other fees of the school and will not go into the funds of the Committee.

XIV. At the time of annual and six-monthly examinations a date for the examinations in theology will be fixed and the Principal or the Head Master will intimate the same to the Religious Managing Committee, at least, a week before the commencement of the examinations. The said Committee will make arrangements for them and will send the results to the Principal or the Head Master who will send the same together with other results to the educational authorities. The Principal or the Head Master will, on the request of the Committee, arrange for the quarterly examinations.

XV. The results of theological examinations will not affect the University examination results, but of course the

Religious Committee will have the power to encourage the students by means of scholarships, prizes etc.; but the student who fails to pass his examinations in the secular subjects will not be entitled to any such rewards.

XVI. Failure in finishing the course of theology should not retard the promotion of the students to a higher class; but if the teacher be of opinion that the student pays no attention to make up the deficiency he will report the matter to the Committee through the head of the Institution.

XVII. If an extra room be required for Religious Instruction, the Government, it is expected, will provide the expenses for the construction of the room from the fund out of which the school itself was constructed. But there being no scope in the fund to meet such expenses, the Committee will supply the same wholly or partly as the case may be. The situation of the room must be as close to the building of the Institution as possible. The plan of the room will be sanctioned by the Engineer. It is also expected that the Principal or the Head Master will make special arrangements (as sometimes happens on emergencies) for a room for the purpose of the theological instruction till the room be ready. But if the Committee be unable to provide for the building expenses in time, the Director of Public Instruction will be empowered to order the postponement of theological instruction till the construction of the room.

XVIII. The words Managing Committee in the scheme may also mean any single person who may unertake the whole responsibility of the Committee and whose personal abilities are recognised by the Government for holding such responsibilities.

XIX. The words Government and Director of Public nIstruction may also mean, in the scheme, any officer to whom

the Government or the Director may have delegated the powers mentioned in the scheme.

13. From the above it will be seen that all the difficulties mentioned in Para. 11 have been considered. The difficulty as to expenditure would also be removed. The community desiring to introduce theology will have to pay all the expenses, and will be responsible for Religious education and the management thereof. Not only the question of Muhammadan Religious education would be solved by this scheme, but it equally gives a chance to each of the other communities (*e. g.* Christians, Jews, Parsis and the Hindus) to introduce religious instruction. And thus the religious impartiality which Government has been observing would be maintained [Vide Para. 12. sec. VI, VII, VIII, IX.]. Although the scheme makes theology compulsory, yet it has left every body free in his choice. [Vide Para. 12 sec. XIII.] Now the Government cannot be blamed for interfering with the religion of its subjects. It has also been stated in the scheme that theology does not form part of the University course [Vide Para. 12. sec. XV.] The proper control of the Director of Public Instruction and that of the Government maintained throughout the scheme will be a check on the theological course becoming so heavy as to be an unjust burden to the students. As the lessons in theology will be given in separate rooms and by the teachers selected by the Committee, there will be no danger of any disturbance among the students. The Aligarh College is a satisfactory example to follow.

14. As far as the Muhammadans are concerned whose religious principles are based on the *Holy Quran* :— *e. g.* لکم دینکم ولی دین *i. e.* your faith is for you and our faith is for us and لا اکراہ فی الدین *i. e.* there is no compulsion in matters

of faith; and who are enjoined to regard the rights, comforts and happiness of their neighbours, I am convicned that the Religious education cannot produce ill-feelings against the Government in their minds. Whenever the Muhammadans have been worthy of blame in such matters their conduct has been the result of their ignorance, from which no nation, no religion and no country is free. The principles of other religions, as far as my knowledge goes, are also of peaceful character, but ignorance of their precepts sometimes has been the cause of outrages.

15. Some of the paragraphs in the scheme need explanation. The question as to the appointment and dismissal of the teachers while drawing their pay from the Religious Managing Committee was a difficult matter, but by maintaining the control of the Heads of the Department the difficulty has been got over. To judge and to decide whether the teachers are teaching the students properly and whether they are able to teach, is certainly the work of their co-religionists to which a reference has been made in the scheme.

16. It has been considered that a theological course on the lines of the one adopted by the M. A. O. College, Aligarh, for *Sunnis* and *Shias*, may be compiled by other communities (*e. g.* Hindus) if they please. The possibility of the difference of opinion between the Director of Public Instruction on the one hand and the Religious Managing Committee on the other makes the scheme rather difficult. But the assumption is made with a view to render the scheme complete.

17. The objection that while the students reading theology will go to the next room to receive Religious instruction their other class-fellows of different religious denominations will be sitting idle in the hour, has been well considered in Para. 12 sec. XI. where the 2nd half of the second language hour

has been set apart for the purpose of Religious instruction. In the 1st half all the students of a Class will attend, as usual, their second language lectures, in the second half the students reading theology will go to the next room to take their lessons, the remaining students will keep on preparing what they have read in the first half hour.

18. An imposition of a fresh entrance fee is proposed to be paid by the students who once getting their names removed from the theological register desire to be re-admitted. This rule will prevent them from making the admission and re-admission a child's play.

19. It is also laid down in the scheme that the report of the results of the annual theological examinations will be sent to the educational authorities. Such reports make the proceedings important. There being no other force acting upon the students, the outward pressure, though insignificant, will direct their attention to theology.

20. The awarding of prizes and scholarships for passing the examinations in theology is proposed only for those who have also passed in secular subjects. This will give as much help in preparing the secular subjects as may be expected from scholarships etc. particularly fixed for the latter. The theological course will mostly be in the language which the student has taken for his second language and thus the former will necessarily help the latter.

One who knows to play chess can more exactly understand the terms and the technicalities used in the play than one who is ignorant of it. In like manner the student reading theology in the language which he has taken for his second language will have greater facility in understanding theological terms and allusions occurring in the books.

21. It has also been stated in the scheme that the deficiency in theology will have no effect either on the obtaining of University degrees or the promotion of the students. This makes the scheme easy to be accepted by the Government, but the people may say that, in the first place, the above conditions and the smallness of the course make its study useless, and in the second place, as the students are not affected, if they fail, there remains no difference between it and private study. It should be clearly understood that the proposed Religious education is not intended to create *Ulamas*, (Professors of theology) having the power of tracing every problem of ecclesiastical jurisprudence to its original source. Its aim is to teach the principles and chief doctrines of theology. Now-a-days we hardly find one out of 100 English-educated Muhammadans who can perform the ordinary religious prayers at a funeral. Such overwhelming ignorance should somehow or other be removed. The proposed course will be quite enough to serve the above purpose. A student would take 6 or 7 years before he passes the Entrance Examination, which time would be quite enough for him to know the important principles and doctrines of his religion. And if he continues his studies for four years longer to take any University degree his theological knowledge will become more extensive. Moreover the slightest acquaintance with religion which teaches us to be rewarded or punished in the next world for what we do here, will develop morality.

22. As to the second objection viz.; that as the promotion of the students will not be affected if they fail in the theological subjects and that therefore there remains no difference between a theological course at school and private study, I wish to invite the attention of my readers to the Para. 12. Secs. XII, XIV, XV of the scheme. Under these Sections theology is made compulsory, a punishment is fixed for absence

and the competitive examinations to get scholarships etc. etc. are maintained. These compulsions and inducements cannot be had in private study. A student can neglect private study by making such excuses as that the daily work of the school secular studies does not allow him to attend to religious instruction.

23. It is a fact that thousands of Muhammadan children are wasting their time. Their parents though of gentle blood and good descent have very little experience of the vicissitudes of the times. They do not read newspapers, they do not attend lectures and speeches of a patriot, they do not have opportunity of mixing with the educated people and they have no means to foresee their destiny. The only thing common in them all is the faith in religion implanted in their minds. Most of these gentlemen say that English education makes their sons sceptics; by which they mean that Government schools and Colleges have no Religious education. This is the only reason that prevents them from giving a liberal education to their children. By the introduction of theology into Government schools and Colleges all the besetting difficulties are at once removed. Even the most ignorant person, in this case, will have no objection to send his children to school. True enough people do not now stand aloof from English education as much as they did before. We are told, that many persons, of necessity, send their children to school; but the fact is, that some do, and many do not. The many, in the course of time, will undoubtedly follow the few, but it will be the time when farewell will be said to religion.

24. It should, however, be clearly understood that I have never thought that this scheme can be introduced everywhere. I have not the least hope that Muhammadans will avail themselves of the scheme in all places, because the pecuniary question is always a serious one. I only mean that a

community desiring to introduce theology into Government schools and Colleges may be allowed by the Government to do so at its own expense. The more Religious education will advance the more the feelings of gratitude towards the Government will increase in the minds of its subjects, and the Government will be relieved of one of its most solemn duties.

25. The scheme has occupied a long space and many difficult points in connection with it have been discussed: because I do not wish to propose a scheme solely for the Muhammadans. As far as they are concerned the scheme may be briefly stated thus:—

(*a*) Muhammadans requiring Religious education will be responsible for its expenses.

(*b*) The second half of the second language hour will be set apart twice a week for its instruction.

(*c*) The course in the M. A.-O. College, Aligarh, being separate for *Shias* and *Sunnis* will be the course for the whole province.

MUSHTAK HUSAIN,
Vikarul Mulk,
Retired Revenue Secretary,
to H. H. the Nizam.

THE LANGHAM,
Naini Tal,
29th May 1894.

—*[*]*—

189 9
Dept.
Enclos. No. 2
To
G. No. 4

(III.) The Educational Department will have no concern with the theology taught whether as to its import or its extent.

(IV.) The question of charging fees for religious instruction is left entirely to the community desiring it.

(V.) The religious instructor will keep up a register of attendance open to inspection by the Head Master, and may report for punishment boys who play truant.

(VI.) The community will conduct all theological examinations. The results may be communicated to the Head Master and may be read out by him at the annual prize-giving, when any prizes, which the community may propose to award for proficiency in theology will be awarded by a representative of that community. Otherwise the Head Master will have no concern whatever with the progress in theology of any student.

(VII.) No Master in the school establishment may be engaged as religious instructor.

(VIII.) The community concerned will be responsible for making arrangement which will be agreeable to the general public.

(IX.) It is optional with parents to have religious instruction given to their children. Any parent desirous of having a boy taught theology will signify his wish in writing to the Head Master who will then give the boy permission to attend the classes.

I have &c.,

Sd. H. W. PIKE,

Secretary to Government,
N.-W. Provinces and Oudh.

No. $\frac{311}{111-655}$ of 1895.

Copy forwarded to Vikarud-daula, Vikar-ul-Mulk, Nawab Mushtak Husain, Khan Bahadur, for information.

By order &c,

Sd. J. FAUNTHORPE,

Under-Secretary to Govournment,
N.-W. Provinces and Oudh.

1899
Gol 014/11
Enclos. No. 1

ASSISTT SECY TO GOVT
2-JAN.1899
JUDICIAL MUNI. REVL & LEG

CIRCULAR No. 13 of 1896.

RELIGIOUS INSTRUCTION IN ANGLO-VERNACULAR SCHOOLS.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION,
NORTH-WESTERN PROVINCES AND OUDH.
Dated Allahabad, the 8th September 1896.

In Anglo-Vernacular Schools under the management of this Department, the second language lessons will be so arranged that religious instruction can be given for two half hours in the week during that time by a single instructor to boys whose parents wish them to receive it, provided the parents can agree to the appointment of such an instructor and there is a class room in the school available for the purpose. If there is no such room within the school, or within easy reach of the school, the Government will be prepared to consider the question of adding another room to the school building if substantial subscriptions are forthcoming. This room will be the property of Government and will not be exclusively reserved for religious instruction.

II.—The Educational Department will have no concern with the theology taught, whether as to its import or its extent.

III.—The question of charging fees for religious instruction is left entirely to the community desiring it.

IV.—The religious instructor will keep up a register of attendance, open to inspection by the Head Master, and may report for punishment boys who play truant.

Amroha
(Moradabad)
26/12/98

ASSISTT SECY TO GOVT
2-JAN.1899
LOCAL MUNL EDL & LEG DEPTT

CURRENT NO. 4

Secretary to the Government of Madras
Education Department
Madras

Sir,

In the Primes of 21st instant I had the honour to read the extract of the speech of His excellency Sir A. Havelock delivered at the opening of the proceedings of the Madras Educational Conference held on 22nd instant. While criticising the Educational Policy of India His excellency said "I am one of the many who feel strongly that no system of Education is complete unless religious teaching forms part of it." This impression of the views of His excellency will be read with deep feelings of grate hide by the public at large.

But further on His excellency says "The difficulty of giving effect to this principle

Vide p 5 of the Hindu of the 22nd Dec-98

ED 2/1/99

is insuperable." I have been thinking over the solution of this difficulty for a long time. After a consideration of so many years I have succeeded in getting an easy solution of this difficult problem. In connection with it I have the honour to enclose (1) A copy of the scheme for the introduction of religious instruction in Government-schools & colleges of the North-West Provinces & Oudh. I submitted this scheme for the sanction of the Government in May 94. (2) A copy of the G. O no $\frac{310}{653 \text{ III}}$ dated 6th July 95 allowing the scheme to be experimentally introduced in the Bareilly High school. (3) A copy of the Circular No. 13. dated 8th Sep. 96 of the Director of Public Instruction N. W. P. & Oudh after having been sanctioned by the Government of these provinces. I hope you will be so kind as to submit these papers to His Excellency for his perusal.

The purport of the scheme is this that if in some locality all or some of the different communities desire to give religious instruction to their children reading in the school of that locality, may have a chance to get the 2nd half of the second hour's work-hours for that purpose. The children of that community which does not require religious instruction will sit on perpusing what they have read in first half hour, while the other receiving religious instruction will go to the next room reserved for the purpose. The responsibility of the appointment of religious teachers & their pay & the selection of the course of teology will lie on the community desiring it. A student absenting himself from the teaching of theology will be punished by the Head Master as he is punished by absenting himself from other subjects.

By the perusal of these papers

His mallesty will see all communities embracing different creeds have equal advantages. It does not cause a least interruption in the daily school work. No responsibilities on the government what with regard to money or what with regard to selection of the courses of theology

Hoping the excused for the trouble I have given you

I am obedently
yours

Mushtaq Husain
Retired Revenue Secretary
to H.H. the Nizam
of Hyderabad.

مشتاق حسین

[E. & L. / 1]
500—19-11-98.

Educational DEPARTMENT.

Papers to be read in Proceedings :—

Again G.O., No.	, dated	189 .	
Again G.O , No.	, dated	189 .	
Current No.	of 189 , dated	, from	
" "	" 189 , "	, "	
" "	" 189 , "	, "	

Educ. 930/1899.

ORDER. Ref: 211 of 24-4-99

To

The Secretary to the Govt of
the N.W. Provinces & Oudh

Sir,

I am directed to invite attention to the communication noted in the margin and to request the favour of an early reply thereto.

ad
18/4/99

22-W-99.

dead 26-4-99
at 05

Pdd
17/4/99

No 31 of 21st Jan 1899.
Asking Requesting an expression of Opinion on the working of the Scheme of religious instruction proposed by Nawab Mushtak Hussain Khan Bahadur.

RRNo 9316/99

[Edl. / 5]

500—4-5-99.

Educational (1899) Department.

CURRENT No. 930

DIRECTOR OF PUBLIC INSTRUCTION
RECEIVED
8 - JUL. 1899
R. P. No.
MADRAS.

N/

C. No 4 and this

From The Govt. of N.W. Provinces & Oudh

~~Order~~. Endorsement. No. 331, dt 7th July 1899.

Referred to the Director of Public Instruction for remarks.

By order

A Edgington
Ag. Assistant Secretary

No. 237

Dated 16—6—99

Received } 20—6—99
Registered }

Enclosures Three.

Spare copies

Pd
Files
To

H. D. Pd

SUBJECT.

Forwarding certain papers relating to the scheme for religious instruction introduced in the Amroha High School.

BACK PAPERS.

G.O.	No.	Department.	Date.
	Our no. 211		22-4-95

FURTHER PAPERS.

G.O.	No.	Department.	Date.

1895.

EDUCATIONAL DEPARTMENT.

N.-W. P. and Oudh.

PROCEEDINGS FOR JULY 1895,

Nos. 6 to 17.

File Heading.

Scheme of Nawáb Mushtaq Husain, Khán Bahádur, of Amroha for the introduction of religious instruction in Government Schools and Colleges.

File No. 655,
Serial Nos. 1 to 3 and 8 to 10.

List of Papers.

		Serial Nos. in File.	Pages.
No. 6.]	From Nawáb Mushtaq Husain, Khán Bahádur, submitting a copy of a letter addressed to the Director of Public Instruction, in connection with the scheme.	1	11
No. 7.]	(Enclosure.) Letter from Nawáb Mushtaq Husain, Khán Bahádur, to the Director of Public Instruction.		11—12
No. 8.]	(Enclosure.) Letter No. 222, dated 5th September 1894, from the Officiating Deputy Secretary to the Government of India, to Mushtaq Husain, Khán Bahádur.		12
	(*a*) (Enclosure.) Copy of the pamphlet referred to in the foregoing (not printed).		
No. 9.]	To Nawáb Mushtaq Husain, Khán Bahádur, acknowledging receipt of Serial No. 1, and stating that his scheme will be considered in consultation with the Director of Public Instruction.	2	13
No. 10.]	(Endorsement.) Forwarding a copy of Serial No. 1, and enclosure, to the Director of Public Instruction, for an expression of his views on the scheme.	3	*ib.*
No. 11.]	From the Director of Public Instruction, communicating remarks on the scheme.	5	13—16
No. 12.]	From Nawáb Mushtaq Husain, Khán Bahádur, submitting suggestions for the introduction of the scheme.	8	16—18
No. 13.]	(Enclosure.) Draft of a proposed letter from Nawáb Mushtaq Husain, Khán Bahádur, to the Government of India, Home Department, dated 4th October 1894.		18—20
No. 14.]	(Enclosure.) Extract from a letter from a native gentleman, addressed to Nawáb Mushtaq Husain, Khán Bahádur.		20
No. 15.]	(Enclosure.) Extract from Nawáb Mushtaq Husain, Khán Bahádur's reply to the foregoing, dated 14th October 1894.		20—21

		Serial Nos. in File.	Pages.
No. 16.]	To the Director of Public Instruction, intimating that Government has decided to give the scheme a trial, and requesting him to introduce it experimentally at the High School at Amroha, and to report after a period of six months.	9	21—22
No. 17.]	(Endorsement.) Forwarding a copy of Serial No. 9 to Nawáb Mushtaq Husain, Khán Bahádur, for information.	10	22

PREVIOUS REFERENCES.

Proceedings for June 1890, A, Nos. 1 to 11.

LATER REFERENCES.

File No. 655.]

PROGS. NOS. 6 TO 17.

No. 6.

SERIAL NOS. 1 TO 3, 5, AND 8 TO 10.

No. 1.

AMROHA, MORADABAD; *The 22nd September* 1894.

MY DEAR SIR,—I have the honour to enclose a copy of the letter I have addressed to the Director of Public Instruction, regarding my pamphlet, entitled "A Scheme for the introduction of religious instruction in Government Schools and Colleges." I again send, as a precautionary measure, a copy of the same pamphlet by to-day's post.

In the enclosed copy of the letter I have particularly requested the Director of Public Instruction to allow me to say something more regarding *the* question as soon as he receives all the opinions of the Educational officers on the subject. In this request of mine I also require help from you; that is, if Mr. Nesfield during the last hours of his work being overwhelmed with work, submits his report to the Local Government without giving an occasion to me to review those opinions, I hope the Government in that case will oblige me by giving me an occasion to do so.

Yours obediently,

MUSHTAQ HUSAIN.

To—HON'BLE J. J. D. LATOUCHE,
Chief Secretary to Government, N.-W. P. and Oudh.

Dated the 2nd September 1894.

No. 7.

From—NAWÁB MUSHTAQ HUSAIN, KHÁN BAHÁDUR, *late Revenue Secretary to His Highness the Nizam of Hyderabad,*

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SIR,—In continuation of my former correspondence, and in reply to your letter dated 6th instant, No. $\frac{G.}{2032}$, I have the honour to enclose a copy of the letter of th Government of India, No. 222, dated the 5th September 1894, and a copy of its enclosure, which I received in reply to my pamphlet entitled "A scheme for the introduction of religious instruction in Government Schools and Colleges." This letter of the Government of India has made more than half of the problem easy to be solved; and what remained is connected with the schools and colleges supported by the State. I wish to say a few words about this last point.

2. Government of India has expressed its views in its letter No. 10—3829-1, dated Calcutta, 31st December 1887, addressed to all Local Governments and Administrations: "Even in schools," Government says, "supported by the State, something in the way of religious instruction can be effected out of school hours in accordance with the established principles." This letter of the Government is based on an equitable and just basis, and deserves our thanks. Now, a very short matter concerning the fixing of time for religious instruction requires consideration. The grounds on which the Government of India has proposed to impart religious instruction are evidently as follow:—

(*a*) The school time is wholly occupied by the secular instruction.

(*b*) The schoolmasters teaching the scholars during the school time derive their pay from the Government.

(*c*) Government cannot defray the expenses for religious instruction.

(*d*) It seems difficult to make a time-table of the school in a manner as to spare any hour from among the school hours for religious instruction of each religious sect.

3. I have fully discussed the above points in paragraphs 6, 7 and 8 of my scheme, in which I have showed the impossibility of keeping up the religious instruction along with the secular learning if the former be given out of school hours and

PROGS. No. 7. SERIAL No. 1.

out of the premises of the school. I request again to invite your kind attention once more to the above-mentioned paragraphs. But at the same time I fully acknowledge the expediency of the grounds I have brought in support of the letter of the Government of India addressed to Local Governments. What remains is to conceive a scheme for the removal of the difficulties the Government of India had at the time of addressing its letter to Local Governments. The sparing of any hour from among school hours for religious instruction can by no means be understood to be contrary to the meaning of the letter of the Government of India.

4. At this place I wish to draw your kind attention to the 12th and 13th paragraphs of my scheme particularly, and to the following paragraphs generally. They easily remove the four difficulties that offer themselves in sparing any hour out of school hours for religious instruction.

5. In short, so long as the attendance in theology hour is not made compulsory, religious instruction cannot practically be maintained in Government schools and colleges. The objection that how can a Government compel its non-Christian subjects to study theology has been discussed thoroughly in paragraphs 12, sections XII and XIII and 13, section II, where I have proved that the compulsion to attend theology hour, under my scheme, does not present any difficulty to the Government.

6. In conclusion I hope you will pay a favourable consideration to my request before you submit your opinion about the scheme to the Government. I shall feel highly obliged if you will kindly give me an occasion to reconsider those difficulties that may be brought before you by the Inspectors of the Schools, concerning which I will submit a last request of mine.

No. 8. No. 222, dated Simla, the 5th September 1894.

From—L. M. THORNTON, ESQ., *Offg. Deputy Secretary to the Government of India, Home Dept. (Education),*

To—NAWÁB MUSHTAQ HUSAIN, KHÁN BAHÁDUR.

SIR,—I am directed to acknowledge the receipt of your letter dated the 31st July 1894, addressed to the Private Secretary to His Excellency the Viceroy, forwarding a copy of a pamphlet entitled "A Scheme for the introduction of religious instruction in Government School and Colleges."

2. In reply, I am to say that the Governor-General in Council in orders (extract of which is enclosed) addressed to Local Governments and Administrations on the 31st December 1887, pointed out that in aided schools religious instruction might be freely given and should be encouraged, and that even in schools supported by the State such instruction might be imparted out of school hours, His Excellency in Council would view with satisfaction any action taken in carrying out these principles which might be approved by the Local Government.

Extract from a letter addressed to all Local Governments and Administrations, No. 10—382-91, *dated Calcutta, the* 31*st December* 1887.

12. Although attention should be, in the first place, given to the provision for really competent teachers, example being better than precept in forming the tone of a boy's mind, still precept should not be overlooked. In aided schools religious instruction may of course be freely given, and the Governor-General in Council would sincerely be glad if the number of aided schools and colleges in which religious instruction is prominently recognised were largely increased. It is in this direction that the best solution of this difficult problem can be found. Even in schools supported by the State, something in the way of religious instruction can be effected out of school hours in accordance with established principles.

PROGS. No. 9. SERIAL No. 2.

No. $\frac{340}{\text{III}-655}$. OF 1894.

OFFICE MEMO.

EDUCATIONAL DEPARTMENT.

Dated Naini Tal, the 31*st October* 1894.

THE undersigned is directed to acknowledge the receipt of the pamphlet entitled "A Scheme for the introduction for religious instruction in Government Schools and Colleges," submitted by Nawáb Mushtaq Husain, Khán Bahádur, of Amroha in the Moradabad district, under cover of his letter dated the 22nd September 1894, and to say that the Lieutenant-Governor and Chief Commissioner has read the proposals therein contained with much interest, and will consider them in consultation with the Director of Public Instruction.

T. W. HOLDERNESS,
Secy. to Govt., N.-W. P. and Oudh.

No. 10. No. $\frac{341}{\text{III}-655}$. No. 3.

FORWARDED in original (to be returned) to the Director of Public Instruction, North-Western Provinces and Oudh, for an expression of his views on the scheme propounded.

By order, &c.,
P. HARRISON,
Under-Secy. to Govt., N.-W. P. and Oudh

No. 11. No. 525, dated Allahabad, the 16th May 1895. No. 5.

From—T. C. LEWIS, ESQ., *Director of Public Instruction, N.-W. P. and Oudh,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—I have the honor to make the following remarks on the scheme of Nawáb Mushtaq Husain for the introduction of religious instruction in Government schools and colleges, as requested in your endorsement No. $\frac{341}{\text{III}-655}$, dated 31st October 1894.

2. The question of the advisability of allowing religious instruction to be given in the class-rooms of Government and board schools was considered in the year 1889 and 1890; and Mr. White, who then held the Directorship of Public Instruction, expressed himself as strongly opposed to any such dangerous experiment—*vide* his letter No. $\frac{\text{G.}}{2604}$, dated 17th September 1889, to your address. The final orders of Government on the subject were communicated to the Chairmen of district boards in Secretary to Government's letter No. $\frac{724\text{E.}}{\text{III}-296}$, dated the 23rd May 1890. In this letter some of the chief difficulties in the way of modifying the existing system, as desired by the Muhammadan Educational Congress, were touched upon; and His Honor the Lieutenant-Governor and Chief Commissioner refrained from pressing upon district boards the adoption of any definite course, giving effect to what were understood to be the views of the Government of India. With a counsel of caution in any steps that might be proposed, the matter was left to the discretion of district boards, subject to the approval of Government.

PROGS. No. 11. SERIAL No. 5.

3. From that time to this the district boards, even those which showed themselves not averse to the introduction of religious instruction, appear to have done nothing. Apparently the dangers and difficulties were found to be too great, or the zeal of native members generally deficient.

4. The views of the Government of India are given in the extract from paragraph 12 of letter No. $\frac{10}{385}$, dated 31st December 1887, from Secretary to Government of India, Home Department (Education), to Secretary to Government, North-Western Provinces and Oudh, which was appended to your letter No. $\frac{2101E}{III-296}$, dated 10th October 1889, to the address of the presidents of district boards.

5. The words relied on by the Nawábs are as follows: "Even in schools supported by the State, something in the way of religious instruction can be effected out of school hours, *in accordance with established principles*. But in addition to this, something more should, in the opinion of the Government of India, be now attempted."

6. The established principles in the question are detailed in the extract from the report of the Education Commission, which accompanies the same letter. It is there explained that, following a policy of strict religious neutrality, the system of grants-in-aid was based on an entire absence from interference with the religious instruction conveyed in the school assisted, while in Government institutions, which are founded for the benefit of the whole population, *it was indispensable that the education conveyed in them should be exclusively secular*. The Education Commission decided by a majority that it was not safe to depart from a policy which had worked well in the past.

7. I do not understand that the Government of India rejected the recommendation that was accordingly made by the Commission by a large majority to extend the action of existing rules, *viz.* that the existing rules as to religious teaching in Government schools be applied to all primary schools wholly maintained by municipal or local fund boards. The deliberate setting aside of established principles could not, I fancy, have been intended by the last sentence of the extract from paragraph 12 of the letter of 31st December 1887, already quoted. If it had been, it would have been made clearer, or at least followed up by some further and more definite utterance. Nor, so far as I have heard, has any Local Government hitherto understood that it was empowered to provide religious instruction in school hours and under Government control as to its character and extent in Government institutions. Yet this is the proposal now made by Nawáb Mushtaq Husain. It therefore seems scarcely worth while to discuss this gentleman's scheme in detail.

8. This view is supported by the letter No. 222, dated Simla, the 5th September 1894, from the Officiating Deputy Secretary to the Government of India, to Nawáb Mushtaq Husain, appended to the Nawáb's letter under reference, which is returned to you herewith. The second paragraph of that letter is as follows: "In reply, I am to say that the Governor-General in Council in orders (extract of which is enclosed) addressed to Local Governments and Administrations on the 31st December 1887, pointed out that in aided schools religious instruction might be freely given and should be encouraged, and that even in schools supported by the State such instruction might be imparted out of school hours; His Excellency would view with satisfaction any action taken in carrying out these principles, which might be approved by the Local Government."

9. It will be noted here that the adherence of the Government of India to established principles is definitely announced, and the last sentence of the quotation in paragraph 4 of this letter is conspicuously left out, as though to avoid the raising of false hopes by including a somewhat vague utterance, of which more might be made than was intended. It is not, therefore, for me to recommend any departure from those principles. All the more as I consider them most necessary in a country like India, and particularly in these provinces where religious feeling is known to be bitter between the adherents

PROGS. No. 11. SERIAL No. 5.

adherents of different religions, and where I am myself the frequent recipient of complaints made by Muhammadans and Hindus against the unfair treatment which they declare they constantly receive at the hands of those of the other religion in the various schools of the Provinces. The feeling between the two sects, bitter as it often is, would unquestionably be still more embittered if we were to venture upon the rash experiment of providing religious education in school buildings and in school hours anywhere. As for placing any responsibility for the extent or character of the religious instruction given upon any officers of the department, which is an important feature of the scheme under reference, that is of course absolutely out of the question, and must always remain so, as it would be, indeed, even if all the people of India were Christians. The recent history of the similar question in London Board schools should be enough to satisfy us on this point.

10. I would suggest that if any section of the community is sufficiently keenly interested in the maintenance of its own religious teaching, it should make its own arrangements for the daily or weekly instruction of schoolboys out of school hours and in its own buildings. It would, I believe, serve the object which the Government of India had and has in view in approving of an extension of religious instruction, if Sunday schools were opened for the purpose. It is probably a mistake to assume that Government desires to teach complete courses of all the rival *theologies* in schools; what it has in view is, no doubt, moral instruction as part and parcel of religious instruction, and enforced by the sanction of religion. But it is the morality that is desired, not the theology. Nawáb Mushtaq Husain's scheme explicitly aims at courses in theology. I am not myself acquainted with all the religions of the country well enough to be sure that the study of their theologies would in all cases necessarily have a good moral tendency on a boy's character.

11. The Nawáb considers (paragraph 6 of his pamphlet) that private religious education cannot be given, because the University curriculum is so very difficult and voluminous that a good deal of time and labour is required to prepare it, so much so that the students cannot get time to study theology, unless they bid farewell to their health by hard work. I may mention that this is not the universal opinion. It has been strongly represented to me that it is unfair to insist, as a condition of departmental recognition of private schools, that they should arrange for the full 10 classes of Government schools preparatory to the University Entrance, it being contended that the work could be done quite well in eight years. Besides, at the Muhammadan Anglo-Oriental College and School at Aligarh time is found for religious instruction.

12. The fact of the matter appears to be that the teachers and other adherents of the various religious of the country find that they have not any firm hold of the youthful school-going population, and neither by directly religious influences, nor by calling in home influence, can they get them to pay much, if any, attention to their particular theologies. Naturally they do not like this, and in their helplessness, and in the manner which is so habitual in this country, they invoke the help of Government. If they think they will get that help, they are, I believe, indulging in vain hopes.

13. On the question of allowing the use of school buildings out of school hours for religious teaching, I am entirely in agreement with the views expressed by Mr. White in his letter of 17th September 1889, already alluded to. As to allowing the use of the buildings *in school hours*, as proposed by Nawáb Mushtaq Husain, I have only to say that if the former suggestion, *i.e.* use out of school hours, is not to be entertained, the latter should *à fortiori* be rejected.

14. In the course of the discussion of the question in the year 1889, reference was made to rules embodied in the Panjáb Educational Code, authorizing local bodies in that province to make arrangements for the religious instruction of boys in board

PROGS. No. 11. schools out of school hours, and subject to certain needful restrictions. Those rules have proved a dead-letter, like the permission given to local boards in these Provinces in paragraph 2 of your letter No. $\frac{724B}{III-296}$, dated 23rd May 1890, to the chairmen of district boards. In my opinion any scheme is equally likely to prove a failure, unless Government makes religious education compulsory, which it of course cannot do.

SERIAL No. 5.

15. With the views that I hold and have here endeavoured to express, it does not seem necessary for me to examine in detail the arguments or the proposals of the pamphlet under reference.

No. 12. Dated Naini Tal, the 13th June 1895. No. 8.

From—VIKAR-UD-DAULAH, VIKAR-UL-MULK, NAWÁB MUSHTAQ HUSAIN, KHÁN BAHÁDUR, *Retired Revenue Secretary to His Highness the Nizam,*

To—*Secretary to Government, N.-W. Provinces and Oudh.*

SIR,—The papers noted in the margin you very kindly sent to me for my perusal before I submit any suggestion on the subject of the "scheme for the introduction of religious instruction in Government schools and colleges." I have read them with much interest and gratitude, and I understand that they have rendered the subject more easy and plain.

(1) Extract from report of the Education Commission.

(2) Extract. paragraph 12, of a letter No. $\frac{10}{385}$, dated 31st December 1887, from Secretary to the Government of India, Home Department (Education), to Secretary to Government, North Western Provinces and Oudh.

(3) Letter No. $\frac{2101E.}{III-296}$, dated 10th October 1889, from the Secretary to Government, North-Western Provinces and Oudh, to all chairmen of district boards, North-Western Provinces and Oudh.

(4) Letter No. $\frac{724E}{III-296}$ dated $\frac{23rd}{28th}$, May 1890, from the Secretary to Government, North-Western Provinces and Oudh, to all chairmen of district boards, North-Western Provinces and Oudh.

2. The Local Government has, in its letter, dated the 10th October 1889, laid down three rules regarding religious instruction, *viz.*—

"I.—If religious instruction is given within the school premises out of school hours, it must be imparted in accordance with rules laid down by the local authorities, who will be held responsible for making arrangements that will be agreeable to all sections of the community.

II.—Such instruction should be given to no scholar attending a board school within the premises of that school, unless at the express request of the parents or guardians of the scholars.

III.—In no case should any teacher employed in a board school be required to give religious instruction without his consent, nor should any charge on account of religious instruction be paid from public funds."

3. After due consideration I have come to the conclusion that these rules are also applicable to the schools wholly supported by the State. I respectfully beg to discuss the coincidence and difference between my scheme and the aforesaid rules.

4. The first rule restricts religious instruction to "out of school hours." I have to the best of my ability endeavoured to prove, in paragraphs 6, 7 and 8 of the scheme, the impracticability of imparting religious instruction out of school hours, either within or without the premises of the school. It is also urged that the plan of holding Sunday classes for religious instruction is sure to meet with success, since it has been attended with great success in providing religious education for the children of the masses in England. This country, I beg leave to say, has always been at liberty to adopt this measure; and had it been practicable in a country like India, some arrangements would have already been made to this end. In paragraph 6 of the scheme I have

SERIAL No. 8.

PROGS. No. 12. sufficiently proved that Sunday is not a day of rest and leisure for our children. I beg to say that Sunday, being a sacred day to the Christians, has intensified the desire for religious education in England; in the case of Muhammadans who observe Friday as holy and on which they get no holiday, Sunday schools cannot produce the desired effect.

5. As to the second rule, *viz.* "such instruction should be given to no scholar attending a board school within the premises of that school, unless at the express request of the parents or guardians of the scholars." This rule and my scheme lead to the same result, the difference being in the manner of their application. As religious instruction annot be introduced in a school or college except at the express request of the majority of a community of a place, the cases in which the parents of a student may refuse to have that instruction imparted will be very rare; and consequently I have, in paragraph 12, section 13 of the scheme, laid down that, "if the guardian or parents of a student, or a student of 18 years of age having no guardian or parents sends in a written application to the head master or Principal of a school or college, stating that he does not like to read theology, such student will be exempted from reading the same." Looking to the convenience of school or college authorities, parents of students and reduction of office work, my scheme, as far as I can judge, is a simple one. The main object of Government, *viz.* "that no one be compelled to receive religious education," is quite equitable and may also be realized by the short procedure laid down in the scheme.

6. Regarding the 3rd rule, namely, "nor should any charge on account of religious instruction be paid from the public funds," I have, in paragraph 12, section 2 of the scheme, placed the whole responsibility of providing funds for religious instruction on the community desiring it.

7. The same rule stipulates that "in no case should any teacher employed in a board school be required to give religious instruction without his consent." I have plainly pointed out in the scheme that the community desiring religious instruction will provide its own teachers and in no case shall any arrangement be made for such instruction with the school teacher without the permission of the Director of Public Instruction (*vide* paragraph 12, sections II, III, and XVII).

8. In conclusion, the difference between my scheme and the Government rules lies only in the hours allotted to this instruction, *i.e.* the former proposes that it be given within school time and the latter restricts it to out of school hours. No other measure can, in my opinion, be adopted than to spare the second half of the second language hour twice a week for the purpose. Should the Local Government consider my scheme to be worthy of acceptance, but think it difficult to sanction it only for the reason that under the letter of Government of India, No. 10-386, Home Department, dated 31st December 1887, religious instruction is rendered subject to the condition that it may be imparted "*out of school hours*," this is an idea which also struck me at the very moment I received an extract from the letter above referred to from Mr. L. M. Thornton, Officiating Deputy Secretary to the Government of India. Believing that so long as the restriction remains in the letter, the Local Government will never be inclined or consider itself free to hold an opinion at variance with the views of the Government of India. I therefore prepared an application for submission to the Government of India, in reply to Mr. L. M. Thornton's letter. But after full consideration I postponed its despatch, simply because when a proposal was already before the Local Government, it was not advisable to place the same subject before the Government of India. The proper and the best way, in my opinion, is to apply for all matters to and through the Government of our Provinces. If the Local Government finds any objection to accepting my scheme on the ground that it stands at variance with the restriction laid down in the Government of India's letter, I respectfully submit my application, which I had prepared for submission to the Government of India in reply to Mr. L. M. Thornton, and earnestly request that it

PROGS. No. 12. may kindly be transmitted to the Government of India with His Honor's favourable recommendation, or that it may be disposed of as His Honor may think best and proper, so that the students who are overburdened with secular subjects may find some way or other for receiving religious instruction, and that the country may find an opportunity to derive an advantage from the policy which the Government of India has been observing regarding religious instruction since the transfer of the rule from the East India Company to the Crown. SERIAL No. 8.

9. The Muhammadan public, as well as myself, will be most thankful if you will kindly submit this application to His Honor for favourable consideration.

No. 13. Dated Amroha, district Moradabad, the —— January 1895.

From—VIKAR-UD-DAULAH VIKAR-UL-MULK NAWÁB MUSHTAQ HUSAIN, KHÁN BAHÁDUR, *Retired Revenue Secretary to His Highness the Nizam*,

To—*Offg. Deputy Secretary to the Government of India, Home Department.*

SIR,—I have the honor to acknowledge the receipt of your letter No. 222, dated the 5th September 1894, together with its enclosure, being an extract from a letter of the Government of India, addressed to all Local Governments, No. 10—382-91, dated Calcutta, the 31st December 1887. Please accept my best thanks for the same. Your letter relates to a pamphlet written by me, and entitled "*A Scheme for the introduction of religious instruction in Government Schools and Colleges*," in regard to which I beg permission to offer certain further observations for the consideration of the Government.

2. In its above-mentioned letter addressed to all Local Governments, the Government of India has justly declared that "in aided schools religious instruction may, of course, be fully given, and the Governor-General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognised were largely increased. It is in this direction that the best solution of this difficult problem can be found. Even in schools supported by the State, something in the way of religious instruction can be effected out of school hours in accordance with established principles." I was not aware of this just and beneficent decision of the Government when I wrote my scheme, and it seems to me to meet more than half the requirements of the community desiring religious instruction for their children.

3. What now remains for further consideration, apart from educational institutions receiving grant-in-aid, is the question of the possibility of introducing religious instruction in the schools and colleges maintained by the State at its own expense. The Government of India has already been pleased to recognise the permissibility, and indeed desirability, of religious instruction in educational institutions, but has restricted it to aided institutions. What I have to submit is the prayer that the same policy of permitting religious instruction may be extended to Government schools and colleges.

4. However, before submitting my suggestions I should sincerely acknowledge the propriety and justness of the reasons which probably led the Government to restrict its policy in regard to religious instruction to aided institutions. So far as I have considered the subject, those reasons may perhaps be enumerated as follows :—

(*a*) that the school time is wholly occupied by secular instructions, leaving no time for religious education ;

(*b*) that the professors and teachers of the schools and colleges being servants of the Government and receiving emoluments from it should observe neutrality in matters of religious instruction ;

PROGS. No. 13. (*c*) that the Government cannot be expected, in addition to the cost of secular education, to incur the expenses of religious instruction or to undertake a responsibility in the matter which would be inconsistent with its educational policy of religious neutrality ; SERIAL No. 8.

(*d*) that there is practical difficulty in framing the time table for schools and colleges so as to admit of an hour or part of an hour for religious instruction for each of the various religious sects to be given in the buildings of those institutions of which the rooms are already occupied by lectures and secular education.

5. In its letter to all Local Governments, from which the extract has been quoted in paragraph 2 of this letter, the Government of India has been pleased to concede that "even in schools supported by the State something in the way of religious instruction can be effected out of school hours in accordance with established principles ;" and now that my scheme has already been submitted to the Local Government, it gives me all the greater satisfaction to receive the assurance contained in your letter to my address that "His Excellency in Council would view with satisfaction any action taken in carrying out these principles which might be approved by the Local Government."

6. I respectfully submit, however, that since the sanction of the Government of India for religious instruction in Government schools has been rendered, subject to the condition that such instruction may be imparted *out of school hours*, I seriously doubt whether the Local Government will ever be inclined, or consider itself free, to hold an opinion at variance from the views of the Government of India. It therefore rests with the Government of India itself to make a small modification in the orders contained in its above-mentioned letter to all Local Governments, dated the 1st December 1887, by removing the restriction that religious instruction may be imparted in Government schools only in "*out of school hours.*"

7. The great difficulties which arise owing to the restriction that religious instruction may be imparted only in "*out of school hours*" has been fully discussed by me in paragraphs 6, 7, and 8 of my scheme, where I have shown that it is almost impossible, or at any rate impracticable, to impart religious instruction before or after the ordinary school hours ; and the scheme which I have ventured to propose meets the difficulties which rendered it necessary for the Government of India to impose the restriction that religious instruction may be imparted in Government colleges and schools only in "*out of school hours.*" I respectfully submit that under my scheme time may be spared for religious instruction to be imparted within the ordinary school hours without any insuperable difficulty, as I have endeavoured to show in paragraphs 11, 12, 13, *et seq.* of my scheme.

8. For these reasons I beg leave to suggest that in the orders of the Government of India, mentioned in paragraph 1 and quoted in paragraph 2 of this letter, some alteration may be made to the following effect :—

"Religious instruction may be imparted in the schools supported by the State in any of the school hours, provided that—

(*a*) the community to which the students belong desire that religious instruction be imparted to them in such schools, and furnish funds adequate to maintain a fit teacher for giving such instruction without any extra expense being incurred by Government ;

(*b*) that such religious instruction does not unavoidably disturb the ordinary school work ;

(*c*) that such religious instruction does not in any manner endanger the friendly relations subsisting between the various denominations of the subjects of Government.

PROGS. No. 13. SERIAL No. 8.

9. I submit that the Muhammadan public would be very thankful if the above-mentioned suggestions are approved and adopted, and that the difficulties now existing in combining religious instruction with secular English education will in a great measure be removed.

10. I beg to append to this letter extracts from a correspondence which has taken place between a native gentleman and myself on this subject. The Muhammadan public as well as myself will be most thankful if you will kindly submit this letter to the Government of India for favourable consideration.

No. 14. *Extract from a letter of a Native gentleman, addressed to* NAWÁB VIKAR-UL-MULK BAHÁDUR, *dated 4th October* 1894.

I thoroughly agree with your scheme, though I have not the slightest hope that Government will ever sanction it. The Government is only prepared to grant those privileges in which it can itself share, and not those which simply benefit its subjects. The education now in the hands of the Government is exclusively intended to produce men who will carry on its work.

No. 15. *Extract from the Nawáb's reply to the above, dated 14th October* 1894.

In forming this opinion you have inflicted a great injustice on the Government. The interests of a civilized Government and its people are so inseparably associated that whatever is advantageous to the Government is also beneficial to its subjects and *vice versâ*. Sometimes, however, they seem to stand in direct opposition; take for instance taxation, which brings as much into the Government treasury as it removes from the people, and is thus a gain to the one party and a loss to the other: this opposition is noticed when its effects on the Government and its subjects are seen from the same point of view; but when received from a different standpoint opposition vanishes. If Government does not levy taxes in proportion to its wants the people suffer in consequence.

2. The history of the British rule in India abounds in praiseworthy works performed by Government for the promotion of its people's welfare and morality; *e.g.* the abolition of slave trade; of setti system; the suppression of thagi; the management of religious endowments; and the founding of scholarships for higher education. It is hardly possible that in so small a compass full justice can be done to this important subject.

3. The truth is that every work of a civilized Government not only promotes the welfare of the people, but also advances the interests of Government; since an enlightened Government always takes pleasure in and receives with satisfaction any movement undertaken for the prosperity and well-being of its subjects. It is also clear, from what has just been stated, that in the rule of a civilized Government the Government and people reap a commensurate advantage.

4. The good of our religious instruction facts under the same categcry and can be enjoyed equally by the people and Government. If through the prevailing secular education Government intends merely to educate persons competent to carry on its work, the element of religious education will, I believe, turn out honest persons irrespective of their religious creed. A God-fearing person's conscience is purer than an unbeliever's. It is the fear of God that deters men from doing evil deeds, when the law of the country and that of society fail in this respect. It is the power of religion which compels the ignorant and the illiterate, who form the bulk of the population of the world, to do moral actions similar to those of the reformers, who may be counted on one's fingers.

PROGS. No. 15. SERIAL No. 8.

5. In conclusion, I would add that Government participates in the nation's welfare, and for this reason we expect to receive from er every privilegeh to which we may have a just claim. I will gladly agree with you in saying that "*Government is always ready to grant any privilege the people may claim without those endangering the strength of her rule*," instead of saying that "*Government is only prepared to grant those privileges in which she herself can share*." I venture to state that Government can find no objection to any point in my scheme; for, as a precautionary measure, I have clearly pointed out that religious instruction cannot produce any hostile feelings among the subjects, or alter the friendly relations which exist between individuals of different denominations (*vide* paragraph 12, sections VII, VIII, IX, X, and XVII; paragraph 11(*g*) and (*h*) and paragraphs 13 and 14 of the scheme). The recent riots which broke out between the various religious sects in different parts of India cannot be attributed to religion, but to the defective English education. There are students who use the words "*liberty*" and "*right*" without understanding their meaning; and I am fully convinced that the opinions of such who apply these words to their own individual and personal liberty and right, and neglect those of their fellows, cannot affect our request, as Government has already admitted the necessity of our religious instruction and claims we have for it.

No. 16. No. $\frac{310}{\text{XV—655}}$, dated Naini Tal, the 6th July 1895. No. 9.

From—Secretary to Government, N.-W. Provinces and Oudh,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SIR,—With reference to your letter No. $\frac{\text{G.}}{525}$, dated 16th May 1895, I am directed to say that His Honor the Lieutenant-Governor and Chief Commissioner, while agreeing generally in your views, has decided to give a trial to the scheme of religious instruction proposed by Nawáb Mushtaq Husain, but in a somewhat modified form. You should therefore arrange to introduce it experimentally at the High School at Amroha in the Moradabad district. A report should be submitted after a period of six months. It should especially notice how far the scholars who forego instruction in the second language for half an hour twice a week fall behind their class-mates. In connection with this point, I am to observe that Nawáb Mushtaq Husain urges that in mission schools religious instruction is given without serious harm to secular education, and is probably right in saying that while boys would not be willing to come earlier or stay later in order to receive religious instruction, they will manage to make up for the time lost. In order to prevent any difficulty arising from delay in returning from religious instruction to rejoin the school classes, it will be well to arrange that, as far as possible, the hour devoted to the second language shall be at the end of the day's work.

2. The conditions under which the experiment will be tried will be as follows:—

(i) One half-hour on Mondays and Thursdays, hitherto devoted to the second language, may be given to religious instruction.

It is understood that every class receives instruction in the second language on these days; if not, it will be within your province to modify this condition, so as to make it consonant with existing arrangements;

PROGS. No. 16. SERIAL No. 9.

the *desideratum* being that the boys of all classes shall have the opportunity of receiving religious instruction for two half-hours in each week.

(ii) Before permission is given to utilize the two half-hours, the community wishing that religious instruction shall be given must satisfy you that it has engaged a religious instructor and obtained a building outside the school premises.

(iii) The Educational Department will have no concern with the theology taught, whether as to its import or its extent.

(iv) The question of charging fees for religious instruction is left entirely to the community desiring it.

(v) The religious instructor will keep up a register of attendance open to inspection by the head master, and may report for punishment, boys who play truant.

(vi) The community will conduct all theological examinations. The results may be communicated to the head master, and may be read out by him at the annual prize-giving, when any prizes which the community may propose to award for proficiency in theology will be awarded by a representative of that community. Otherwise the head master will have no concern whatever with the progress in theology of any student.

(vii) No master in the school establishment may be engaged as religious instructor.

(viii) The community concerned will be responsible for making arrangements, which will be agreeable to the general public.

(ix) It is optional with parents to have religious instruction given to their children. Any parent desirous of having a boy taught theology will signify his wish in writing to the head master, who will then give the boy permission to attend the classes.

H. W. PIKE,
Secretary.

No. 17. No. $\frac{311}{111-655}$. No. 10.

COPY to Nawáb Mushtaq Husain, Khán Bahádur, for information.

By order, &c.,

R. GREEVEN,
Under-Secy. to Govt., N.-W. P. and Oudh.

1899
A&L Dept.
Enclos. No. 1
To
G. No. 930

1896.

EDUCATIONAL DEPARTMENT.

N.-W. P. and Oudh.

PROCEEDINGS FOR AUGUST 1896,

Nos. 17 to 31.

File Heading.

Scheme of Mushtaq Husain, Khán Bahádur, of Amroha, for the introduction of religious instruction into Government Schools and Colleges.

File No. 655, Serial Nos. 11 to 21.

List of Papers.

		Serial Nos. in File.	Pages.
No. 17.]	From the Director of Public Instruction, submitting copy of a report received from the Head Master, Anglo-Vernacular High School, Amroha, Moradabad district, as to the religious instruction imparted to the Muhammadan students of the Sunni sect in that school.		19
No. 18.]	(Enclosure.) Docket No. 3, dated 4th April 1896, from the Head Master of the Anglo-Vernacular High School, Amroha, to the Inspector of Schools, 4th Circle.	11	19—20
No. 19.]	(Enclosure.) Schedule A—Working routine of religious instruction ...		20
No. 20.]	(Enclosure.) Schedule B—Six-monthly examination of second language...		*ib.*
No. 21.]	To the Director of Public Instruction, requesting to be furnished with further information regarding the influence which religious education has had on the conduct of the pupils.	12	21
No. 22.]	From Nawáb Mushtaq Husain of Amroha, submitting for consideration certain proposals for amending the first and second conditions regulating the introduction of religious education in schools.	14	21—22
No. 23.]	From Nawáb Mushtaq Husain of Amroha, forwarding an addendum to the second condition suggested in Serial No. 14.	15	22
No. 24.]	To the Director of Public Instruction, forwarding Serial Nos. 14 and 15, and asking to be favoured with his opinion in the matter.	16	22—23
No. 25.]	From the Director of Public Instruction, furnishing the information asked for in Serial No. 12.		23
No. 26.]	(Enclosure.) Docket No. 29, dated 29th May 1896, from the Head Master, Anglo-Vernacular High School, Amroha, to the Director of Public Instruction.	17	23—24

		Serial Nos. in file	Pages.
No. 27.]	From the Director of Public Instruction, furnishing the opinion asked for in Serial No. 16.	18	24—25
No. 28.]	To the Director of Public Instruction, communicating remarks and orders, and requesting him to amend the rules of 1895 and issue them as a departmental circular.	19	25
No. 29.]	From the Director of Public Instruction, submitting for approval a draft circular.	20	26
No. 30.]	(Enclosure.) The draft circular		*ib.*
No. 31.]	To the Director of Public Instruction, approving of the draft circular ...	21	*ib.*

PREVIOUS REFERENCES.

Proceedings for July 1895, A, Nos. 6 to 17.

LATER REFERENCES.

PROGS. NOS. 17 TO 31.

SERIAL NOS. 11 TO 21.

File No. 655.]

No. 17.

No. $\frac{G.}{354}$, dated Allahabad, the 1st May 1896.

From—W. N. BOUTFLOWER, ESQ., *Offg. Director of Public Instruction, N.-W. P. and Oudh,*

To—*Secretary to Government, N.-W. Provinces and Oudh.*

SIR,—In compliance with G. O. No. $\frac{310}{III—655}$, dated 6th July 1895, I have the honor to submit for the information of Government copy of a report received from the Head Master, Anglo-Vernacular High School, Amroha, in the Moradabad district, on religious instruction imparted to the Muhammadan students of the Sunni sect in that school. The religious instruction given has not interfered with the progress of the students in secular knowledge.

No. 18.

Docket No. 3, dated the 4th April 1896.

From—*The Head Master, Anglo-Vernacular High School, Amroha,*

To—*Inspector of Schools, 4th Circle, N.-W. Provinces and Oudh.*

[Head Master's report on religious instruction after a period of six months according to G. O. No. $\frac{310}{III—655}$ of 1895, dated Naini Tal, the 6th July 1895.]

IN continuation of the report submitted by the undersigned on 25th September 1895, in which the undersigned had the honor of informing him that religious instruction of the Muhammadans of Sunni sect had been introduced under G. O. No. $\frac{310}{III-655}$ of 1895 in Amroha High School, the trial of six months being over on 31st March 1896, the undersigned has the honor of submitting the report as required by Government Order.

2. In the course of six months' trial, the boys of the Sunnis of all the school classes have had the opportunity of receiving religious instruction for two half-hours each week, with the exception of such days as have been devoted to the school examinations or the days in which the school has been open to inspection of Educational authorities, when the presence of all the boys in school premises was strictly necessary. In the same way secular work was stopped on the days when examinations in theology were held. The routine of the religious instruction has been as given in Schedule A.

3. It would appear from Schedule A that the first half of the second language hour had ever been devoted to the second language, while the other half to theology. In the meantime the boys of other denominations, *viz.* Hindus and Muhammadans of Shia sect, had been preparing their lessons learnt in first half hour under the supervision of their respective second language teachers. The religious teacher has duly kept up a register of attendance open to the inspection of the undersigned, and the undersigned has, now and then, been inspecting it. No dispute whatever ever arose between the Hindus or among various sections of Muhammadans. The religious teacher never brought any complaint against boys playing truant, one instance being excepted, in which mere verbal advice to the absentees was regarded sufficient. The undersigned had no occasion with theology teaching.

4. It is also laid down, in Government Order above referred to, that the report to be submitted should especially touch this point that " how far the scholars who forego instruction in the second language for half an hour twice a week fall behind their class mates." It is to be informed that the portion of the second language course fixed for six months is duly finished, and that the scholars receiving religious instruction have not fallen behind those not receiving it, and that the results of six-monthly examinations held towards the end of December 1895 of both the sorts of scholars have almost been alike. The above-referred-to results are give in Schedule B.

PROGS. No. 18.

5. The remarks of the Inspector of Schools on the last inspection examination held on 25th February 1896 run as under: "Under G. O. No. $\frac{310}{111-655}$ of 1895, religious instruction is given to the Muhammadan boys of the Sunni sect, the religious instructor being engaged and a building outside the school premises being provided for the purpose. Other conditions of the order above referred to are also being complied with. The scholars receiving religious instruction do not appear to fall behind their other class mates in any respect whatever."

6. The Sunnis conducted themselves the examinations in theology taught during six months on 20th and 21st March 1896. The school annual examination days being near, the results are communicated to the undersigned to be read out at the next school prize-giving. The minimum number of pass marks being 33 per cent., 29 out of 32 boys passed in theology and three failed. The undersigned has also been informed by theology examination conductors that the scholars who would not pass in secular subjects in the coming annual examination would not be considered as passed candidates, and would not therefore be entitled to any rewards or prize fixed for proficiency in theology unless they secure pass marks in all the secular subjects.

No. 19.

SCHEDULE A.

Working routine of religious instruction.

Time allotted to theology.	1. Mondays 2. Thursdays.	1. Wednesdays. 2. Saturdays.
Second half of 1st hour ...	5th class	... ... 10th class
Ditto of 2nd do. ...	2nd do.	... ... 9th do.
Ditto of 3rd do. ...	1st do.	... ... 8th do.
Ditto of 4th do. ...	4th do.	... ... 7th do.
Ditto of 5th do. ...	3rd do.	... ... 6th do.

No. 20.

SCHEDULE B.

Six-monthly examination of second language (the examination being held in December 1895).

Class.	Scholars receiving religious instruction.		Scholars not receiving religious instruction.		Remarks.
	Number of scholars joining the examination.	Number of scholars passed.	Number of scholars joining the examination.	Number of scholars passed.	
I. ...	3	3	4	4	
II. ...	1	1	4	4	
III. ...	2	2	15	14	
IV. ...	1	0	8	6	
V. ...	3	1	10	7	
VI. ...	5	5	13	11	
VII. ...	1	1	14	12	
VIII. ...	9	7	8	8	
IX. ...	3	1	13	9	
X. ...	2	2	11	11	
Total ...	30	23	100	86	

W. N. BOUTFLOWER B.A.,
Officiating Director of Public Instruction, N.-W. P. and Oudh.

SERIAL No. 11. PROGS. No. 21.

No. $\frac{256}{XX-655}$, dated Naini Tal, the 15th May 1896.

From—Secretary to Government, N.-W. Provinces and Oudh,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SERIAL No. 12.

SIR,—I am directed to acknowledge the receipt of your letter No. $\frac{G.}{354}$, with which you submit a report by the Head Master of the Anglo-Vernacular High School at Amroha in the Moradabad district, on religious instruction imparted to Muhammadan students of the *Sunni* sect in that school, and to observe that no mention is made in the report as to the influence which religious teaching has had on the conduct of the pupils. The Lieutenant-Governor and Chief Commissioner accordingly desires to be furnished with information on this point.

T. W. HOLDERNESS,
Secretary.

No. 14.

No. 22.

Dated the 18th May 1896.

From—NAWÁB MUSHTAQ HUSAIN *of Amroha, Moradabad district,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—The Government in its order No. $\frac{310}{111-655}$, dated 6th July 1895, while deciding to give a trial to the scheme of religious instruction in a somewhat modified form in Amroha High School directed the Director of Public Instruction to submit a report after a period of six months. The period of trial terminated at the end of March 1896. The required report, I believe, has been or will shortly be received by the Government. But before its final decision, I most respectfully beg to draw the kind attention of His Honor to the first and second conditions of the above order.

2. Just after the issue of the order I submitted a request to Mr. T. C. Lewis the Director of Public Instruction (informing the same to Mr. Pike, Secretary to Government), to the effect that before the Government Order being enforced the first condition should be so expressed as to make its aim fully clear, and that it may not necessitate the employment of more than one teacher for religious instruction of a community. This can easily be effected in this way that Mondays and Thursdays may be fixed for the first five classes and Saturdays and Wednesdays for the remaining five. The Director of Public Instruction approved of it and communicated my request together with Government Order to the Head Master of the Amroha High School for his information and guidance. The language of the first condition should, therefore, be so expressive as to vividly represent the meaning intended to be conveyed, without requiring a separate explanatory note to express its intended meanings.

3. In the second condition, the words "school premises," which include the whole compound of the school, may properly be replaced by the words "school buildings," otherwise necessary difficulties will be produced. We encountered these difficulties in Amroha, and were forced to make arrangements for our religious instruction in a certain mosque. It was a mere chance that we obtained a building at a convenient distance from the school. But such opportunities cannot be had in every place and by every community. To get a piece of land out of the premises of the school will be difficult in most places, and in others utterly impossible. Looking to the fact that only half of the second language hour is given to religious

PROGS. No. 22.

instruction if the rooms will be at a distance from the school, a good deal of time will be lost in coming from and going back to the school. I have pointed out in my original scheme where in the last degree I have placed the responsibility of constructing room for religious instruction on the community desiring it, that the situation of the room should be as close to the schools building as possible (*vide* my scheme for the introduction of religious instruction in Government schools and colleges, paragraphs 2 to 12, section XVII).

4. Under the above circumstances the first and second conditions may be amended as follow or in such words as the Government may think proper:—

"*First condition.*—Second half of the second language hour twice a week may be given to religious instruction of every class in a manner that only one religious instructor may give lessons in theology on various days to all the classes of the school, *e.g.* Mondays and Thursdays may be given to the first five classes of a school containing 10 classes and teaching second language for one out of five working hours a day; Saturday and Wednesday may be fixed for the remaining five classes. In the case of a school being a Collegiate one, Tuesdays and Fridays may be given to College classes. The students not joining religious instruction will keep on preparing their lessons they will read in the first half under the supervision of their respective second language teachers."

"*Second condition.*—Before permission is given to utilize the two half-hours, the community wishing that religious instruction shall be given must satisfy the Director of Public Instruction that it has engaged a religious instructor and obtained a building other than the school building. The community desiring religious instruction may construct a building for religious instruction by private subscriptions (if there be room for it) at a distance of 18 feet from the buildings of the school and from the buildings, if any, constructed by other communities for their religious instruction, provided the situation of the building in question be sanctioned by the District Collector and the District Engineer."

5. I have nothing to say concerning the other conditions of the Government Order.

No. 23. Dated the 22nd May 1896. SERIAL No. 15.

From—NAWÁB MUSHTAQ HUSAIN *of Amroha, Moradabad district,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—In continuation of my letter of the 18th instant, I shall be obliged if you will kindly insert the following to the second condition noted in the above letter:—

"Permission for the construction of the building will be granted when the whole amount estimated for its construction will have been deposited with the Collector of the district, or he may otherwise have satisfied himself about it. When the building is not utilized for the purpose it has been constructed for, itwill, of course, be considered a part of the school or the college, and no one shall have any claims on it."

No. 24. No. $\frac{312}{XV-655}$, dated Naini Tal, the 9th June 1896. SERIAL No. 16.

From—Secretary to Government, N.-W. Provinces and Oudh,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SIR,—I am directed to forward the enclosed letters, dated respectively the 18th and 22nd May 1896, in original (to be returned,)

PROGS. No. 24. SERIAL No. 16.

from Nawáb Mushtaq Husain of Amroha, suggesting certain alterations in the scheme sanctioned in G. O No. $\frac{310}{XV-655}$, dated the 6th July 1895, for imparting religious instruction at the Amroha High School in the Moradabad district, and to request that you will favour the Government with your views thereon.

2. With regard to the amendment proposed in the first condition, I am to say that it appears to the Lieutenant-Governor and Chief Commissioner that the present orders practically authorize you to meet such difficulties. I am to ask if this is not so. There is no objection to making the rules clearer, if necessary, on the point.

3. As to the second amendment, His Honor considers that the construction of private buildings in compounds of Government buildings is not, as a rule, desirable, and that there are special objections to the construction of mosques and temples in school compounds. But if the system of religious instruction is to attain to any vitality, it is clear that the pupils ought not to be obliged to go considerable distances from the school premises for such instruction. This necessity should not arise in exceptional cases, where owing to the large size of the school compound or the character of the buildings immediately surrounding it, the local Theological Committee find it impossible to provide a class-room within easy reach of the school. But when it does arise, the Government will on a real demand for religious instruction being shown by the local community, be prepared to consider the question of adding a class-room to the school building, provided substantial subscriptions are forthcoming. The room would be the property of Government and would not be exclusively reserved for religious instruction. I am to ask whether you see any objection to this.

T. W. HOLDERNESS,
Secretary.

No. 25. No. $\frac{G.}{836}$, dated Allahabad, the 10th June 1896. No. 17.

From—W. N. BOUTFLOWER, ESQ., B.A., *Offg. Director of Public Instruction, N.-W. P. and Oudh,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—With reference to G. O. No. $\frac{256}{XV-655}$, dated 15th ultimo, calling for a report as to the influence which religious teaching has had on the conduct of the pupils of the Anglo-Vernacular High School, Amroha, I have the honor to submit a copy of communication No. 29, dated 29th May 1896, from the Head Master of that schools which furnishes the information required.

Docket No. 29, dated the 29th May 1896.

No. 26.

From—Head Master, Anglo-Vernacular High School, Amroha,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

[Supplement to this Office No. 3, dated the 4th April 1896.]

WITH reference to his No. $\frac{G.}{598}$ of 1896-97, dated the 26th May 1896, containing a copy of G. O. No. $\frac{256}{XV-655}$, dated the 15th May 1896, with regard to religious instruction imparted to Muhammadan students of the Sunni sect in Amroha

PROGS. No 26. High School, the undersigned has the honor to inform him that the religious teaching has had no influence, either good or bad, on the conduct of the pupils receiving religious instruction except that they have been a little regular in joining their daily prayers and acquired some knowledge of their religious principles and doctrines. But the influence of the above teaching is looked upon with pleasure, satisfaction, and gratitude by their parents and co-religionists. It is also worth noticing that some boys of the Sunni sect recently admitted to the school belong to the families that would never have sent them to school had religious instruction not been introduced.

SERIAL No. 17

No. 27. No. $\frac{G.}{971}$, dated Allahabad, the 26th June 1896. No. 18.

From—W. N. BOUTFLOWER, ESQ., B.A., *Offg. Director of Public Instruction, N.-W. Provinces and Oudh,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—In reply to your No. $\frac{312}{XV-655}$ of June 9th, 1896, I have the honor to observe that condition No. 1 of G. O. No. $\frac{310}{III-655}$ of July 6th, 1895, does not seem to me to authorize the Director to meet the difficulty raised by Nawáb Mushtaq Husain. Under this condition the Director may arrange the times at which religious instruction may be given; but the Nawáb also wishes to have it laid down that a religious community may not appoint more than one instructor, and in the new condition which he has formulated he goes even further and proposes that only one religious instructor may give lessons in theology to all the classes in the school. His meaning therefore is not quite clear. I do not see any objection to the suggestion contained in the body of his letter.

2. With regard to his second amendment and your remarks upon it, I have the honor to state that I am of opinion that if religious instruction is given in a room or building belonging to Government it would be incumbent on the Government to satisfy itself that the instruction so given was not contrary to morality or calculated to provoke a breach of the peace. Thus condition No. 3 would have to be modified; but in my opinion the duty in question should be performed by the Magistrate rather than by the Education Department. It would also certainly be preferable that the religious instruction should be given out of school hours either at the beginning or at the end of school as is done in Mission Schools. In those schools all the boys are obliged to attend the Bible lesson and prayers every day, whether they are Christians or not. The large attendance at some of them has conclusively established the fact that religious instruction can be given out of school hours in anglo-vernacular schools without inconvenience to the pupils or detriment to their secular studies.

3. And there is one strong reason in my opinion, in addition to the solemnity with which the subject should be treated, why it should not be given in school hours. During that period of the day the Head Master is held responsible for all that goes on in the school building; and it is a fundamental principle of school management that the boys should be accustomed to regard his authority as supreme and pay prompt obedience to his orders. It would be unwise in my opinion to do anything not absolutely necessary which might suggest to the boys that there was another person in the school possessing independent authority, and I believe that as soon as mischievous boys realized this fact, they would lose no opportunity of provoking quarrels between the Head Master and the religious instructor, especially if the two happened to be on bad terms.

4. On referring to the file I find that both Mr. White and Mr. Lewis were of opinion that it would be dangerous to allow school buildings belonging to Government to be used out of school hours for the purpose of giving religious instruction (*vide*

PROGS. No. 27. this office Nos. $\frac{G.}{2604}$ of September 17th, 1889 and $\frac{G.}{525}$ of May 16th, 1895). I may therefore be permitted to state why I differ from them. In the first place the total exclusion of religious instruction from schools belonging to Government has given deep offence to many pious persons and has led to the unnecessary multiplication of anglo-vernacular schools, under missionaries chiefly, in which religious instruction is given. A child is accustomed to attach importance to things in proportion as his attention is directed to them. To divert his attention from the subject of religion altogether is the most emphatic way of telling him that it is of no importance. Then, although it is unfortunately the fact that religious teaching may be used to foment the worst passions of which human nature is capable, yet I maintain that there is less probability of this happening when it is given in buildings belonging to Government and under the sanction of the Magistrate than otherwise. An incident which happened the other day at the Muhammadan Anglo-Oriental College, Aligarh, will show that this is so. Some of the boys had bought a cow which, with the full approval of their religious instructor, they proposed to sacrifice on the Id festival. Had they done so there would certainly have been a great disturbance, if not a riot. But their religious instruction and observances are carried on in the college premises, and thus Mr. Beck was able to stop them in time. Hence I am of opinion, in opposition to Mr. White and Mr. Lewis, that with proper safeguards it might be under certain circumstances advantageous to open the class-rooms of a school for religious instruction and prayers out of school hours, and it is of course needless to point out that this would be cheaper both for the community and for Government than the erection of additional buildings to be used for the purpose during school hours.

SERIAL No. 18.

The Nawáb's letters are returned.

No. 28. No. $\frac{393}{XV-655}$, dated Naini Tal, the 14th July 1896. No. 19.

From—Secretary to Government, N.-W. Provinces and Oudh,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SIR,—With reference to the correspondence ending with your letter No. $\frac{G.}{971}$, dated the 26th June 1896, on the subject of Nawáb Mushtaq Husain's scheme for imparting religious instruction in schools, I am directed to communicate the following remarks and orders. As regards the first alteration suggested, I am to say that what the Nawáb desires is that the second language hour of each class in the school shall be so arranged as to enable a single theological teacher to impart religious instruction to the boys of each class in an orderly sequence. As such an arrangement has been made in the Amroha school, it is within your power to make similar arrangements in other schools whenever the community expresses a desire to have religious instruction imparted, and this should be done.

2. As to the second amendment proposed by the Nawáb, I am to say that the Lieutenant-Governor and Chief Commissioner adheres to the views expressed in paragraph 3 of G. O. No. $\frac{312}{XV-655}$, dated the 9th June 1896.

3. The draft rules communicated to you by G. O. No. $\frac{310}{XV-655}$, dated 6th July 1895, should be amended accordingly and issued as a departmental circular. A draft of the circular should be submitted for the approval of Government.

T. W. HOLDERNESS,
Secretary.

PROGS. No. 29.

No. $\frac{G.}{1524}$, dated Allahabad, the 31st July 1896.

From—W. N. BOUTFLOWER, ESQ., B.A., *Offg. Director of Public Instruction, N.-W. P. and Oudh,*

To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—In reply to your G. O. No. $\frac{393}{XV-655}$ of July 14th, 1896, I have the honor to submit the following draft circular for approval:—

No. 30.

Circular.

IN Anglo-vernacular schools under the management of this Department the second language lessons will be so arranged that religious instruction can be given for two half-hours in the week by a single instructor during the time to boys whose parents wish them to receive it, provided the parents can agree to the appointment of such an instructor and there is a class-room in the school available for the purpose. If there is no such room within the school or within easy reach of the school, the Government will be prepared to consider the question of adding another room to the school building if substantial subscriptions are forthcoming. This room will be the property of Government and will not be exclusively reserved for religious instruction.

The Educational Department will have no concern with the theology taught, whether as to its import or its extent.

The question of charging fees for religious instruction is left entirely to the community desiring it.

The religious instructor will keep up a register of attendance open to inspection by the Head Master, and may report for punishment boys who play truant.

The community will conduct all theological examinations. The results may be communicated to the Head Master and may be read out by him at the annual prize-giving, when any prizes, which the community may propose to award for proficiency in theology will be awarded by a representative of that community. Otherwise the Head Master will have no concern whatever with the progress in theology of any student.

No master in the school establishment may be engaged as religious instructor.

The community concerned will be responsible for making arrangements which will be agreeable to the general public.

It is optional with parents to have religious instruction given to their children. Any parent desirous of having a boy taught theology will signify his wish in writing to the Head Master who will then give the boy permission to attend the classes.

W. N. BOUTFLOWER, B.A.,

Officiating Director of Public Instruction, N.-W. P. and Oudh.

No. 31.

No. $\frac{457}{XV-655}$, dated Naini Tal, the 13th August 1896.

From—Secretary to Government, N.-W. Provinces and Oudh,

To—Director of Public Instruction, N.-W. Provinces and Oudh.

SIR,—In reply to your letter No. $\frac{G.}{1524}$, dated the 31st July last, I am directed to convey the approval of Government to the issue of the draft Circular therewith submitted, containing rules in the matter of giving religious instruction in schools in these Provinces.

T. W. HOLDERNESS,

Secretary.

1899
Dept.
Enclos. No. 2
To
O. No 930

Copy of a letter No. 6/524, dated 31st May 1899, from the Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to Government, North-Western Provinces and Oudh, Educational Department.

With reference to G.O. No. 48/XV-655, dated 8th February 1899, calling for a report (1) as to the further experience gained of the scheme for religious instruction in the High School, Amroha, and (2) as to the action, if any, that has been taken by other schools under Departmental Circular No. 13 of 1896, I have the honour to report as follows:—

The Amroha High School.

2. The scheme has been adopted and has been continued in operation at the Amroha High School by the Sunni Section of the Mahommedans, under the initiative and with the moral and financial support of Nawab Muchlaq Husain. It affects only 18 or 19 boys, comprising all the Sunni Scholars in the School. The cost amounts to ~~Rs~~ 12/ per mensem

viz Rs 10/- for the pay of the religious instructor, and Rs 2/- for the pay of a chaprasi. The whole of the cost is borne by the Nawab. Babu Gyanendra Nath Chakravarti, officiating Inspector of Schools, IV Circle, reports that as far as he can judge the Scheme is working smoothly and without detriment to the general efficiency of the School in the secular branches of education. In fact prizes for passing the examination in theology are only awarded to those who are also successful in secular studies. The classes go to the religious teacher in a mosque adjoining the school twice a week for half an hour during the second language hour, the two higher classes attending on Monday and Thursday, and the five lower classes on Wednesday and Saturday. The Committee which superintends the religious instruction appears quite satisfied with the results so far attained. The weak point is that the measure seems to depend altogether on the encouragement and support it receives from Nawab Mushtaq Husain, without whose influence little, if anything, would have been done. The interest which he has manifested in the success of the scheme is very much to his credit, and there can be no doubt that it has been to the advantage of the boys who have come regularly under the religious instruction which he has provided for them. I enclose a copy of a Report on Religious Instruction in the Almora High School, drawn up by M. Sibghatullah, B.A. Son-in-law of the Nawab, and a member of the Committee of Religious Instruction.

District School, Almora.

3. As mentioned in paragraph 49 of the General Report on Public Instruction for 1897-98, a Shastri and a Maulvi have been appointed as religious teachers at the District School, Almora, the cost being borne by the parents of some of the boys.

4. These are the only two instances in which any action has been taken in Government or aided Schools on the Circular in question. In several districts the attention of parents and of prominent residents was drawn to the Circular; but no one has come forward to organize a scheme of religious instruction, and the parents are reported to be generally quite apathetic with regard to it.

No action taken in other Schools.

Copy of Report on Religious Instruction imparted in the Amroha High School.

On 24th September 1895 the Sunnis of Amroha commenced to impart religious instruction to their children. In the beginning while the course in theology was being fixed for each class the Community learnt that the boys did not even know the initiatory tenets of their theology. The Higher classes were of necessity to proceed from the beginning of the Course fixed for the lower classes. In February 1899 they succeeded in finishing the course of the Lower Seven classes. It is expected they will finish the course of the remaining classes in a few days. Religious instruction is still confined to the essential doctrines of the Sunni Mosalmans regarding their prayers and fastings. Oral lessons are given to the boys reading in the lowest class of the school. Three small books are taught from the 3rd to the 6th viz- Tarie qabul Salat; Aqaed Ishtishamiah and Masail us Salat. The first book contains a translation in Urdu of all that is read in Arabic in prayers. The other two books in the form of questions and answers are also in the Urdu language. The book named Mala-Budh is taught from the 7th class. It is in Persian and mostly contains the same matter as in the above three books. It will greatly help in expanding the knowledge of the Students

students having Persian as their second language.

The number of the students attending theology at the end of February 1899 was 18, of whom 16 joined the examination held on 23rd and 27th February 1899. The examination in theology was conducted by Maulvi Hakim Syed Mohamed Hasan Sahib, retired Arabic Professor of Ajmere College and Maulvi Yasin Ahmed Sahib, Raises of Amroha. The following table will show the result.

Serial No	Name of Class	Name of Students	max: 50 pass 17
1	1	Nagar Ali	30
"	"	Ishtiak	30
2	2nd "	Nil	"
3	3rd "	Abdul Hamid	25
4	4th "	Mahmood Ahmed	50
"	"	Masud Ahmed	22
5	5th "	Seleteh Rasool	45
"	"	Hasib ul Hasan	25
	"	Noorul Hak	50
6	6th "	Vasiullah	47
	"	Mohamed Umar	28
	"	Fakhruddin	50
7	7th "	Sharif Ahmed	50
8	8th "	Faqale Ahmed	42
9	9th "	Nil	Nil
10	10th "	Masud Ali	19
	"	Mahomad Ishaq	30
		Rafat ullah	31

It is a rule laid down by the Community that the prize for passing the examination in theology will be awarded to those only who appear successful in secular subjects also.

True Copies
J Walker
Registrar
Government Secretariat N.W.P. & Oudh
Judicial Department
(Educational)

1899
Jul Dept.
Enclos. No 3
C. No 930

No. 237 OF 1899.
XV-655.

CURRENT No. 930.

FROM

THE UNDER SECRETARY TO GOVERNMENT,
N.-W. PROVINCES AND OUDH.

To

The Secretary to the Government of Madras,
Educational Department.

Dated Naini Tal 16th June 1899.

SIR,

Educational Department. In compliance with the request contained in your letter No.31, dated the 21st January 1899, I am directed to forward for the information of His Excellency the Governor the marginally noted papers relating to the scheme for religious instruction experimentally introduced in the Amroha High School.

Proceedings of this Government for July 1895 and August 1896.

Letter No.G.524, dated 31st March 1899, with enclosures, from the Director of Public Instruction, N.W.P. and Oudh.

I have the honor to be,
Sir,
Your most obedient servant,

W.S. Marris

Under Secy. to Govt. N.W.P. and Oudh.

20 JUN 1899

P. No. 030—1-4-99. 8,000—P.D.

CURRENT NO. 1127

OFFICE OF THE DIRECTOR OF
PUBLIC INSTRUCTION,
Madras, 24 July 1899

No. 8280

From

THE HONORABLE MR. D. DUNCAN, M.A., D.SC., LL.D.,
DIRECTOR OF PUBLIC INSTRUCTION,
Madras,

To

THE SECRETARY TO GOVERNMENT,
~~Educational~~ DEPARTMENT,
Fort St. George.

SIR,

In returning the papers referred to me in endorsement No 331, dated 7th July 1899, I have the honour to state that there would be no objection to carrying out in Government and Board institutions the scheme of so-called religious instruction approved of by the Government of the N.W. Provinces and Oudh, if the people wish it and are prepared to comply with the conditions laid down in the circular approved in the letter of the Secretary to Government, N.W. Provinces and Oudh, No 457/XV-655, dated 5th August 1896.

2. To my mind the instruction prov d is not religious instruction in the proper sense or that expression and it surprises me to read that t e Government of the N.W. Provinces and Oudh expected that it wou d be possible to "report as to the influence which religious te ching has had on the conduct of the pupils". It might have been known beforehand that, in the words of the headmaster, "the religious teaching has had no influence, either good or bad, on the conduct of the pupils receiving religious instruction except" &c.

3. If Government thinks it worth while to know my views on the bearing of religious instruction on conduct and character, I would respectfully invite attention to my letter printed on pages 33-39 of Selections from the Records of the Government

Ed. Cor.
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of India, Home Department, No CCLXV: Papers relating to Discipline and Moral Training in Schools and Colleges in India; published in 1890.

I have the honour to be,

Sir,

Your most obedient servant,

D Duncan

Director of Public Instruction.

Encl

[L. & M.]

500—4-3-99.

Educational

~~Local and Municipal~~ Department.

Again G.O., No. , dated 189

Current No. 4 of 1899, dated 26th Dec. 1898 from ~~the~~ Nawab Mushtak Hussain

Current No. 930 of 1899, dated 16th June from the Govt. of the N.W. Provs.

" " 1127 " " " 24th July " " 999 South

SUBJECT

Religious Instruction in Govt. Schools & Colleges.

FOR ORDERS.

Flag A.

In his speech at the Madras Educational Conference held on the 22nd December 1898 His Excellency the Governor observed "I am one of the many who feel strongly that no system of Education can be sound unless religious teaching forms part of it. The difficulty of giving effect to this principle I fear, is insuperable". Seeing a report of this speech in the Pioneer, Nawab Mushtak Hussain, retired Revenue Secretary to the Nizam of Hyderabad forwarded the following for submission to His Excellency with the remark that he has succeeded in getting an easy solution of this difficult problem:-

(1) A copy of the scheme for the introduction of religious instruction in the Govt. Schools and Colleges of the North western Provinces and Oudh worked out by him,

vide his letter at Flag B.

(2)

1) A copy of the order of the Govt of North western Provinces & Oudh No $\frac{310}{III-855}$ dy 6th July 1895 allowing the Scheme to be experimentally introduced in the Amroha high school &

2) A copy of circular no 13 dy 8th September 1896 of the Director of Public Instruction N.W. Provinces & Oudh, on the same subject. The purport of the Scheme is thus described by the Nawab

"If in some locality all or some of the different communities desire to give religious instruction to their children reading in the School of that locality, they may have a chance to get the second half of the second language hour for that purpose. The children of that community which does not require religious instruction will go on preparing what they have read in the first half hour, while the other receiving religious instruction will go to the next room reserved for the purpose. The responsibility of the appointment of religious teachers and their pay and the selection of the Course of theology will lie on the community desiring it. A student absenting himself from the teaching of theology will be punished by the Headmaster"

2. On receipt of the Nawab's letter, the Govt requested the Govt of the N.W. Provinces to furnish it ~~the information required~~ with an expression of that Govts' opinion on the working of the Scheme

Flag C.

and with any papers bearing on the Q
In reply that Govt now forwards copies of its Proceedings for July 1895 and August 1896 and of a letter with Enclosures from the D.P.I. N.W.P. & Oudh.

3. The Proceedings for the month of July 1895 contains the correspondence on the subject ending with the order, copy of which was forwarded by the Nawab. The Proceedings for the month of August 1896 contains the further correspondence ending with an order approving the Circular of the D.P.I., copy of which was also forwarded by the Nawab.

From the copy of the letter of the D.P.I N.W.P & Oudh above referred to, it appears that upto date only two institutions have taken any action in the matter in the whole Province. The first is the Amroha high school where a religious Instructor is employed at the cost of the Nawab & 18 or 19 boys of the Sunni section of the Muhammadan Community are given religious instruction. The Committee which superintends this religious instruction appears to be quite satisfied with the results so far attained and it is stated that the instruction has not affected the

Para 2 of the letter.

only weak point in the working of the
scheme is that it depends altogether on
the encouragement & support it receives
from the Nawab.

The second school where religious instruction
is given under the scheme is the District
School Almora where a Sastri and a
Moulvi have been appointed, the cost
being borne by the parents of the boys.
In several districts the attention of parents
and of prominent residents has been
drawn to the Director's circular but no one
has come forward to organize a scheme
and the parents are reported to be
generally quite apathetic with regard to it.

Para 3 of the letter

Para 4 do.

Secy

It is for orders whether the papers
should now be referred to the
D.P.I for remarks.

ale
4/7/99.

This had best be done

6 & C
4.7.99

Secy

The papers were accordingly referred to the D.P.I. He says that there would be no objection to carrying out in Govt and Board institutions the scheme of religious instruction of that Govts Opinion with warning of Mr. Keene

and only if the people wish it and are prepared to comply with the conditions laid down by that Govt. He thinks however that the instruction provided is not religious instruction in the proper sense of that expression. His views on the bearing of religious instruction on conduct & character will be found in his letter printed on pages 33-39 of the Selections from the records of the Govt of India, Home Departt No CCLXV. published in 1890.

ale
1/8/99.

Vide 9.

I think the papers may be recorded.
I do not agree with Dr Duncan that the system of religious instruction contemplated by the circular approved by the Govt N.W.P. could be applied here.
Imagine the teaching of Vedic theology in Govt schools with the rival schools of Vishnu & Siva! would the immoralities of Shakti poojah or worship as laid down in the Brahmánda puránam be inculcated; and would the Shanars of Tinnevelly be allowed to have their children instructed in the theology or "Satanology" of Devil worship? What if the teacher taught politics & called it theology?

AA 4.8.99

Pdd
29/7/99

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G.O., No. DATED
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No.

No.

OVERNMENT	A	A	A	A	A	A	A	
VERNMENT.								
TATEMENT WITH DITTO.								
APERS NOT FILED UP, BEING MEANT FOR DESPATCH IN ORIGINAL.								

N.B.—

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