

- (1) பக்கங்களின் எண்ணிக்கை 88
 (2) புதுக்கித் திருப்பிய நாள் 1. 2. 90
 (3) ஆதாரங்குறிப்பவர் சுருக்கொப்பம் முத

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

Judicial

திரு துறை

அரசாணை எண். 2380 அச்சகம்
 மு. கோப்புத் தாள் எண். C/36-137 பலவகை

நாள் : 16 - 9 - 1879 -198-

மடிக்கலோ கண்டாடி கையாளலோ கூடாது

திரு

GOVERNMENT OF MADRAS.
JUDICIAL DEPARTMENT.

16th September 1879, No. 2380.

Dancing Girls. 2

Read the following paper:—

✓ No. 136. Despatch from the Government of India, Home, Revenue, and Agricultural Department (Education), to the Right Honorable the Secretary of State for India, dated Simla, 25th August 1878, No. 11.

Referring to the third paragraph of your Lordship's despatch, No. 8 (Judicial), dated the 18th July 1878, to the address of the Government of Madras, we have the honor to forward copy of the papers specified in the annexed list containing the opinions of the several Local Governments and Administrations on the subject of the admission of the children of dancing girls and other professional

parent and Aided schools.

1. This question has not been brought before the consideration of the Local Governments in the Madras Presidency.

every great shrine has its troupe of dancing girls, many of whom are and wish to send their children to school. In Northern India temple dancing girls are a less numerous and less wealthy body.

3. The general opinion of the Local Governments and of the officers consulted is that there is no need for, and that there would be objection to, a general ruling on the question under discussion. This would appear also to be the view of some of the more intelligent Natives of India who have been consulted. If the question be generally and publicly raised, the point would be decided against, at any rate, the daughters of dancing girls. But, if it be not discussed, the question will in each locality be settled by the managers of schools without heartburning to the people and with a minimum of injury to the children belonging to the special class concerned. As regards the sons of dancing girls, there is apparently no general objection to their admission to Government schools, and cases can be cited in which the sons of harlots have been educated and have attained to positions of trust under the Indian Government. Nearly all girls' schools are aided schools under Missionary or Native managers. And, in the present state of the question, it seems inexpedient for Government to lay down either that the managers shall, or that they shall not, admit the children of dancing girls to their schools.

4. Under this view we would recommend that the Order* of the Madras Government, dated the 17th October 1868, should be maintained, where the question of admitting or excluding the daughters of dancing girls to aided

* Vide enclosures of despatch from Government of Madras, to Secretary of State, No. 15, dated 17th May 1878.

and local fund schools is left to the discretion of the local boards in each case. For the rest we are of opinion that at the present time no general instructions on the subject are required, or are desirable, in other provinces of India. 4

No. 201-A.

Copy, with copies of enclosures, forwarded to the Government of Madras for information.

HOME, REV., AND AGRI. DEPT. (EDN.),
SINIA, 25th August 1879.

(Signed) P. C. DAUKES,
Under Secy. to the Govt. of India.

No. 137.

ORDER THEREON, 16th September 1879, No. 2380.

Recorded.

(True Extract.)

C. G. MASTER,
Acting Chief Secretary.

Encl. J. W. Fischer.

No. 11 of 1879.

GOVERNMENT OF INDIA.

HOME, REVENUE AND AGRICULTURAL DEPARTMENT.

EDUCATION.

TO THE RIGHT HONOURABLE VISCOUNT CRANBROOK,
Her Majesty's Secretary of State for India.

SIMLA, the 25th August 1879.

MY LORD,

REFERRING to the 3rd paragraph of Your Lordship's despatch No. 8 (Judicial), dated the 18th July 1878, to the address of the Government of Madras, we have the honour to forward copy of the papers specified in the annexed list containing the opinions of the several Local Governments and Administrations, on the subject of the admission of the children of dancing-girls and other professional prostitutes into Government and aided schools.

2. This question has not forced itself on the consideration of Government in other parts of India in the same way as in the Madras Presidency. In that Presidency every great shrine has its *troupe* of dancing-girls, many of whom are wealthy, and wish to send their children to school. In Northern India temple dancing-girls are a less numerous and less wealthy body.

3. The general opinion of the Local Governments and of the officers consulted is that there is no need for, and that there would be objection to, a general ruling on the question under discussion. This would appear also to be the view of some of the more intelligent Natives of India who have been consulted. If the question be generally and publicly raised, the point would be decided against, at any rate, the daughters of dancing-girls. But if it be not discussed, it in each locality be settled by the managers of schools without heartburning to the people and with a minimum of injury to the children belonging to the special class concerned. As regards the sons of dancing-girls, there is apparently no general objection to their admission to Government schools; and cases can be cited in which the sons of harlots have been educated and have attained to positions of trust under the Indian Government. Nearly all girls' schools are aided schools under Missionary or Native managers. And, in the present state of the question, it seems

(2*)

inexpedient for Government to lay down either that the managers shall, or that they shall not, admit the children of dancing-girls to their schools.

4. Under this view, we would recommend that the order* of the Madras Government, dated the 17th October 1876, No. 1868, should be maintained,

* *Fide* enclosures of despatch from Government of Madras, to Secretary of State, No. 18, dated 17th May 1878.

whereby the question of admitting or excluding the daughters of dancing-girls to aided and local fund schools is left to the discretion of the local boards in each case. For the rest, we are of opinion that, at the present time, no general instructions on the subject are required, or are desirable, in other provinces of India.

We have the honour to be,

My Lord,

Your Lordship's most obedient, humble Servants,

LYTTON.

F. P. HAINES.

A. J. ARBUTHNOT.

A. CLARKE.

J. STRACHEY.

E. B. JOHNSON.

W. STOKES.

RIVERS THOMPSON.

No.

Copy, with copies of enclosures, forwarded to the Government of Madras for information.

LIST OF ENCLOSURES.

1. From Government of Bombay, No. 540, dated the 28th April 1879, and enclosures.
2. Ditto ditto Bengal, No. 289, dated the 3rd April 1879.
3. Ditto ditto the North-Western Provinces and Oudh, No. 6A., dated the 12th June 1879, and enclosures.
4. Ditto ditto the Punjab, No. 283, dated the 17th January 1879, and enclosure.
5. Ditto Chief Commissioner, Central Provinces, No. 961-15, dated the 25th February 1879, and enclosure.
6. Ditto ditto British Burma, No. 140-80, dated the 1st January 1879.
7. Ditto ditto Assam, No. 1427, dated the 30th April 1879.
8. Ditto ditto Mysore, No. 9841-53, dated the 7th February 1879.
9. Ditto Resident at Hyderabad, No. 2, dated the 1st April 1879, and enclosures.

No.

1879.

GOVERNMENT OF INDIA
HOME, REVENUE AND
AGRICULTURAL DEPARTMENT.

EDUCATION.

No. 11, DATED SILLIA, THE 25th AUGUST 1879.

(Copy.)

ORDER OF HER MAJESTY'S SECRETARY OF STATE
FOR INDIA.

SUBJECT.

SUBJECTS the opinions of Local Governments and Administrations on the subject of the admission of children of prostitutes into Government and aided schools, together with the views of the Government of India thereon.

No. 540, dated Bombay Castle, the 28th April 1879.

From—J. B. PELLE, Esq., Acting Chief Secretary to the Government of Bombay,
To—The Officiating Secretary to the Government of India.

I AM directed by His Excellency the Governor in Council to acknowledge the receipt of your office letter No. 5-282 of 28th November last, on the subject of the admission of the children of prostitutes into Government and aided schools.

2. In reply to the enquiry in paragraph 1, whether the question has ever arisen in this Presidency, and if so, how it was decided, I am directed to state that in 1869 the question whether the children of professional prostitutes should be excluded from girls' schools arose in connection with a girls' school at Vingorla, which contained 31 children of prostitutes, 3 Brahmins and 1 Maratha. This school was maintained by an Imperial grant and fees, and it was affirmed that respectable people would not send their daughters to it. This Government ruled that the daughters, whether natural or adopted, of professional courtezans, who were intended to lead the same kind of life as their parents, should not be admitted into the Government Schools, and that it did not appear expedient that the State should make any provision for the education of this class of children. Certain girls of public women in Malwan and Vingorla petitioned Government with reference to this ruling, but it was resolved that Government was not in a position to modify the order or make any provision in the matter, nor was it considered reasonable to ask the municipalities to contribute specially towards this object.

3. In the second paragraph of the letter under reply you ask for the

- (a) Mr. K. M. Chatfield, Director of Public Instruction.
(b) " H. N. B. Erskine, Acting Commissioner, N. D.
(c) " A. T. Crawford, Acting Collector of Ratnagiri.
(d) Hon'ble Dossabhoj Framji.
(e) Hon'ble Vishvanath N. Mandlik.
(f) Rao Bahadur Tirmal Rao Venkatesh, pensioned Judge of the Small Cause Court, Dharwar and Hubli, and Honorary Magistrate; F. C.

opinion of this
Government
on the subject,
together with
the views of a
certain num-

ber of selected native gentlemen and European Officers. In compliance with this request the gentlemen named in the margin were consulted, and the following is an abstract of their opinions:—

(a). Mr. Chatfield considers that the question is one of those social difficulties which must be left for solution to a more advanced state of civilization than has yet been reached by the Native community, and he is of opinion that any hard-and-fast rule for absolute exclusion, such as proposed by some of the Madras authorities, would be an additional rivet to the iron band of caste and custom which encircles these unfortunate children. Should objection be taken at any time or place to the admission even of young children (boys or girls) not yet devoted to objectionable practices, the children must then and there be excluded. If Government were prepared for the cost of repressive measures and of reformatories much more might doubtless be done.

(b). Mr. Erskine has ascertained from the Collectors of Ahmedabad and Surat the feeling of Native gentlemen in those places on the subject. The women who follow the profession of singing and dancing in Ahmedabad are childless; and some of them adopt girls made over by poor parents or obtained by other means in native territories. No attempt is made to educate them. The leading members of the Native community concur that girls of this class should not be admitted into Government Schools. As regards boys, the feeling is neither one way nor the other. Mr. Borradaile, the Collector, thinks the children of prostitutes in Ahmedabad are intended, if sent to a school, for a better career than that of their mothers; that where the difficulty has not arisen it is inadvisable to take action; and that if a case arise it should be decided on its merits and on considerations of expediency. The majority of the Native gentlemen in Surat suppose it would certainly be considered objectionable to admit children of prostitutes into the Government and aided schools.

The Collector, Mr. Pratt, is of opinion that it would be highly undesirable to admit such children, and is confident that such a course would be most distasteful to Natives of all other classes.

The Commissioner is of opinion that the question can never arise in this Presidency (except perhaps in North Kanara) in the form in which it has arisen in the Madras Presidency, as there is no large and wealthy class of professional prostitutes situated in any respect like the body in Madras. Mr. Erskine thinks the very strong feeling against the admission of these children is natural enough, and that public opinion may for long be left to deal with the matter in this Presidency. He would not exclude this unfortunate class from all instruction which might in time save many from a life of shame, but he is not prepared to force the children into Schools in the face of public opinion, the virtuous public having their rights as well as the prostitutes.

(c). Mr. Crawford finds that so far as the Konkan is concerned there has never been any objection to the attendance of the boys in the schools, and that the girls do attend schools up to, say, 7 years of age, especially in the south of the district, without scandal to the Native community and without injury to the cause of female education. In the Southern Konkan no strong feeling exists on the subject, even among the most bigoted Brahmins; and Mr. Crawford strongly deprecates any interference or the passing of any prohibitory orders by Government. The Native gentlemen of all castes whom he has consulted hold the same opinion.

(d). The Hon'ble Dossabhoj Framji considers that the male children should be admitted into Government and aided schools, and that their education is likely to bring about a wholesome effect upon the prostitutes. Many such youths by the light of the education they have received have become good members of society, and some are actually in the service of Government. But the question as regards girls cannot but admit of a negative answer. If they seek education, they do so as an accomplishment that would help them in using their arts of enchantment as prostitutes. The daughter of a dancing girl in India has no course left open to her but to follow the profession of her mother; and Mr. Dossabhoj would not advocate such children being brought into close contact with those born in regular wedlock.

(e). The Hon'ble Mr. Mandlik is of opinion that the authoritative admission into public schools of girls preparing avowedly for an immoral life would be highly prejudicial to the interests of society in India. He concurs generally in the views expressed by the Hon'ble Sir William Robinson. In cases where courtezans called Naikins, or other prostitutes, have contracted marriages and have been removed completely from the contaminating influences around them, their children are admitted into schools of the Students' Literary and Scientific Society with which he has been connected.

(f). Mr. Tirmalrao Venkatesh considers that the sons of prostitutes should never be admitted either into Government and aided or other public schools. He shows the evil effects of their association with boys of the respectable classes, leading parents of the latter to discontinue sending them to public schools, at least for a time, and to employ private tutors. He sees even greater evils in the admission of the girls. He divides prostitutes into three classes: (1) of the dancing girls' class; (2) common prostitutes who do not and are not allowed to attend public meetings and marriages; and (3) the lowest order of prostitutes, who are the most degraded and abandoned women. Prostitutes of the 1st class would consider it below their dignity to send their daughters to schools where the daughters of the 2nd or 3rd class attend. It would be invidious to admit children of one class and not of the other. Respectable Natives, and especially the female members of their families, have the greatest abhorrence of the prostitute classes. The only reason why dancing girls are allowed to appear at marriages is that the marriage parties consider it desirable that women under *corodans* for life should be present in the marriage shed at the time of marriages. The admission of daughters of prostitutes

into Government aided or other public schools will only retard female education, if not altogether put a stop to it. If it be considered desirable to educate the daughters of prostitutes, special schools might be established for them. But Mr. Tirmalrao does not think there is any necessity for so doing, as the prostitutes who may desire to educate their daughters are rich enough to provide for their education, and as it would be lowering the dignity of education itself if Government were to assist in the training of the daughters of prostitutes. Besides, no advantage is to be gained by educating such girls, for it is not to be supposed that they will ever give up their immoral profession after being educated.

4. From the above it will be seen that there is an order of Government in force in Bombay since 1869 for the exclusion of the daughters of professional courtezans who are intended to lead the same life as their mothers; but there is no order for the exclusion of boys, the sons of courtezans. The Native gentlemen are strong against the admission of the girls into Government schools. The Hon'ble Mr. Dossabhoj would admit boys. The opinions of the European gentlemen are a little more in favor of admission, Mr. Crawford especially being opposed to all order of exclusion. Mr. Erskine and Mr. Chatfield would leave the matter to public opinion, or exclude in special cases, if necessary, but would not pass any absolute order of exclusion.

5. As connected with the subject, I am to forward 20 copies of a pamphlet received from the Managing Proprietor of the *Dnyan Mitra* Press entitled "Educational disabilities of the children of dancing girls in India," together with copy of a report of the Director of Public Instruction, No. 6257 of 14th ultimo, and enclosure. These also testify to the fact that the boys are freely admitted to both Government and private schools, and instances are given of the admission of the girls into a private Hindu and into a missionary school. It is notorious that the mothers can afford to provide instruction for the girls if they choose.

6. His Excellency the Governor in Council is of opinion that no change is necessary in the orders passed by the Bombay Government on this subject, that is, that no order is needed for the exclusion of the boys from Government schools, and that the order in force since 1869, for the exclusion of girls, should not be recalled. It does not appear necessary to impose any regulation on aided schools, e.g., by refusing a grant to those who admit the female children of courtezans, as it appears that some private schools do admit them; and the Managers are competent to consult the interest of the schools in the matter, and to pay such regard as is necessary to any expression of public opinion on their proceedings.

No. 6257, dated Poona, the 14th March 1879.

Report—By K. M. CHATFIELD, Esq., Director of Public Instruction, Bombay.

In returning Mr. Gonne's Nos. 41 of the 14th January and 123 of the 1st ultimo, the undersigned has the honor to report that further enquiry has confirmed him in the views expressed in this office No. 4326 of the 10th of January, and in the belief that minutes like that of Sir W. Robinson do great harm by putting the Natives into a corner, and forcing them to act harshly towards a class of unfortunate children.

2. With regard to the remarks on page 4 of the pamphlet, the undersigned has the honor to point out that the inquiry he has made has been made secretly for fear of injury to the persons concerned. The results of the inquiry, which is necessarily a very limited inquiry, fully bear out the statements made in the pamphlet. The Educational Inspector, Central Division, sums up the results of his inquiry as under—(1) we

* i.e.—the Inspector, Mr. Kirkham, and the author, whom the undersigned requested the Inspector to consult.

counted 27 boys and youths, children of dancing girls, at present attending Schools and Colleges in Bombay,—Jaganrath Samarsset, Elphinstone, Chhandan

Wadi, and other Schools, and Elphinstone, St. Xavier's and Grant Medical Colleges; (2) we counted 14 persons doing well in Bombay, sprung from this class. Of these there were—

9 Clerks.	1 Consulting Engineer.
1 Merchant.	1 Assistant Engineer.
1 Pensioner.	1 Interpreter (our author).

(3) Of the whole number we counted 5 under-graduates thus—

- 2 Failed in B. A.
- 1 Failed in F. A.
- 1 Student in Grant Medical College.
- 1 Matriculated and went to work (our author).

5

With regard to girls, there does appear to be some objection to admitting them to schools. Mr. Baba's own little girl was refused admission by Mandlik and the other authorities of the Students' Society's Girls' Schools. This, however, was only at first. On finding that there was nothing objectionable in the child's home, the objection was withdrawn, and she was admitted, and is there now. I think both the objection and the withdrawal of it most reasonable, and the incident shows how little need for interference of any kind there is. Mr. Baba explains that his sole object in writing his pamphlet was to anticipate any action on the part of Government in the direction of exclusion, a hint of which he says he saw in the newspaper.

3. The opinion of the undersigned, given under this Office No. 4326 of the 10th of January, has thus been confirmed by the author of the pamphlet; and the Educational Inspector has proved the correctness of the facts stated in the pamphlet, and concurs in the views of the author. The instance with regard to the Students' Society's Girls' School is especially instructive, as Mr. Mandlik, late member of the Legislative Council, is a Brahmin of the highest caste and distinction, and as his colleagues in the Committee are all influential Native gentlemen.

4. Under date the 6th instant, Mr. Kirkham gives another instructive incident in the following words:—"I was examining the Church Missionary Society Girls' School at Girgaum yesterday, and asked a very pretty and unusually fair child what caste she was. She said at once, without the slightest hesitation, 'Naikin.' I had no notion of this, but found that there were five of the same class in the school. The missionaries are curiously enough less particular than the Mandlik Committee, for they ask no questions about the house or the mother's manner of life." To the undersigned, however, there appears to be nothing curious in the fact that the missionaries are less particular than Native gentlemen, as ministers of the Gospel which forbids a stone to be thrown at the mother could hardly punish the helpless child. Again, we all know that base children in England are not excluded from school in country villages, where every peasant knows all about his neighbour's history.

5. Mr. Jacob, the Inspector of the North-East Division, has also been consulted in the matter of this pamphlet. Mr. Jacob procured from Mr. Keskar (Assistant Master in Elphinstone High School and Acting Head Master, Ahmednagar High School) the letter which is attached to this report. The list mentioned in the letter has been destroyed. The list contained the names

* The occupations of all the 50 could not be precisely ascertained, so that this list is only approximately correct.

of 30 men who, belonging to the class in question, have received a good education, and are believed to be respectable

members of society. The list probably includes some of those instanced by Mr. Kirkham, and yields the following analysis:—

1 Interpreter	...	Matriculated.
2 Surveyors or Contractors	...	(One passed sub-overseer's examination).
1 Surveyor	...	L. C. E.
1 Lawyer's clerk	...	F. A.
1 ditto	...	Matriculated.
1 Merchant	...	(1 F. A., 2 reading in High School).
3 Students	...	(Engineering College).
1 Engineer	...	
1 Railway Clerk	...	
3 Government clerks or head clerks...	...	
8 Clerks of merchants, &c.	...	(1 Matriculated).
1 Huzur Deputy	...	
2 Shop-keepers	...	
3 Sheristadars or Daftardars to Judges.	...	
1 (Not known).	...	

30

DEAR SIR,—I received your letter of the 29th ultimo on the same day, but could not send a reply to it so long, failing to collect information within the prescribed time. The information gathered is given in detail in the accompanying table. It is, I think, almost enough to throw a sufficient light on the first three points set forth in the pamphlet, which is returned herewith. A friend of mine in Bombay, whose experience of the Educational Department extends over a period of more than thirty years, says that the sons of dancing girls have invariably been admitted into Government and other Schools and that there is not a single instance within his knowledge to show that the company of such boys has prejudiced the morals of their schoolmates or of their acquaintances contracted in after life. Most of the sons of the Govekarini Nayakins of Bombay assume and adopt the surname of Maratha. My experience of the higher classes of the Presidency School, where I had in all, to my knowledge, about three or four such boys among my pupils, enables me to say that there was the same intimacy between them and their fellow students as one would expect to see between any two students of the same school. But I cannot agree with the writer of the pamphlet and say that the harmony of this kind is the result only or wholly of the liberal view which the pupils of good parentage take of the matter. They may be able to perceive that some of their schoolmates are merely wronged by nature, and do not, therefore, deserve to be hated for the sins or crimes of their parents; but that there are other forces at work which tend greatly to bring about the result cannot be denied. I may mention but two of them here, which I consider to be the chief:—

- (1) The inward consciousness of their low and bad parentage; and
- (2) The fear, therefore, of being hated.

These are the two great motive powers which make the sons of nácha girls adopt a course of conduct and acquire a character which make them loved by those they come in contact with.

Most of the sons of Nayakins or Kasabins (a Kasabin does not dance, follows the profession of prostitution, which may be hereditary in her family or not, and may be in the keeping of one or more persons) that go to school,

go with the genuine desire for education and for acquiring thereby a better status in society. They get the inducement, perhaps, from the following:—

- (1) Examples of success before them.
- (2) Schools are open to all castes whose contact there is no religious injunction to avoid.
- (3) Their condition in life without education has no charms. It is worse than that of their sisters.
- (4) They cannot, I think, inherit the property of their mother. It goes to their sisters.

The school and college history of the sons of Nayakins, therefore, cannot, and has not, to my and my friend's knowledge, been different from that of other students; and there is no instance to show that the admission of such boys into a school has had a demoralizing tendency. Such pupils have not as yet badly affected the tone of a school or the morals of its other boys.

The principal effort of most of the educated sons of Nayakins and Kasabins has, I believe, been to throw into oblivion their objectionable home associations, and to impede the growth of or to abolish the filthy profession of the caste, that nothing disagreeable or unpleasant to them and their friends may continue and survive to the next generation. This they do by encouraging intermarriages among themselves. They marry the daughters, according to their own descent, of Kasabins, Nayakins, or of such of their friends as have already entered upon a married life, and try to get their own sisters married in the same way.

As for the daughters of dancing girls, I know of none sent to school to receive a systematic education. A very great care is taken by their mothers to bring them up especially for their own profession. The sons are as a rule more or less neglected. The daughters attend school, if at all, before they are ten, and break education when they begin to receive a regular training at home in their mother's profession, just as the other pupils of a girls' school do when they are married.

The first 19 names in the table are probably the names of the sons of Nayakins; such of those as have sisters following their mother's profession have ceased intercourse with them. The remaining names are all, except two, the names of the sons of Kasabins who have either given up their profession, or live like the old Roman concubines under the protection of but one person.

Kindly allow me to say that the information in the accompanying table is given in confidence, and humbly and respectfully to request therefore that you will not let the table pass into the hands of a third party, not even to those of a clerk. I mean that the names in it should be kept as secret as possible.

AHMEDNAGAR,

14th February 1879.

I remain, &c.,

H. B. KESKAR.

GENERAL DEPARTMENT.

EDUCATION.—No. 289.

CALCUTTA, { DATED THE 3RD APRIL } 1879.
ISSUED THE APRIL

FROM A. MACKENZIE, Esq.,

Secretary to the Government of Bengal,

TO THE OFFG. SECRETARY TO THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

SIR,

I AM directed to acknowledge the receipt of your letter No. 5—283, dated the 28th November 1878, forwarding, for an expression of the opinion of the Lieutenant-Governor and of selected officers and leading native gentlemen, certain papers on the subject of the admission of the children of prostitutes into Government and aided schools. Such a question has ever arisen in the Lower Provinces; and, if so, how it was disposed of.

2. In reply, I am to say that the question has very seldom arisen in Bengal, and never in such a way as to bring it immediately under the notice of Government. The cases have always apparently been decided locally by the authorities of the schools concerned, either by the expulsion or exclusion of the female children of prostitutes. It appears, however, that the admission of the sons of prostitutes is not so generally objected to as that of their daughters. Several instances are mentioned by the officers consulted, in which such boys have been allowed to attend schools without objection.

3. Opinion, both Native and European, is almost unanimous against the admission of female children of this class into schools, either Government or aided. So far as aided schools are concerned, the Local Committees exercise their own discretion in the matter, and may be left to deal with the cases as they arise. There are only two Government girls' schools at present in Bengal, namely, the Bethune School in Calcutta and the Eden School in Dacca, and it is out of the question that any such pupils should be admitted into either of these. The effect of one such admission would be to close the schools.

4. I am to add that the Lieutenant-Governor is of opinion that it is very undesirable to lay down any rule or call general attention to the subject at all, it being, indeed, one the public discussion of which should, in Sir Ashley Eden's opinion, be avoided as far as possible.

Your most obedient servant,

A. MACKENZIE,

Secretary to the Govt. of Bengal.

No. 6A. of 1879.

FROM

THE SECRETARY TO GOVERNMENT,
NORTH-WESTERN PROVINCES AND OUDH,

To

THE SECY. TO GOVT. OF INDIA,
HOME DEPARTMENT.

Dated Allahabad, the 12th June, 1879.

SIR,

EDUCATION DEPARTMENT.

IN continuation of the letter from this office, No. 26, dated 12th February last, I am directed, to forward for the information of His Excellency the Governor-General in Council, copies of the replies

From Commissioner of Rohilkhand No. 14, dated 3rd March, without enclosures.

Ditto	of Agra	" 784	" 4th "
Ditto	of Benares	" 40	" 13th "
Ditto	of Kumaun	" 263	" 14th "
Ditto	of Rae Bareilly	" 541	" 15th "
Ditto	of Jhansi	" 458	" 18th "
Ditto	of Sitapur	" 1026	" 3rd April, ditto.
Ditto	of Fyzabad	" 765	" 3rd ditto.
Ditto	of Meerut	" 79	" 9th "
Ditto	of Allahabad	" 55	" 12th "

received from the gentlemen noted in the margin on the subject of the admission of children of prostitutes into Government and aided schools, referred to in

From the Director of Public Instruction, H. S. Reid, Esq., Senior Member, Board of Revenue, North-Western Provinces, dated 15th March, 1879.
From Raja Jai Kishore Das, Bahadur, C.S.I., dated 15th February, 1879.
From the District Magistrate, Allahabad, C.S.I., dated 13th March, 1879.
Raja Shiva Parshad, C.S.I., dated 15th March, 1879.

your letter No. 784 of the 28th November last.

2. The Governor-General in Council desires to know—(1) whether the question has ever arisen in the North-Western Provinces and Oudh; (2) if so, how it was decided; (3) what is the best native opinion in regard to the general question; (4) what are His Honor's views and those of selected officers thereon. I am now directed to submit the following answers to these several queries.

3. (1) and (2).—The question has never been raised officially in the North-Western Provinces. Neither Mr. H. S. Reid, the first Director of Public Instruction in these Provinces, nor Mr. Griffith, the third, have had any personal experience of the question. In Oudh a reference appears to have been made to the Educational authorities (*vide* letter from the Director of Public Instruction, North-Western Provinces and Oudh, para. 6); and the then Director of Public Instruction in Oudh seems to have passed a departmental order interdicting admission of daughters of prostitutes into Government schools. No allusion was made to the sons of prostitutes.

4. The 3rd and 4th questions are enquiries into opinions held on the subject by native gentlemen, European officers, and the Lieutenant-Governor. In regard to this portion of the reference I am to communicate the following remarks.

From the replies submitted and from other reports received, which His Honor does not consider it necessary to forward *in extenso*, it is observed that the view taken by the great majority of those consulted is (a) unfavourable to the admission of *daughters* of prostitutes, and (b) indicative of indifference as to the admission of sons. This is the almost unanimous conclusion, native and European. Of the native gentlemen specially consulted, Raja Jai Kishen Das and Mir Imdad Ali adopt this view; Sayyid Ahmad Khan, Bahadur, objects to allowing either the sons or daughters of prostitutes to enter Government schools; while Raja Shiva Parshad (who has had very large experience) would lay down no rule, but would leave the matter entirely to be decided by the school authorities.

Of the European officers consulted, almost all are of opinion that it would not be expedient to admit the daughters of prostitutes to Government schools, but that there is no objection to the admission of boys. This is the view held by Mr. H. S. Reid and Mr. Griffith, both of whom can speak with authority. There is, however, a strong and generally expressed feeling that no interference on the part of Government is necessary; that no hard-and-fast orders should be issued on the question, and that matters may safely be allowed to right themselves.

3. While admitting that every child is entitled to take advantage of the education of the State, the Lieutenant-Governor and Chief Commissioner think that *prima facie* it would be inexpedient to sanction, or even authoritatively to permit, the admission into our schools of girls who are known to be in training for an avowedly immoral life, whose surroundings at home must be impure, and whose whole associations are such as to render them unfit to be proper companions for young and impressionable children. But His Honor does not think there is any case for the interference of Government, so far as these Provinces are concerned; indeed, he believes that any such interference would be actually hurtful. To proclaim a remedy for an evil which has as yet no real existence is simply to draw attention to the evil when otherwise it would not be thought of. The question that naturally presents itself is this—Why promulgate a rule that no daughters of prostitutes shall be permitted to enter our schools, when, as a matter of fact, they do not wish to enter them, and never do enter them? And even if a few cases were here and there to occur, it seems far better to leave the matter in the hands of the authorities (local and educational), whose direct interest it is to arrange best for the interests of those committed to their care. The question is not a practical one in these Provinces; no authoritative ruling is therefore necessary; and if it were practical, any such authoritative ruling would be inexpedient. Such is His Honor's general conclusion.

6. It is needless to enter into any argument to prove (what the Lieutenant-Governor and Chief Commissioner believes to be the case) that to admit such girls to our schools would, on the whole, be more inadvisable than to exclude them. The axiom cannot be questioned that evil communications corrupt good manners; and there is equally little doubt that school occupations are not generally of so engrossing a

character as to leave neither time nor opportunity for corrupting influences. Added to this is the obvious fact that there exists a very strong and a very natural prejudice in the minds of the native community generally against the admission of such girls to our schools. If, then, the Government resolves to permit admission, it should do so simply by withholding its veto, not by an authoritative ruling that such girls shall be admitted. Female education can hardly be said as yet to exist in these Provinces, so far as Government schools are concerned. It is an exotic of very feeble and uncertain vitality. Left to itself, it may gradually gather strength; and efforts are not wanting to compass this desirable end. But, as matters stand, His Honor's conclusion is that the question is one of no practical importance, and that no authoritative decision *pro* or *con* is called for. If, however, such a decision is to be come to, Sir George Couper would, on the whole, be against admission of such girls, for the reasons stated above.

6. As regards boys—the sons of prostitutes—it would appear that no prejudice exists, and it is obvious that here the evil, if an evil it be, is of no appreciable importance. Boys of this class will have less knowledge and be subject to less temptation than their sisters, because they are less behind the scenes of their home life. Such of them as are selected for education in our schools seem usually to turn to honest and decent livelihoods; and it is the opinion of those most conversant with the subject that much greater objection is taken to the admission of such boys than to that of the sons of prostitutes, both by their comrades and the public generally. There are not a few cases on record of such boys attending our schools; but there is nothing indicative of any evil influence resulting therefrom, or of any umbrage being taken thereat.

7. Such being His Honor's views, I am to say that whatever necessity may exist in other portions of the Empire for an authoritative ruling on the question, none such can be said to exist here, and that to lay down any rigid rule on the subject is not only unnecessary but inexpedient. If cases of the kind arise, they can best be dealt with on their merits by the district and educational authorities under the general orders of the local Government.

I have the honor to be,

SIR,

Your most obedient servant,

C. ROBERTSON,

Secy. to the Govt., N.-W. P. and Oudh.

No. 7A. 5

Copy forwarded to Director of P
Provinces and Oudh, for information, with reference to his letter
No. 1512G., dated 18th March, 1879.

C. M. B. 21/1/80
Register No.

EDUCATIONAL (1879) DEPARTMENT.

FROM

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

TO

THE SECRETARY TO GOVERNMENT OF INDIA,
HOME DEPARTMENT.

Dated the 12th June, 1879.

Received

No. 6.A.
Enclosures.
Spare copies.

FORWARDS, with remarks, copies of replies received from certain gentlemen consulted on the subject of the admission of children of prostitutes into Government and aided schools.

No. 283, dated Lahore, the 17th January 1879.

From—LEPEL GRIFFIN, Esq., Secretary to the Government of the Punjab.
To—The Offg. Secretary to the Government of India, Home Department.

IN reply to your letter No. 5—283, dated 28th November last, forwarding, for the opinion of His Honor the Lieutenant-Governor of the Punjab, correspondence on the subject of the admission of children of prostitutes into Government and Aided Schools, I am desirous to forward herewith copy of a letter No. 36, dated 11th instant, from the Director of Public Instruction, Punjab, and to state that His Honor concurs in Major Holroyd's opinion that no action is necessary in this Province.

No. 36, dated the 11th January 1879.

From—The Director of Public Instruction, Punjab.
To—The Secretary to the Government of the Punjab.

IN reply to your letter No. 2102, dated the 9th December 1878, forwarding copy of correspondence from the Supreme Government on the subject of the admission of children of prostitutes into Government and Aided Schools, and enquiring if any difficulty in connection with this subject has ever been felt in the Province, and whether any action is necessary, I have the honour to report that the question has never to my knowledge been raised in the Punjab, and that I do not think that it would be at all wise to take action of any kind or to institute special enquiries on the subjects. I believe, however, that in most all cases girls of the class in question are practically excluded by Native opinion from Government and Aided Schools.

Register No. 512.

HOME

1879

DEPT.

EDUCATION.

From

The Government of the Punjab.

Dated 17th }
Recd. 24th } January.

No. 283.
enclosures.
spare copies.

D. No. 19.

L. No. 19.

PROGS. {
No.

With reference to No. 5-285, dated 28th November last, on the subject of the admission of children of prostitutes into Government and Aided Schools, forwards copy of a letter No. 86 of the 11th instant, from the Director of Public Instruction, Punjab, and states that His Honor concurs in Major Holroyd's opinion that no action necessary in this Province.

No 961/15

From

Surdeay Neill, Esquire,

Offg Secy. to the Chief Commissioner,
Central Provinces.

To

The Secretary to the Govt. of India,
Home Department.

Bhopal, the 25th February 1879

Sir,

With reference to your letter No 5-286, dated 28th November last, you forwarded papers on the subject of the admission of children of prostitutes into Govt. and aided schools, and enquired whether the question as to which they relate has ever been decided in the Central Provinces, and I have no positive opinion in regard to it.

The views of a certain number
of

of selected Native gentlemen and European officers were also requested.

2. I am now to annex letters on the subject from—

(1) from the Commissioner of the Nagpur, Verulda, Jabulpore and Chhattisgarh divisions; and (2) from Mr. Vishnu Daji, an officiating Extra Assistant Commissioner.

From these it will be seen that the question of the admission or exclusion from Govt. and aided schools of the children of prostitutes has never in these Provinces taken a practical shape. Indeed it was hardly likely that such a question should arise at all.

but few and no large and renowned temples where girls devoted to their service congregate and

and are brought up.

The Commissioners of division have consulted Native gentlemen of position, and generally they are averse, and reason which is to the exclusion of the children of prostitutes to schools. The Chief Commissioner at one time thought of consulting Native gentlemen of position direct by letter on the subject, but he thought it better first to ascertain through an Extra Assistant Commissioner, who is a man of advanced views, what the views of Native society were likely to be. His reply is a very pertinent one. It is thus: your schools, both male, and especially female, are not appreciated by the natives; its members are glad of any excuse for withdrawing their children from such schools, if the Government likes to furnish them

them with a reason instead of an excuse they will readily receive it.

3. The Chief Commissioner conceives that questions of a nature which
stances can hardly be subject of
useful local discussion, and further
that we already have ample opposi-
tion to deal with without going out
of our way to arouse more. He would
therefore advise that this question be
left to the discretion of each local
Government, and that no general
decision be resolved.

I am &c
Sd/- A. Keill.
Offg. Secretary.

X From

From Lieut.-Colonel C. B. Lucie
Smith, Comr. Chhatigarh Division,
to the Secy. to the Chief Comr. Central
Provinces, - No. 652 dt. 19th Nov. 1901, 4th
Dec. 1901.

I have the honor to acknowledge
the receipt of your letter No. 5214-252
dated 16th December last, and its
enclosures, and to state that the
number of professional prostitutes
in any town in this division is
so small that no general question
as to the expediency or inexpediency
of admitting their children into
the Govt. Schools has yet arisen,
nor as far as I can learn has any
instance occurred in which the
question has come up for decision.
Prostitutes, however, do not at present
send their children to school,

19 and

and four Native gentlemen whom
I consulted on the subject are
strongly of opinion that such
children should be admitted
into Govt. schools.
urge, the child of a prostitute lives
in an atmosphere of iniquity, for
he sees what is constantly going
on in his mother's house, and he
often joins in obscene practices him-
self. It is not infrequently em-
ployed to carry improper messages
and to arrange assignations. He
consequently is not a fit com-
panion for innocent children, -
and contact with him cannot
but be

the Native gentlemen whom I
have consulted, and their view I
think has much to recommend it

it. Our schools, it must be remem-
bered, attempt little in the way
of moral training, and consequently
the child of a prostitute who
is attending a Govt. school would pro-
bably be far less than the moral
harm which the whole school
would suffer from the tales and
conduct of such a child. I think
therefore that the admission of the
son of a professional prostitute should
not be admitted into a Govt. school
without the consent of the school
Committee, and that in no case
should the female children of
prostitutes be ad-
mitted to
make a trade of prostitution.

From

From Pandita Vidhura Daga, Officiating Commis-
sary, to Lindsay Mill, Esq., Secy.
Chief Commr, Central Provinces, - dated
11th Decr.

With reference to your note of the 12th current,
calling for an expression of my own opinion, and
what I consider will be the opinion of the public,
as to whether the children of prostitutes should
be admitted to Govt. schools, I beg to submit
that personally I think the Govt. is not
to admitting such children any up to the age
of 12 years.

The subject will, however, assume a dif-
ferent form, and change its aspect if such a
question were referred to the public for opinion.
The reason I assume is this - The feeling
of natives of India towards
is as yet, I think, not favourable. In places
where female schools are in working order -
they are generally attended by girls of the lower
order

order, the higher classes of natives, through
one or another excuse, avoid sending their
children, nay, teach others to follow them,
and when schools for female education
are introduced, the natives of rank
The public opinion to be obtained neces-
sarily must be the opinion of natives
of rank; for the lower orders who send in
their children to schools generally do so
either through inducements or pressure.
By inducements to some extent, and
and stipendary scholarships to girls
who can read the first or second book
taught in the school. Natives of position
who send in their children (as some do)
do so under the pressure of ruling opinion.
Such natives -
discontinuing the attendance of their
children. When you therefore open a ques-
tion of this nature it would amount to
throwing an additional idea into their heads.

They would, I think, with an unanimous voice reply in the negative.

Experience has shown that children
do not learn in Govt schools, without
causing the least disturbance in the
minds of well-to-do parents. If you, how-
ever, stir the matter, I think public opi-
nion will be against the admission of
the children of prostitutes in the schools
opened by Government.

(True Copy)

Registrar, Home, Rev. and Agric. Dept

From C. A. R. Browning, Esquire, M.A.,
Inspector General of Education, Central
Provinces, to the Secretary to the Chief
Commissioner, Central Provinces,
11th January 1879.

I have the honor to acknowledge
the receipt of your No. 5213-252, dated
16th December 1878.

2. Many years ago I saw at a
Govt. girls' school attended by the
daughter of the Tahsildar, the child
of a native prostitute. As girls' schools
in these Provinces are not generally
wanted by the mass of the people,
and as at this school the children
merely attended through the influ-
ence of the Tahsildar, I did
not think it necessary to give any
orders. I remember showing astonish-

ment, such astonishment was seen
by the Committee, but not by the
children; and the two daughters of
the prostitute ^{withdrawn}. I
never saw

at school now, and have not been
for some years. I do not think any
body issued any order

3. On another occasion I noticed a poor
little girl about seven, in very cold
~~the~~ ^{dirty ragged}
clothing. I asked who she was. I was in-
formed that both her parents were
dead, that she had been adopted by
another woman, not even of the
same caste as her parents. That the
woman who ~~was not~~ was not

ing up the girl as a dancing girl.
Mrs Browning visited the school with
me. We, through the Committee, asked
the

the woman who was bringing up the
girl to make her over to us. She con-
sented; we put the child to a good
school; she has been adopted by
people ⁱⁿ till at
a school in ^{the} country, and is
very happy. happy, that, once
when we ask to see her to make
her a present, she cried, because she
thought she was going to be taken
away from ^{where} she is ^{now}.
clever little thing, a Gond by caste,
with all the Gond features.

4. I do not think any general
orders should be issued, but that
each case as it occurs should be
dealt with on its merits. Indeed even
a ^{higher} ^{authority} by any inspecting officer would,
in my opinion I venture to say as
I am desired, be out of place and
unwise.

5. No papers regarding the admission
of the children "prostitutes" were sent
with your letter under reply, but
thereby the G. O. No. 5-286,
dated...

6. There usually be no difficulty.
The first thing is to the mothers.

7. If they express a deter. ation not to

3. give up their calling, their children

should I think be removed, not be

adopt another m. of life, there...

cannot be much difficulty in assist.

ing them. But whatever is done, should

be done unofficially; or we shall have

our rules, as ill-manag. & foundling

hospitals, for...

...

...

...

...

...

...

...

...

From Arthur Howell, Esq. Commissioner
Nerbudda Division, to the Secy. to the
Chief Comr, No. 34-C, dated the 21st Feby. 1879.

... No. 6214-252 of the 16th
December last, relative to the admission
of prostitutes' children to Govt. and
aided schools, I have the honour to

submit the replies of the
district officers noted in
the margin.

2. It will be seen that the question
has not arisen in this Division in
such a way as to supply any facts
useful towards any conclusion being
formed about it, and that Native
opinion is, on the whole, opposed to
the admission of children
of prostitutes to Govt. or aided schools.
As, however, this Division can produce
no facts, and as the Govt. of India deprecate

* Koshangabad, No. 182, dt. 11th January 1879.
Chhindwara, No. 246, dt. 8th February 1879.
Narsinghpur, No. 289, dt. 28th January 1879.
Betul, No. 303, dated 27th February 1879.
Minor will follow.

From

any general discussion. I will only
say that the question seems to pro-
pose a choice of evils - the evil of
possible cont- in the
one case, and

a class, and sometimes a large class,
from good influences in the other.

The weak point of Sir W. Robinson's
argument seems to be that it is
one-sided, and that he has not

fully considered the case of the

children of prostitutes, though
apparently he would exclude them

also. But as regards boy children I
think our boys' schools are sufficient-
ly robust to resist the contaminat-

ing influence of the exclusion
of any

their parents, would be a greater
evil than their admission. In 1857

the Court of Directors ruled (with
reference

{ x 200 10.
May 18.

reference to the urged exclusion of low
caste boys) that the educational
institutions of Govt. are intended
to be open to all classes, and
from a principle
which is essentially sound. I would
adhere to this principle now in boys'
schools. But, female education in
this country is still in its infancy
a sensitive exotic, claiming protection
which it will some day be able to

do without, and hence for the present

I would exclude the daughters of
dancing girls and prostitutes from

Govt. girls' schools. In aided schools
I would pay by results, and if the
educational results come up to the

requirement in the
question as to the girls' parentage

From

From C. H. J. Crosthwaite, Esq. Comr.
Jubbulpore Division, to the Secy.
to the Chief Comr., Central Provinces,
No. 1, dated the 11th February 1879.

In reply to your letter No. 5214-252
dated 16th December last, regarding
the admission of the children
of prostitutes into Govt. and aid.
ed schools, I have the honour to
state that I have spoken to several
Native gentlemen on the subject,
and their opinion is that such
admission would not be tolerated
in this part of India.

My own opinion coincides with
this view. I am, Sir, that the
question has never been raised in this Division.

From

From J. W. Neill, Esq., Offg. Comr.,
Nagpur Division, to the Secy. to the
Chief Comr., Central Provinces,
No. 622, dated Nagpur, the 10th Feb'y 1879.

In reply to your No. 5214-252, dated
16th December 1878, on the subject of the
admission of children of prostitutes
into Govt. and aided schools, I have
the honor to say that I am not aware
that the question has ever taken a
practical shape in these Provinces.
But so far as I have ascertained, the
general opinion seems to be this,
that the sons of prostitutes may be
admitted to the ordinary schools;
for already in almost every district
they are admitted freely in boys' schools, but to
admit the daughters of prostitutes
to girls' schools would be to exclude
the children of respectable parents.

There

There is as yet no strong desire for female education in these Provinces, but there is a prejudice (and a very natural one) as ^{the} people against

setting the
 the daughters of prostitutes. Improper
 acquaintances may thus be formed,
 and evil might come of it at a
 later stage. The daughters of prostitutes
 are likely to enter the profession of
 prostitution themselves. In the
 next one I ask the question, whether in
 girls' schools at home respectable people
 would like to send their children to
 associate with the daughters of prosti-
 tutes, who would eventually become
 prostitutes themselves.

No. 140-80, dated Rangoon, the 18th January 1879.

From—R. H. PILCHER, Esq., Offg. Junior Secretary to the Chief Commissioner of British Burma.

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

I AM directed to acknowledge the receipt of your letter No. 5—287, dated the 28th November last, forwarding for the Chief Commissioner's opinion papers on the subject of admitting the children of professional prostitutes into Government and Aided Schools.

2. In reply I am to observe that, except in sea-port towns, military stations, and places where there is a considerable permanent or floating population from the continent of India, there is not in British Burma a professional prostitute and dancing class such as is found in India.

3. Under these circumstances the question raised in the correspondence forwarded by you has never arisen in this Province and is not likely to arise.

Registrar No. 511.

HOME

1879

DEPT.

EDUCATION.

From

The Chief Commissioner of British Burma.

Dated 18th }
Recd. 25th } January.

No. 140-50.
enclosures.
spare copies.

D. No. 21.

PROCS. { No.

L. No. 2.

With reference to his letter No. 5-289, dated the 28th November last, on the subject of admitting the children of professional prostitutes into Government and Aided Schools—in reply to the Chief Commissioner's observation thereon.

No. 1427, dated Shillong, the 30th April 1879.

From—S. O. B. RIDSDALE, Esq., Secretary to the Chief Commissioner of Assam,
To—The Offg. Secretary to the Government of India, Home Department.

I AM now directed to reply to your letter No. 5-289, dated 28th November 1878, forwarding papers on the subject of the admission of children of prostitutes into Government and aided schools. I am to say that the question to which these papers relate has never yet arisen in Assam, and it is not in Sir Steuart Bayley's opinion likely for many years to arise, as, except perhaps in Sylhet, the class of prostitutes is a very limited one, and has shown no desire for the education given at Government schools.

2. The district officers consulted are equally divided in their opinion; but the majority of natives think boys should be admitted, but girls should be excluded.

3. I am to say that the Chief Commissioner is of opinion that, in the present stage of native feeling on the subject, the matter should be left to the local committees to decide. Sir S. C. Bayley certainly thinks the Government should not spontaneously adopt the policy of exclusion as its own, and where a decision is forced on the Government, it should be in favor of admission of this class of children.

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Register No. 2650.

HOME

1879

DEPT.

EDUCATION.

From

The Secretary to the Chief Commissioner of Assam.

No. 1427.

Inclosures.

Spare copies.

Dated 30th April.

Recd. 3th May.

D. No. 94 }

L. No. 94 }

Procs. { D.
 { No.

Encls., November 1878, Nos. 16 to 21.

In reply to Home Department No. 5-289, dated 28th November 1878, submits an expression of opinion of the Chief Commissioner on the subject of admission of children of prostitutes into Government or aided schools.

No. 9941-53, dated Bangalore, the 7th February 1879.

From—W. J. CUNNINGHAM, Esq., Offg. Secretary to the Chief Commissioner of Mysore.

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

IN reply to your letter No. 5-288 of the 28th November last, forwarding certain papers on the subject of the admission of children of prostitutes into Government and Aided Schools, and enquiring whether the question to which they relate has ever arisen in Mysore and Coorg, I am directed to state that the Chief Commissioner, after consulting with the Director of Public Instruction, is of opinion that the system adopted in this Province requires no alteration.

2. Under existing arrangement, boys and girls, the children of prostitutes, are permitted to attend boys' schools; but such girls are excluded from girls' schools, and the general Native feeling is in favour of this course.

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Register No. 916.

HOME

1879

DEPT.

EDUCATION.

From

The Chief Commissioner of Mysore.

Dated 7th }
Recd. 11th } February.

No. 9941-53.
enclosures.
spare copies.

D. No. 36.

L. No. 36.

Progs. {
No.

Submitting opinion on the subject of the admission of children
of prostitutes into Government and Aided Schools.

No. 2, dated Hyderabad, the 4th April 1879.

From—Major G. H. TREVOR, Secretary for Berar to the Resident at Hyderabad.

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

In reply to your letter No. 5—290 of 23th November last, regarding the admission of children of prostitutes into Government and aided schools, I am directed to submit the result of the Resident's inquiry in Berar as shown in the accompanying papers.

From Commissioner, Hyderabad Assigned Districts, No. 1605, dated 28th March 1879, with enclosures.

2. It may safely be said that the best Native opinion in Berar is reflected in the view expressed by the Director of Public Instruction against the admission of such children into Government schools. The Deputy Commissioner of Akola, it will be seen, does not think this view is shared by the masses generally; but if the subject be once discussed, these will doubtless take their opinions from the classes who are better educated. On the whole the conclusion come to by Sir R. Meade is that it is necessary to exclude the female (not the male) children of prostitutes from our Government schools, on the ground that the reclamatory influence of the education therein imparted by the side of their daily and nightly associations out of school is problematical, while the disadvantage of their presence in keeping away other pupils and offending against Native taste and feeling is certain. With regard to the aided schools, the matter is one which the managers of such schools may be left to regulate according to the general tone of local opinion.

3. The Commissioner of Berar has offered no opinion on the question, and he explains why he has been unable to consult many persons, only one copy of the papers in your letter under reply having been received. The transfer of the papers from hand to hand takes time, and the units for the disposal of the papers are few, for which the Resident is responsible.

No. 1605, dated Amraoti, the 23th March 1879.

From—W. B. JONES, Esq., Commissioner, Hyderabad Assigned Districts.

To—The Secretary for Berar to the Resident at Hyderabad.

In response to your "urgent" reminder No. 1472 of 17th instant, I have the honour to submit opinions received from the Director of Public Instruction and the Deputy Commissioner, Akola. I intended to have consulted other officers, and to have made some enquiries myself, but your direction to reply at once precludes my doing so. The Resident will remember that only one copy of the printed papers came, and that to circulate this from officer to officer requires time.

No. 2297, dated Camp Yeotmal, the 23rd February 1879.

From—Mr. NARAYAN B. DANDERAR, Director of Public Instruction, Hyderabad Assigned Districts.

To—The Commissioner, Hyderabad Assigned Districts.

With reference to paragraph 1 of the Government of India's letter No. 5—290, dated the 23th November last, forwarded with your endorsement No. 5676, dated the 16th ultimo, I have the honour to

1. Basim Deputy Commissioner's No. 1039, dated 29th April 1878, with enclosure.
 2. Extract from Basim Deputy Inspector's annual report for 1875-76.
 3. Director's reply No. 183, dated 23d May, to the Deputy Commissioner, Basim.
- annex copy of correspondence* which has taken place in Berar on the subject of admitting girls of prostitutes in Government and aided schools. I thought, and still think, that the subject is not fit to be

discussed at length; and had not the Deputy Inspector of Basim, contrary to the spirit of my oral instructions, re-opened it in his annual report, it would not have been officially noticed at all.

2. In my letter No. 189, dated the 2nd May 1876, to the address of the Basim Deputy Commissioner, I stated that there could not be "two opinions on the subject of admitting such pupils in our schools". I, however, find from the printed papers herewith returned that there are a few European and Native gentlemen who are in favour of admission, and therefore state the following reasons for my differing from them: (1) The Collector of South Canara states, apparently as a reason for their admission, "that they are taught in the schools at Bombay". I believe this statement is not correct. Native girls' schools were opened in Bombay in 1848, and for eight years I was connected with them. No girls of prostitutes were taught in them then, and I believe they are not taught even now. In Poona also I got them quietly removed when found, and there were none in 1875. I do not know whether they are to be found in the schools in the Ratnagiri and North Canara Districts, where they abound, and where there is no public opinion.

The Collector of Coimbatore sees no objection to their admission on the following grounds: "That they cannot contaminate other girls as they leave school at a very early age, and that 'their exclusion has rather a tendency to degrade than elevate such a class, which, if properly educated, might lead to the reformation of some of its members'". Herein an admission is implied that the girl of a prostitute or dancing woman can contaminate others when she is grown up, but it is difficult to say when she acquires that quality. I have seen girls of five or six years of age taken by their mothers to festive meetings, and made to dance and sing with them. Their education in these branches commences as early as the education of other boys and girls in reading and writing, and I believe the vitiated atmosphere in which they move from their birth cannot be long without its effects on objects which come in contact with them. The obscene songs they hear and learn, and all the significant jestifications they see and make while mere infants, cannot but produce their demoralizing influence much sooner than they are supposed to do. Where these girls have been admitted to schools, they attend it for a much longer time than those of other classes, probably because they have not much to do at home, and the knowledge of reading and writing they acquire enables them to acquire knowledge of their professional songs more easily. Very probably their longer attendance and greater facility enable them to make a larger number of friends. The other day when I visited a girls' school at De- Ignon Raja, I found contrary to my expectation, a girl of a prostitute having the third rank and being a member of the school committee, who asked me to appoint her an assistant for the same school. He probably was a friend of her mother, but as she was a hereditarily professional prostitute, and as there were other advanced girls in the school, I had simply to tell the master to strike out her name. From the correspondence regarding the Basim School and the instance cited above, it will be seen that girls of prostitutes do remain longer at school, and their longer stay under male or female teachers is equally dangerous; for in the latter case the other pupils are also expected to be more advanced in years than under male teachers. To tell the girls of prostitutes that they will be kept in the school up to a certain age and then required to leave, will be to make an odious distinction. The Collector agrees their exclusion has a tendency to degrade such a class. This would have been true if admission had been sought for moral improvements; but when the object of it is to acquire facility in gaining professional knowledge and advantages over other members of the profession, I see no force in the argument. I told the gentleman who recommended the Muhammadan girl at Dewalgaon that if she married I should be very glad to give her an assistant's place; but this was impossible, and any more connection of her with the school was dangerous.

3. It may be presumed that if the class be "properly educated, it might lead to the reformation of some of its members", but the question is whether the class "trained for education with girls of respectable families will not do more harm to others than good to them". To suppose that the pupils of our schools of boys and girls are properly educated, or that they receive any moral teaching, is to ignore facts, and in the absence of moral instruction there is nothing to prevent contamination. I know many grown up female pupils on whom the effect of superior education given by female and male teachers of ability and unexceptionable character had been very good, and who were expected to act as a check on the bad end of the Female Normal School at Nagpur. Want of precaution shown in the selection of the stock for improvement led to the ruin of the institution, and the lesson taught by the failure cannot be disregarded in the

present discussion. The statement that "as education inculcates moral principles, it will, to some extent, put down prostitution", has not as yet been found to be true as regards juvenile and adult female schools in India, and I am of opinion that it is not the school education, but the parents and friends of the girls themselves who can lead them to a path of moral rectitude. There may be instances "where educated boys of this class may have prevailed on their mothers and sisters to renounce their demoralizing profession", and it is to these we must look for reformation. The male children of prostitutes have, and should have, access to all the Government schools, and when they grow up they will certainly exercise some ameliorating influence over their female relatives; but to admit the latter on the supposition that their society will be harmless, or that they will be reformed in their conduct, when we know the course of life they are intended for, will be, I think, a great mistake. If the girls are married, no objection should be raised to their admission.

4. It has been stated that much of the immodesty said to be practised in such (prostitute) houses openly exists only in the imagination of respectable people, and that "the assumed repugnance to the co-education at a day-school of such girls, who can scarcely have acquired evil habits inconsistent with their admittance afterwards to festive entertainments when they have become mature proficient". Respectable people of course cannot have personal experience of the decent or indecent practices in the houses of prostitutes; but they certainly have grounds to imagine that they must be indecent, and therefore try or wish to keep off their children from the company of those who are connected with them. The dancing girls are no doubt admitted to festive entertainments, whether they are matured proficient or not; but it must be remembered that they appear before men assembled in a meeting to which other women have no access. If there is, therefore, any distinction between the modesty of women and the latitude enjoyed by men, the argument has no force.

No. 1039, dated Basim, the 29th April 1876.

From—J. FITZGERALD, Esq., Deputy Commissioner, Basim District.
To—The Director of Public Instruction, Basim District.

I HAVE the honour to forward to you, for per margin, and should be giving me the benefit of your opinion, and his reply thereto, Mr. Vinayak Rao's letter of the 26th April 1876 should be re-admitted to the school.

2. I do not know what to think of Mr. Vinayak Rao's action in this matter. The present is not a general question, and if it had been, an annual report was not the place to ventilate his opinions, unless he had found that in no other way could he make them heard. Kindly mention whether the presence of these prostitute girls was ever reported to you.

Dated Basim, the 25th April 1876.

From—J. FITZGERALD, Esq., Deputy Commissioner, Basim District.
To—The Deputy Educational Inspector of Basim.

[Reply to No. 143 of 1876.]

In paragraph 30 of your annual report you write that prostitutes are attending the Government Female School at Basim.

Do you mean children of prostitutes? Kindly mention whether this fact was ever reported by you to me or to Mr. Tajooddeen.

As far as my memory serves, this mention of the fact in the annual report is the first intimation I have had of prostitutes attending the school.

Please do not re-admit them till further notice from me. An early reply will oblige. Please write below.

Extract from the Basim Deputy Educational Inspector's annual report for the year 1875-76.

"Under the present master, however, it is drawing the sympathies of all classes towards it. But that it should be open to all classes alike seems to me quite objectionable. The very idea to admit prostitutes, of whom there are six in the Female School at Basim, is disgusting and repelling, much more would the conscience of men be set with caste prejudices, and wild notions of improvements be hurt, where they find that prostitutes in age sit side by side with girls of tender age. The former would no doubt spoil the unsuited character of the latter, both by their talk and ways of living. The impropriety of admitting such girls in female schools is plain enough, and I trust the matter would be duly considered by the head of the department".

Dated Basim, the 26th April 1876.

From—Mr. VENAYAK RAO, Deputy Educational Inspector, Basim.

To—The Deputy Commissioner, Basim District.

Of the nine girls, seven are children of prostitutes under age, and two in age who carry on their profession.

I give below their names, ages, and attendance at school:

Name.	Age.	Attendance.		
		Y.	M.	D.
1. Bhohoni	16	1	6	0
2. Narsi	13	1	9	0
3. Tazli	11	3	0	0
4. Bani	10	3	0	0
5. Jamni	9	2	6	0
6. Dharni	11	1	2	0
7. Sali	10	1	6	0
8. Mahitap	1	7	0	0
9. Bhagi	7	0	0	12

This fact of prostitutes attending the female school was not reported by me either to you or to Mr. Tajooddeen.

This being a general question affecting all such female schools, I have made mention of it in my annual report.

I have issued instructions to the Head Master, Female School, Basim, not to admit prostitutes in his school in future without permission.

No. 159, dated Akola, the 2nd May 1876.

From—Mr. NARAYAN B. DANDEKAR, Director of Public Instruction, Hyderabad Assigned Districts.

To—The Deputy Commissioner, Basim District.

With reference to your letter No. 1039, dated the 29th ultimo, I beg to state that when I visited the Basim Girl's School with Mr. Vinayak Rao in December last, I was struck at the appearance of the girls or women referred to in a Government school, and I told Mr. Vinayak Rao to tell the master quietly not to allow them to attend. I do not know how they have remained in the school so long. Basim was the first girls' school I saw, and at every one of the others I enquired whether there were any instances of the kind, and happily found none. There cannot be two opinions on the subject of admitting such pupils in our schools. They will produce a disgust for female education.

2. I did not think it necessary to write officially to have the girls expelled. If the hint was not sufficient in such matters, Mr. Vinayak Rao could have obtained written permission, by writing to you or to me separately. His discussing such a question in an annual report is very improper.

No. 261 L F, dated Akola, the 25th March 1879.

From—Major R. BULLOCK, Deputy Commissioner, Akola District.

To—The Commissioner, Hyderabad Assigned Districts.

I have made enquiries both among Muhammadans and Hindus, and I cannot find that any objection is felt to the admission of prostitutes' daughters to girl schools.

2. Mr. Keshree Mahiput thought that objections would be raised after the girls reached the age of ten, when they would be introduced to their trade.

3. My own opinion is that the people themselves have no objections.

4. Whether we should be a guardian of their morals is another question.

I think that there is a great deal in what the Director urges; but his point of view is an educated one, and is not certainly, as well as I can judge, the popular one.

Register No. 2033.

HOME

1879

DEPT.

EDUCATION.

From

The Resident at Hyderabad.

No. 2.
1 enclosure.
spare copies.

Dated 4th } April.
Recd. 14th }

D. No. 74

L. No. 74

PROGS. } No.

In reply to No. 5-290, dated 28th November 1878, submits his opinion regarding the admission of children of prostitutes into Government and aided schools.

Progs., November 1878, Nos. 16 to 21.

(COPIES.)

No. 16, dated Bareilly, the 3rd March, 1879.

From—R. M. EDWARDS, Esq., Commissioner of Rohilkhand Division,
To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—I have the honour to acknowledge your endorsement, No. 3, dated 8th January, 1879 (Educational Department), and annexures, on the subject of the admission of the children of prostitutes into Government and aided schools.

2. I called on certain native noblemen and gentlemen for their opinions, and those of a few selected European officers. The replies of the former are summarized below. The latter I send in full.

Raja Jagat Singh of Tajpur. Is opposed to the admission of girls, but would admit boys at the discretion of the educational authorities.

Would admit neither boys nor girls, as both would most likely contaminate their school-fellows; is very strongly opposed to the admission of girls.

The admission of boys is unobjectionable; but that of girls would, under no circumstances, be suffered by the natives of this part of the country.

Although the admission of the children of prostitutes, whether boys or girls, is not forbidden by either Muhammadan law or religion, still their admission is highly objectionable, as they would certainly demoralize their schoolmates.

The sons of prostitutes have been received in Government and branch schools. Parents Ajithia Farhad, and conveys without question, and on equality with other boys: they do not injure the morals of the sons of respectable parents, and their education is sure to produce good results. They will very likely try to put a stop to the disgraceful profession practised in their families.

The admission of girls is not recommended; they would contaminate their school-fellows, and their entry into Government schools would most injuriously affect the cause of female education at present in its infancy in this country.

Strongly objects to the admission of girls as highly injurious, and likely to prove fatal to female schools, which have as yet no firm foundation.

The admission of boys is less objectionable, but he hesitates to recommend it.

Lala Lachmi Narain of Bareilly. Divides the prostitutes into three classes, viz:—

I. Ramjances, who come from Kamaun, Garhwál, &c.

II. Muhammadan prostitutes.

III. Nuthces, the lowest class of all, mostly confined to the rural population.

The boys of the first two classes should be admitted. They would do no harm. No objection to their admission has been yet made, and it is probable that as their education advances, they would do their utmost to prevent prostitution among their daughters and sisters.

In class III. both boys and girls should be excluded from the Government schools, and in all three classes girls should be refused admission. The daughters of prostitutes reading along with those of respectable parents would be highly repugnant to the latter, and would prove very detrimental to the cause of female education.

Considers that the daughters of prostitutes should not be admitted to any Government or aided school. Female education in this country is as yet only in the first stage. Comparatively few native gentlemen send their daughters to school; they will have a sound reason to give for

not doing so if the daughters of prostitutes are admitted. Native gentlemen will never consent that their daughters should be educated along with such girls. There is no reason why the sons of prostitutes should be excluded from the schools. The only harm they are likely to do is to bring their school-fellows to their houses, where they may be corrupted, but this would be prevented by insisting on the sons of prostitutes who attend school living in boarding-houses. As their education increases the boys' morals are likely to be improved, and they may be expected gradually to put a stop to the evil practices followed in their families.

The children of prostitutes, of whatever sex or age, should on no account be allowed admission in any Government or aided school. All respectable people will withdraw their children if the offspring of harlots are allowed entry. There is no hope of any of them being reformed, while they will contaminate and pollute hundreds.

Would admit girls, the children of prostitutes, into girls' schools, as they are likely to derive much benefit in the acquirement of learning; but on no account should such girls be admitted into mixed schools—that is, where there are boys as well as girls, “for they will prove a baneful source of all immorality in the institution.” The admission of the female children of prostitutes must be strictly confined to girls' schools.

There is no objection whatever to the admission of boys the offspring of prostitutes.

3. The replies of the Collectors of Shahjahanpur and Moradabad accompany.

4. It will be observed that the native gentlemen are unanimous against the admission of the children of prostitutes. There is a very strong and very natural repugnance among parents to their girls associating in any way with those of prostitutes, whose low education is said to commence as early as five years of age. I am convinced from what I know of the feelings of the people in this part of the country that the admission of such girls into our schools would do incalculable injury to the cause of female education. The admission of boys would be less mischievous, but even these should only be allowed entry if the Local Educational Committee rules the point in their favour.

No. 78, dated Agra, the 4th March, 1879.

From—H. B. WEBSTER, Esq., Commissioner, Agra Division,

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

SIR,—I have the honour to acknowledge receipt of your circular endorsement No. 3, dated 8th January, 1879, in the Educational Department, forwarding for opinion papers on the subject of the education of children of prostitutes and dancing-girls in Government schools.

2. Female education is in this country an exotic of so feeble and exiguous a growth that it has been doubted by many people whether it has ever really struck root at all.

3. There seems to be no doubt whatever that such vitality as it may possess would at once be extinguished by the admission of the daughters of prostitutes to such schools as are attended by the daughters of persons of any pretence to respectability.

4. This is the opinion of all the European officers and native gentlemen whom I have consulted on the subject.

No. 40, dated Benares, the 13th March, 1879.

From—C. A. DANIELL, Esq., Offg. Commissioner, Benares Division,

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

SIR,—In reply to your No. 3, dated 8th January, I have the honour to state that from every quarter where enquiry has been made I find opinions to be generally unanimous in the matter, viz., that the daughters of dancing-girls or prostitutes should not be admitted into Government schools, and that there is no objection to the admission of sons of such people into boys' schools.

2. It appears to me that the objection arises when it is suggested that there shall issue authority for the admission of the daughters of prostitutes into Government schools I do not see the necessity to lay down a distinct order that such girls shall or shall not be admitted.

The consensus of opinion being against the admission of such girls, all that appears necessary is that the rule should be that when the admission of a girl of that class is objected to by the parent of any girl attending the school, such objection would be attended to, and the prostitute's child would be withdrawn.

Practically the daughters of professional prostitutes would therefore be excluded from Government schools for girls.

I learn of no objection to the admission of the sons of prostitutes to boys' schools.

No. 262, dated Haldwani, the 14th March, 1879.

From—MAJOR-GENERAL THE HON'BLE SIR H. RANKIN, Comm. Kumaon Division,

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

SIR,—I have the honour to acknowledge your No. 3, dated 8th January last, with enclosures, regarding the education of the children of prostitutes in Government and aided schools.

2. I consulted the leading European and native officials, as well as some unofficial gentlemen, whose opinion on the question would be of value, with the result, in which I agree, that no objection is urged against the admission of boys to either Government or aided schools.

3. As regards the daughters of prostitutes, it is urged that the only object sought in educating them is that they may thereby be more fully equipped for the pursuit of an immoral life. I believe this is true, and that by Government permitting such children access to schools supported or aided by its funds, it would be countenancing the immoral life to which they are destined.

4. If this class is to be educated at all by Government, it should be in separate institutions, on payment of higher fees, and where the instruction would be avowedly adapted to reclaiming the girls from an immoral life.

No. 541, dated Rae Bareilly, the 13th March, 1879.

From—WILMOT LANE, Esq., Offg. Commissioner, Rae Bareilly Division,

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

SIR,—In reply to your No. 3, Educational Department, dated 8th January, 1879, on the subject of admitting the children of prostitutes to Government aided schools, I beg to give a résumé of the opinions given by officials and private individuals in this division, as follows:—

Colonel J. Perkins, Deputy Commissioner,
Mr. W. C. Wood, Deputy Commissioner,
Major C. S. Noble, Assistant Commissioner, } would admit them.

Captain E. E. Grigg, Assistant Commissioner, }
Mr. Blennerhassett, Assistant Commissioner, } would admit their boys only.

I observe that there are no Government aided girls' schools in this division.

2. Among natives, officials and non-officials, the balance of opinion is largely against their admission, though there seems no general objection to boys coming to school. Those who would admit children of such women, without restriction as to age or sex, appear to have formed their opinions on the fact that Government schools are public institutions open to all comers, and they argue, if sons of Chamars and such like are admitted, why should exception be made in this one particular case? I give little weight to the opinion expressed by this small minority of the native gentlemen whose views I have endeavoured to ascertain. Objections which rest on the social status of a child are on a totally different footing to those that exist to the contamination likely to be imparted from children associating with those professionally immoral. I agree with those who would exclude such girls, but the boys, I think, might be admitted.

No. 458, dated Jhansi, the 18th March, 1879.

From—J. W. QUINON, Esq., Offg. Commissioner, Jhansi Division,

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

SIR—In reply to Government Circular No. 3, dated 8th January last, on the admission of children of prostitutes into Government and aided schools, I have the honour to subjoin the substance of the replies received from the district officers of this division.

2. *Jhansi*.—Mr. P. Adams, the Deputy Commissioner, states there would be a strong objection on the part of native society to the admission of the daughters of prostitutes to Government or aided schools.

3. As a general rule there would be no objection to the admission of prostitutes' boys.

4. *Jalawn*.—Mr. White, the Deputy Commissioner, submits two letters in original—one from the headmaster of the zila school, and the other from Mr. Story, the Assistant Commissioner; both are in favor of the admission of boys of prostitutes, but not of girls. In this opinion the Deputy Commissioner concurs.

5. Major Liston states that there is no objection to the admission of children of prostitutes in the Government and aided schools, as the idea seems to be generally that the children would be too young to do harm to the morals of their schoolmates.

6. The Raja of Gursarai, whom I consulted, considers that boys may be admitted, but recommends that girls may be excluded, as otherwise evil consequences would ensue. A copy of his reply with translation is appended.

7. The question is one which must be influenced, if not decided, by native opinion, and in this division at least. This is altogether adverse to the admission of girls, but would not shut the school-room door against boys.

No. 1026, dated Sitapur, the 3rd April, 1879.

From—COLONEL I. F. MACANDREW, Commissioner, Sitapur Division,

To—Secretary to His Honor the Lieut.-Govt., N.-W. P., and Chief Commr. for Ouda.

SIR,—In reply to your Circular No. 3, dated 8th January, 1879, on the subject of the admission of the children of dancing-girls and other professional prostitutes to the Government schools, I have the honour to attach copies of the replies of

Deputy Commissioners, Hardoi's No. 396, dated 13th March, 1879.

Butte	Sitapur's	544	14th	"	"
Butte	Khari's	543	28th	"	"

the Deputy Commissioners
as per margin, and to observe
as follows:—

2. It is to be noticed in the first place that the children so called of women of this class are not their own. They are mostly either bought or kidnapped when very young, for women of this class are not prolific, and yet the necessity of their existence requires them to have children to support them in their old age.

3. It is by no means clear from these papers how this question arose. The earliest paper sent is the Director of Public Instruction, Madras' No. 253, dated 23rd January, 1877. This refers to an earlier correspondence which is not given. The article in the native newspaper did not appear until every Collector in the Madras Presidency had delivered himself on the subject. It is not clear whether the inquiry is the result of any genuine expression of native feeling on the subject, or was prompted by some English busybody disclosing the travail of his soul.

4. In the replies from this division, Muhammadan gentlemen, as might be expected, take a much more liberal view of the question than the Hindu gentlemen. It may be said generally that there has been no call whatever in the division for any interference in the matter, though the headmaster of the Hardoi school does quote an instance in which the admission of three girls of this class caused a rumpus.

5. I myself concur with Mr. Quinn that there should be no general rule laid down. Of course, if the parents of the children generally in any one school objected, these children must be removed, but it ill becomes the British Government to take the initiative in such a matter. It is far from improbable that if such cases of objection were strictly inquired into, the prejudices of the school master or school-mistress of the school would not infrequently be found at the bottom.

No. 765, dated Fyzabad, the 4th April, 1879.

From—J. E. LUMMAS, Esq., Offg. Commissioner, Fyzabad Division,

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

SIR,—Having, with reference to your No. 3, called upon the Deputy Commissioner of this division for an expression of their own opinion, as well as that of official and non-official native gentlemen, regarding the admission of children of prostitutes into Government and aided schools, I have now the honour to submit an abstract of the replies furnished by the district officers.

2. Mr. Woodburn consulted the Deputy Inspector of Schools, four native Extra Assistant Commissioners, the talukdar of Mehpur Dhauria, and the tahsildars of Tanda and Akbarpur.

The Deputy Inspector of Schools and the Extra Assistant Commissioners consider there could be no objection to the admission of prostitutes' sons into a boys' school, and Mr. Woodburn instances the Darshannagar school, in which a prostitute's son has recently been admitted without any objection being raised by the parents of the other scholars.

As to girls, Mr. Woodburn states that there are no girls' schools in his district, but considers that among the better classes a very strong objection would exist to the introduction of prostitutes' children to the society of their daughters in school.

Babu Udrez Singh of Mehpur Dhauria and the tahsildars of Tanda and Akbarpur, however, express uncompromising objections even to the admission of prostitutes' boys into public schools, while Babu Udrez Singh goes further and says that prostitutes' children should not be educated at all, for education makes them more skilful in vice.

The talukdar of Pirpur states that respectable natives prefer to have their children educated privately, so that among the classes whose children attend the ordinary schools, the admission of prostitutes' boys is practically not objected to.

Gonda.—Here, of 10 talukdars, the Deputy Inspector of Schools, the Headmaster, Gonda High School, the Secretary of the Anjuman-i-Bijah, and the District

Engineer (a Bengali), who have been consulted on the subject, the consensus of opinion is against the admission of children of prostitutes into Government schools, and unless their admission could be secured at a very early age, and such admission can be followed by complete separation from the demoralizing influence of their homes, the Deputy Commissioner is of opinion that it is not advisable on moral and social grounds to admit such children into Government and aided schools.

Bahraich.—The Deputy Commissioner considers that the cause of education would suffer by the admission of the children, whether male or female, of prostitutes into Government schools, and that, if in any part of the country this portion of the community is large, special schools might be opened for the boys.

In the girls' schools supported by the American Mission and aided by Government, there are no female children of prostitutes, and in the boys' schools throughout the district there are only eight male children of these people.

Major de Montmorency also submits copy of a letter addressed to him on the subject by the talukdar of Bhinga, which I beg to forward herewith, and in view to His Honor seeing for himself the individual opinion expressed by the several native gentlemen consulted, I beg to append copies of the report furnished by the Deputy Commissioner on the subject. As regards my own opinion, I am inclined to agree with Mr. Woodburn, that, in the case of boys attending boys' schools, there would be no popular demonstration against the admission of prostitutes' sons, although doubtless the question involves a point regarding which native opinion is divided. There seems everywhere a consensus of opinion that the admission of the daughters of prostitutes into our girl schools would be exceedingly distasteful, and seeing that whatever calling in life the boys may follow, the girls almost invariably follow in the footsteps of their mothers, and must carry to school with them home ideas and associations, I think the strongly expressed aversion to the admission of the daughters of prostitutes to our Government female schools is both natural and deserving of consideration.

No. 73, dated Meerut, the 9th April, 1879.

From—W. C. FLOWDEN, Esq., Commissioner, Meerut Division,

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

SIR,—In reply to No. 3, dated 8th January, 1879, I have the honour to forward the several district reports giving cover to the opinions of the native gentlemen who have been consulted on the subject there discussed.

2. I may add that the native gentlemen I have consulted on the subject have been unanimous against the admission of the children of prostitutes to the schools where their own daughters are admitted; and one of them rather pertinently observed—Should you like such a thing yourself? Supposing your daughter went to school, would you not extremely dislike the admission to that school of the daughters of women of such a class? You could only expect bad associations from such company."

3. My own view is that if the sincere opinions of native gentlemen are given, they will be found unanimously against the admission of the daughters of prostitutes to Government and aided schools. I don't at all agree with Mr. Ross in what he writes; my impression is that like, ourselves, the native must object to such company for their children, though they might not always care to express their opinion candidly.

No. 55, dated Allahabad, the 19th April, 1879.

From—JAMES SIMSON, Esq., Offg. Commissioner, Allahabad Division,

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

SIR,—In reply to your No. 3, dated 8th January, 1879, transmitting printed papers for report, and especially for an expression of the opinion of native gentlemen,

official and non-official, on the subject of the admission of the children of prostitutes into Government schools, I have the honour to report as follows.

2. *Allahabad.*—The result of the enquiries made show that the question at issue has never been practically raised in this district. The daughters of dancing-girls and prostitutes have never attended any of the schools. Their sons have done so, but there have not been more than three or four instances of this in the whole district, and no objections were raised, nor does any feeling exist regarding their attendance more than has existed in the case of boys of low caste, such as *pasis* or sweepers, who occasionally attend schools here and there.

All native gentlemen agree that the daughters of prostitutes should not be allowed to attend Government schools. The respectable classes, they urge, would object to allow their girls to associate with them on account of the danger of moral contamination.

There is a diversity of opinion as to boys. The majority, however, are of opinion that these cases are so few as not to warrant interference, but that if the attendance of such boys were to increase considerably, there would be ill-feeling on the subject among the better classes.

3. The Collector is of opinion that the matter is not one calling for any interference whatever from Government. In these provinces the daughters of dancing-girls are not likely to wish to enter Government schools in the future. They never have done so in the past. They content themselves with learning their own trade. The cases of the boys are so few, and no objections ever having been raised regarding them, it would seem a pity, he thinks, to stir up people to make objections which ought voluntarily to emanate from themselves.

4. *Cannore.*—Out of 14 native gentlemen consulted by the Collector five are in favour and three opposed to the admission of the children of prostitutes; three would admit boys only; and the remaining three would confine the boys to separate schools. The district officials think that the matter can be safely disposed of by the local committees as each case arises. Mr. Marcell, Secretary to the Educational Committee, observes that the question cannot arise in the North-Western Provinces, because the only Government girls' schools existing are the elementary (lower class) halka-bandi village schools, and in these villages no prostitutes, or such other persons as are referred to, reside. Did the question however arise, he thinks that the persons to decide in each case are the parents and guardians of the children frequenting the particular school to which admission may be sought by a prostitute's children.

Mr. Cornwall agrees generally with Mr. Marcell, and does not think that any rules require to be laid down for the present, especially when there is so much difference of opinion amongst the native gentlemen consulted.

5. *Jaunpur.*—The Collector, Mr. Ward, and Pandit Jagat Narain, Subordinate Judge, are, on moral grounds, opposed to the admission of the children of prostitutes into Government schools. Copies of their reports are enclosed.

6. In conclusion, I would express my own opinion that the question under discussion appears to be of little practical importance at present, so far as these provinces are concerned. The number of children of prostitutes who receive their education at the Government schools appears to be exceedingly small, and it seems quite unnecessary for the Government to intermeddle in a delicate matter of great difficulty for the purpose of redressing an evil which has not been clearly proved to exist. I would therefore strongly deprecate any Government action in the matter. The determination of these and other social educational difficulties may, I think, at present be safely left in the hands of the local educational committees acting under the advice of the Magistrate of each district.

No. G. 1612, dated Allahabad, the 13th March, 1879.

From—R. T. H. GRIFFITH, Esq., Director of Public Instruction, N.-W. P. and Oudh,
To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—In obedience to G. O. No. 1, Educational Department, dated the 8th January last, calling for the expression of opinions on the subject of the admission of prostitutes' children into Government and aided schools, I have the honour to submit summaries of the views of the educational

Mr. A. S. Harrison, Principal, Muir Central College.
Mr. R. A. Lloyd, Inspector of Schools, Oudh.
Babu Baleswar Parashad, Head-master, Normal School, Benares, Maulvi Amjad Ali, 4th Master, High School, Fyzabad.

officers named in the margin, together with my own opinion.

2. Mr. Harrison, an officer of some 27 years' experience, deprecates an abstract decision of the question; because, whichever way it may be authoritatively decided, some hardship, if not positive injustice, must ensue. Peremptory exclusion would be a hardship on parents who pay an educational cess, and to rule that these children must be admitted is more or less an outrage on the feelings or prejudices of those classes who choose to object. Time will probably bring about a gradual and satisfactory conclusion. Brahmans no longer refuse to sit on the same form with boys of other castes, and Sudras are now taught Sanskrit by Pandits without a murmur. The practical solution of the question may safely be left to educational officers. Sensible teachers, whilst admitting without undue scruple all who present themselves, would not hazard a public scandal or the ruin of their schools by insisting on retaining pupils against whom general objection was made, but would quietly bring about the removal of the cause of offence.

Mr. Harrison thinks it unnecessary for his position to urge that there is little opportunity for the pupils in a class-room to corrupt one another whilst they are duly employed. Corruption comes from influences outside and away from school.

Mr. Lloyd's opinion is "(1) that girls of the prostitute class should be absolutely excluded from Government schools; (2) that boys of the prostitute class should not be authoritatively excluded, but allowed or disallowed admission to Government boys' schools at the discretion of the teachers of boys' schools, the teachers being well able to note at their respective stations what will be judicious in such a matter."

3. Mr. Lloyd says that all natives who are interested in female education regard the admission of the girls as hurtful to the cause, and that if they be admitted no respectable woman will be allowed by her relatives to accept—or will herself care to accept—a teachership in a Government girls' school. Girls of the class in question were taught to read before there were any Government schools in existence, and they have resorted to these schools only for the sake of gratuitous instruction. By their exclusion they lose nothing which their own people wish them to learn, or which cannot be provided in their own homes at their own people's cost. With boys the case is different. Those who are intended for fiddlers and drummers learn the necessary element of their art at home, and do not attend our schools. Others are intended for more respectable service, and only these attend the Government schools.

4. Babu Baleswar Parashad advocates the total exclusion of the girls of this class from our schools, irrespective of their age. He says:—"The objection to their admission is not so much on moral grounds, which would be removed by restricting the age of such girls to 9 or 10 years, but on account of our prejudices. No gentleman, as far as I know, would suffer his daughter to read for a minute in a school side by side with a girl of the dancing-girl class, of however tender an age the latter might be." With regard to the admission of boys of this class, he says that opinions differ, and he sees no strong objection to their admission into Government schools.

5. Maulvi Amjad Ali thinks that education should be given to all children without exception, and that as morality depends to a great extent upon education, the children of dancing-girls are in greater need of education than those of any other class.

But he advocates the establishment of separate schools or separate classes for the daughters of dancing-girls, and is strongly opposed to their admission into Government schools to be the class-fellows of other girls. Such a measure, he thinks, would be a death-blow to the cause of female education, which has already so many difficulties to encounter. He thinks that there is no objection on the part of Hindus or Muhammadans to the admission of boys of this class to the schools established by the Government.

6. I regret that I am unable to write on this question with the confidence and authority which only experience can give. The question has never come before me as Inspector, Principal, or Director, and the difficulty has apparently never been felt in the North-Western Provinces.

In Oudh the question arose some few years ago, and the late Director of Public Instruction ordered the exclusion of prostitutes' daughters from the Government schools, but passed no order regarding their boys. In Oudh accordingly, the girls are not admitted and the boys are not excluded.

7. My own opinion is that theoretically, and as far as the Government is concerned, public instruction should be open to all children without distinction of creed, colour, caste, or parentage. I deprecate, therefore, the issue of a Government order excluding the children of dancing-girls from the public schools. But, as the expulsion of pupils is sometimes necessary, so I think the rejection of candidates for admission is sometimes expedient. I would leave the latter, as the former is left to the discretion of the local authorities, from whose decision an appeal to the higher educational officers will at all times receive due consideration. As regards boys of the class under discussion, I think that they should be freely admitted on the same terms and conditions as the boys of other classes. Their presence in Government schools does not appear to be objected to, nor is there any evidence to show that their admission has caused any moral or social mischief. "On the other hand" (to quote from a pamphlet on this subject, lately published by the Dugan Mitra Press, Bombay), "the excellent education which the children have received in Government schools, &c., has greatly benefited them and society in general. In the Bombay Presidency alone there are several gentlemen belonging to this class, who have turned to very good account the education they have received, and have greatly improved their status in society, and are at present holding important posts of trust and honour under Government and in other public offices. There are a number of other young men also who have passed the matriculation examination of the Bombay University, and are preparing to obtain diplomas in Arts, Medicine, and Engineering."

8. As regards the admission of girls, I know that public opinion is less liberal. There are deep-rooted objections to the measure, which, sentimental as I believe them to be, cannot be wholly disregarded. I do not believe that the presence of young girls of this class would in any way corrupt or influence their school-fellows; but, under present circumstances, I am sure that if they were by the orders of the Government admitted into our schools, they would have no school-fellows of other classes to associate with. Wherever public opinion is liberal enough to justify the measure, these girls, I think, should be admitted, and should be rejected only when their admission would empty or seriously injure a school. The teachers, or the school committees, should in each case decide for admission or rejection, and no order of the Government is required.

Dated Allahabad, the 12th March, 1879.

From—H. S. REID, Esq., Senior Member, Board of Revenue, N.-W. Provinces,
To—Secretary to Government, N.-W. Provinces and Oudh.

SIR,—I have the honour to submit, as directed by G. O. No. 1, dated 8th January, 1879, my opinion on the question of excluding from Government and aided schools the children of prostitutes.

In India prostitution is an hereditary profession, to which the daughters of prostitutes are brought up, and for which they are professionally trained. The common term for the class in this province is the literal Hindustani rendering of our word "professional." The sons of prostitutes on the other hand, though many of them become when they grow up professed pimps, take frequently, I believe, to honest callings.

I remember coming across many years ago in the returns of the castes of the boys attending the schools inspected by Government Educational Officers in the North-Western Provinces the term "tawaif-zadah" in the caste column. At this distance of time I cannot recollect whether the boys so classed were found in Government or aided schools.

The native moral standard is not, it is well known, as high as ours, and prostitutes as a class are not regarded with the feelings entertained towards the class at home. I doubt whether the natives of this country (either Hindu or Muhammadan) would object to the admission of the sons of prostitutes to schools which their own sons attend. I consider that it would be inexpedient for Government to issue any orders on the subject.

In regard to the daughters of prostitutes the case is different. I believe that no respectable native would care to send his children to a school attended by them. In the North-Western Provinces and Oudh female education is a delicate plant: (it may properly be called an "exotic"), and must be most carefully tended and protected from all adverse influences. The Director of Public Instruction, North-Western Provinces and Oudh, writes in his report for 1877-78:—"The education of native girls cannot be said to be thriving. There seems to be little genuine desire on the part of the people that their daughters should learn to read, much less to write. Almost the only really prosperous native girls' schools are those in large stations superintended by the ladies of the several missionary societies. Without supervision and examination girls' schools rapidly decline, and the attendance and instruction become nearly nominal."

But still I doubt whether it would not be the wiser course on the part of the Government to abstain from any interference in the matter. The only prosperous and thriving girls' schools are under the management of persons who know better than Government can know what is best for the interests of their schools. Public opinion does, I believe, keep the daughters of prostitutes out of private schools. During the time I was in charge of the Educational Department in the North-Western Provinces (from 1850 to 1861) objections were frequently raised regarding the admission of chamars and boys of other low castes to the Government schools, but I can recall no single instance of a reference regarding the admission of the children of prostitutes. As far as the provinces administered by the Government under which I serve are concerned, I would deprecate the issue of any authoritative and general order. Should cases calling for the intervention of Government arise hereafter, let them be treated on their merits. Any wholesale interference by Government might do far more harm than good.

Dated Calcutta, the 10th February, 1879.

From—RMA JAIKISHOR DAS, C.S.I., Calcutta.

To—Junior Secy. to Govt., N.-W. Provinces and Oudh.

Sir,—With reference to your No. 4 (Educational Department), dated 8th January, 1879, enclosing copies of correspondence and enclosures on the subject of admission of children of prostitutes into Government and aided schools, I have the honour to offer the following remarks.

I may be permitted to premise by saying that I do not propose to enter into any discussion of the question in the abstract as to whether the children of the class described above ought to be educated, as also whether they have any right to participate in the benefits of State education in common with the children of the other classes. I shall only confine myself to considering whether, on grounds of general expediency, it is advisable, in the present state of education in the country, and particularly amongst the females, to admit girls of prostitutes into public schools.

Here I must say at the outset that, as far as my knowledge of these parts of Upper India goes, no such case as has formed the subject of the discussion in hand, even in the from the Madras Presidency, ever took place here. But this I must premise for several experience, confess that, wherever there was even a suspicion of any kind in respect of the moral character of any female teacher or pupil (not belonging to the class of prostitutes) in any school, not only did the circumstance create a great sensation amongst the native community, but there was in consequence a general suspension of attendance, and ultimately a general collapse of all school education of girls of respectable parentage in the town or the village as the case might be. The reason was that, amongst the constitution of the native society are well able to feel that, that the people of the country, both Hindus and Muhammadans, view with a sort of peculiarly intense and mingling of their wives and other female relatives with prostitutes, and the women themselves "of virtuous homes," in a marked manner, keep themselves aloof from and feel a repugnance to associating with persons who are so connected with the as they are, that associating with them, is something as it were to be avoided and shunned and refrained from.

As regards a certain proposal that girls of prostitutes may be admitted into the public schools, I am, I think, very fully aware that the example of such girls, living constantly as they do in the midst of vice and sin, in company with and under the influence of dissolute men and women, cannot but act perniciously upon the manners and morals of the pupils of the schools, and that girls intended to lead a life of prostitution, by associating with the pupils of the schools, first that, as a rule, girls of prostitution are most parts of the country, and secondly, their "silly tricks" at or about the age of twelve. But that these girls, when they are and purposes, become at that tender age prostitutes, is a fact which is well known.

In respect of boys owing to the fact that, in the case of the pupils of the schools, society the same amount of prejudice exists, and that the same amount of prejudice exists as there is in the case of their female associates, it being a fact that the boys would not tend to demoralize other boys as much as the girls would tend to demoralize their own sex.

In conclusion, I may remark that should there be a case of a girl of the class management attached to girls' schools, the case must be very different from the case of admitting girls whose guardians may have reserved their daughters to be married to the degraded calling pursued by them.

Dated Calcutta, the 10th March, 1879.
From—SAYEE AZAR,
To—Secretary to Government, N.-W. Provinces and Oudh.

Sir,—With reference to your No. 4, dated 8th January, 1879, I have the honour to state that I have perused and considered the papers enclosing the admission of children of prostitutes into Government and aided schools, and I have made the following suggestions.

As far as I know, I think there is no class of dissolute men in the North-Western Provinces that is not practising prostitution also, by which it may be concluded that

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EDUCATIONAL DISQUALITIES
OF THE
CHILDREN OF DANCING GIRLS IN INDIA.

"Never be ashamed of that condition in life to which it has pleased God to call you. Believe me, it is not social position but a personal character that makes a gentleman or a gentlewoman."
—Lord Lytton's Speech at the Calcutta La Martinere College, December 1877.

THIS subject has now engaged the attention of the Home Government, and Her Majesty's Secretary of State for India has invited the opinions of the local Governments, as to whether or not, there is any objection to the admission of the children of dancing girls into Government Schools and Colleges in this country. Before this question is ~~presented~~ I beg leave to address myself to it, with a view that it may throw some light on the subject which affects the interests of those unfortunate children, whose fault, if any, is the mere accident of their birth. The circumstances under which this matter has originated now, and the grounds on which the children of dancing girls are said to be disqualified for admission into Government Schools and Colleges have not yet been made known. It is said that the non-eligibility of these children lies chiefly in their home associations of a questionable nature, which, it is feared, might impart an unwholesome effect to the morals of their school-mates. Admitting

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that such associations do exist, it becomes essential in dealing with this subject fairly, to consider—

• ~~Firstly~~ that notwithstanding this drawback, have the children of dancing girls ever been admitted to Government Educational Institutions or not?

Secondly, if such admissions were made, have their tendency been demoralizing towards the other pupils?

Thirdly, what has been the effect of education on these children themselves? and

Lastly, who are dancing girls, (Naikins) and what is their position in Native Society?

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With reference to the first two heads of enquiry, my experience of the Bombay Presidency, which extends over a period of more than fifteen years, is, that the children in question have been admitted in and are students of Government Schools, &c., and there is not a single instance on record within my knowledge of any case in which the company of a Naikin's son at school was said to have influenced the morals of his fellow-students and thus led them astray. On the contrary, it is observed that a perfect harmony exists between such children, and the other pupils who become so much familiar to them, former that they never show any distinction or difference towards them but treat them with the utmost kindness and consideration, having begun to understand that they have been merely wronged by nature.

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A better authority on this subject than the Directors of Public Instruction or Principals of the various educational institutions under them in India, cannot be found. I have no doubt that if referred to, they will be able to furnish Government with reliable statistics of the admissions of the children of dancing girls in Government Schools, &c., throughout India, during the last

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quarter of a century and to express an opinion as to the good, bad, or indifferent results of such admissions on other pupils. It may be very easy to put forth many objections in theory to the admissions of the children in question, but since we have an opportunity of trying the experiment it would be but fair to base our conclusion on the results of it. Has the experiment then proved the necessity of shutting the doors of Government Schools, &c., against these children? So long as nothing is known to the contrary, it must be assumed that their admissions have not been productive of any mischief morally or socially towards their schoolmates. On the other hand, the excellent education which these children have received in Government Schools, &c., has greatly benefited them and the society in general. In the Bombay Presidency alone there are several gentlemen belonging to this class who have turned to very good account the education they received and have greatly improved their status in society and are at present holding important posts of trust and honor under Government and in other public offices. There are a number of other young men also, who have passed the Matriculation Examination of the Bombay University, and are preparing to obtain diplomas in Art, Medicine and Engineering. Every one of these students bears a good moral character is evident from the fact that without a certificate of moral fitness, no candidate is allowed to appear for any of the above examinations. Those who have obtained an honest and an independent living, have already washed their hands of all connections with the Naikin caste, customs and practices and have formed themselves into a community of their own chiefly for the purpose of suppressing these evils. This feature in the history of the Naikin caste on this side of India, must be equally gratifying and encouraging to Government under whose benign administration education has hitherto

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to be freely imparted to all the children alike irrespective of their caste or color, and to the enlightened native society who are responsible for the moral and social advancement of India. They have without demoralizing any one turned a new leaf in their life when allowed the benefit of education, would it not be unfair to deprive them of it, which they in common with the other children of Her Majesty's subjects have a right to demand and receive. If the interests of a very large class are considered and if the existence of the Nautch class in India is reckoned to be a blot on the enlightened native society, I submit then, that it is pre-eminently the duty of Government as well as the public to adopt means to remove it by affording every facility and inducement to the education of their children. If the idea of the imaginary danger from the questionable home associations still prevails, and if Government is disposed to dabble against the children of dancing girls, then it would be a fair question to ask what other provision is Government going to make for their education? Like the people of other castes and creeds in India, the dancing girls are also the subjects of Her Most Gracious Majesty the Empress of India, and are made amenable to the same laws and regulations, it is absolutely fair due to them that the welfare and moral improvement of their children should also form a matter of equal anxiety and importance with Government. Instead of making any suitable provision for the education of the children of dancing girls should Government condemn them as disqualified for admission into Government schools, &c., it would be, I take it, equally objectionable to harbour them in any other school, private or missionary, where their contact with other pupils could not be avoided. The public can, on the strength of the precedent thus afforded, demand their exclusion from those schools, in order to save their

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children from the alleged contagion of questionable home associations. Thus deprived of the means of education, the inevitable result would be, that the whole mass of them would be forced to a life of misery and shame, from which there will be no escape. The girls would be so many curses and the boys would swell the ranks of criminal offenders, and thus become a plague to society, and eventually a burden to the State, which will be bound to support them when they become inmates of the Jails. I leave it to my readers to judge as to who is morally responsible for all this. I am only anxious that the action of Government in this matter may not be interpreted as indirectly encouraging and perpetuating the class and profession of prostitution as practised by dancing girls, by denying education to their children and becoming accessory to their exclusion from other schools. Education alone can improve their social and moral status, and check the growth of that filthy profession. I echo the sentiments of a writer in the *Fortnightly Review* for September 1878, in an able article on "The progress of moral prospects in India," when he says that "Education is official panacea for evils of every description." I submit that there is a sufficiently strong case in favor of these children to warrant their admission as heretofore into Government schools, &c., and to pay special attention towards their education.

The accident of birth which may be considered another disability of these children, is a circumstance over which no human being has any control and to condemn any person on the score of it, would be extremely uncharitable and unreasonable. It is admitted that children, no matter what their caste is, are born simple and innocent and to punish them for the misdeeds of their parents is certainly against the principles of common sense, justice and equity.

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The next query which may be considered here briefly, is, what the dancing girls in India are, and what position they hold with reference to native society. In India it must be borne in mind that amongst the criminal races, it has been hitherto thought hardly improper to teach singing or dancing or both, to girls who are to lead a married life. With gentlemen it is perfectly optional and one may acquire the art of singing, if he has a liking for it, but it is not considered an essential qualification of an accomplished native lady or gentleman. The profession of singing or dancing or both, is therefore allotted to a particular class or caste of people in India who go by the name of Naikins or Kalawantins, and who are expected to follow it both for the amusement of society and for their own maintenance. In this class of dancing girls is comprised the Mahomedan and Hindu nautch girls. Amongst the Mahomedans, the profession into the Naikin craft seems to be quite an easy and a convenient affair. Any Mahomedan girl or a woman is made a Naikin at her own wish or at the wish of her parents or guardians, by the simple process of performing a ceremony called "Misi," and any Mahomedan Naikin, as soon as she becomes weary of her profession, may give it up, and enter upon a married life by "Nika." Several abandoned Maratha and other caste women in the Dekkan and Upper India also leave to sing and dance and are admitted by Musalman Naikins into their society after performing their "Misi." With the Kalawantins or Gowekarin Naikins the case is quite different. They are natives of the Portuguese settlement of Goa on the West Coast, and have, it appears, emigrated thence and settled chiefly at Vingola, Sawantwari, Malwan and Bombay. They do not seem to have penetrated far into the Dekkan or Gujarat, where probably the competition must have been very hard owing to the field there being overstocked by Musalman and

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other Naikins. Kalawantins is a separate caste, popularly known as Gowekar caste, which they believe is recognized by the Hindu Shastras, and they must be born in that caste of Kalawantin mothers or parents. In a family where there is no female issue it is a custom amongst them to adopt one or more infant girls, and to instruct them into their profession. The Kalawantins claim themselves to be the descendants of Rambhās, Ménakā, Urvashi, &c., mentioned in the Purans as heavenly Muses attendant at the Court of Indra. In their native villages, the Kalawantins, as a rule, are obliged to render service to the temple to which they are attached, by dancing and singing before the idol on certain festive occasions for which they receive nominal allowances. Intermarriage, in this caste, is disallowed and the female issues are never given in marriage but are made Kalawantins, and are taught to sing and dance. They believe it to be a great sin to marry their girls. They believe that if the girls are married, there will be no one left for temple service and they would be offending the tutelar deity of the family which is sure to inflict them with misery for life. Amongst this caste every girl is made a Kalawantin or Naikin after the performance of 'Shesa' which must take place at the age of 9 or 12 or before puberty; and which ceremony resembles a Hindu marriage ceremony in every respect, except that the bridegroom is always a girl in man's attire and the marriage is solemnized with a dagger. In this ceremony all the marriage *vidhi* is conducted by a Brahman priest as usual, and the expenses incurred on such occasions are indeed considerable, but nowhere in the Shastras occurs a provision giving countenance to the performance of such mock-marriages. The birth of a girl is hailed with great joy amongst the Kalawantins and her Shashitipujan, Barsa, Shesa, Garbbadhan ceremonies are performed with great éclat and at much cost. Large

... of ... to make her proficient in the art of singing and dancing.

... in his Oriental ...

... in these mixed ... playing ... These singing ... All ... dancing ... who are always ... or ... of the ... and ... to the ... by the ... in the ... that ... these ... of ... and ... out to meet ... his ten ... those in India, ... as a ...

It is a fashion amongst the oriental potentates to have ... on the occasion of grand ... ceremonies, ... these girls are specially invited to entertain the guests with ... the procession of the bride ... the Warat or return ... In this and in some other places, in connection with marriages amongst the Hindus, the office of the Kalawantia appears somewhat important and curious. A custom has

been prevailing there, of entrusting to a Kalawantin, the stringing of an auspicious bead necklet, called *Mangal Sutra*, which is put round the neck of the bride at the time of the marriage. The belief is that a Naikina ...

hood and the stringing of the necklet by her auspicious hands, would secure a long, joyous, and happy wifehood to the bride. Surely these prejudices and practices now appear to be somewhat ridiculous, but they would decidedly help any thoughtful enquirer to form an idea as to the position the Naikins hold in Hindu society. Heretofore the Naikins carried on their profession of dancing and singing, and lived like married women under the protection of one master, but the institution, if it can be so termed, has degenerated like many Indian institutions, and the members of it have begun to lead openly a life of prostitution under the supposed sanction of religion. It is to check the growth of this race that the joint efforts of Government as well as the enlightened public, should be directed. To accomplish it by an act of Parliament or of any legislative body in India, would be considered an undue interference with their religious customs and practices; but is there any thing to prevent Government from adopting means to diffuse education amongst their children, and to make it compulsory?

Another matter in connection with the subject under notice which may be brought here is in reference to the provisions of Sections 372 and 373 of the Indian Penal Code, which bear on the ceremony of 'Shesha'. It is held that performing the ceremony of 'Shesha' of a girl under the age of 16, constitutes an offence of disposing of a minor for purposes of prostitution and becomes liable to punishment. Several 'Shesha' ceremonies take place every year in British territories, but I do not understand why the provisions of the sections quoted above, have not yet been vigorously enforced. There

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No. 11 OF 187.

GOVERNMENT OF

HOME, REVENUE AND

TO THE RIGHT HONOURABLE VISCOUNT CRANBROOK,

Her Majesty's Secretary of State for India.

SIMLA, the 25th August 1879.

MY LORD,

REFERRING to the 3rd paragraph of Your Lordship's despatch No. 8 (Judicial), dated the 18th July 1878, to the address of the Government of Madras, we have the honour to forward copy of the papers specified in the annexed list containing the opinions of the several Local Governments and Administrations, on the subject of the admission of the children of dancing-girls and other professional prostitutes into Government and aided schools.

2. This question has not forced itself on the consideration of Government in other parts of India in the same way as in the Madras Presidency. In that Presidency every great shrine has its *troupe* of dancing-girls, many of whom are wealthy, and wish to send their children to school. In Northern India temple dancing-girls are a less numerous and less wealthy body.

3. The general opinion of the Local Governments and of the officers consulted is that there is no need for, and that there would be objection to, a general ruling on the question under discussion. This would appear also to be the view of some of the more intelligent Natives of India who have been consulted. If the question be generally and publicly raised, the point would be decided against, at any rate, the daughters of dancing-girls. But if it be not discussed, the question will in each locality be settled by the managers of schools without heartburning to the people and with a minimum of injury to the children belonging to the special class concerned. As regards the sons of dancing-girls, there is apparently no general objection to their admission to Government schools; and cases can be cited in which the sons of harlots have been educated and have attained to positions of trust under the Indian Government. Nearly all girls' schools are aided schools under Missionary or Native managers. And, in the present state of the question, it seems

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inexpedient for Government to lay down either that the managers shall, or that
of dancing-girls to their schools.

and recommend that the order* of the Madras
Government, dated the 17th October
1878, should be maintained,

excluding the daughters of dancing-girls, and local fund schools is left to
the discretion of the local boards in each case. For the rest, we are of opinion
that, at the present time, no general instructions on the subject are required,
or are desirable, in other provinces of India.

We have the honour to be,

Mr Lord,

Your Lordship's most obedient, humble Servants,

LYTTON.

F. P. HAINES.

A. J. ARBUTHNOT.

A. CLARKE.

J. STRACHEY.

E. B. JOHNSON.

W. STOKES.

RIVERS THOMPSON.

No. 101A.

COPY, with copies of enclosures, forwarded to the Government of Madras
for information.

me, Rev. Secy. Dept.
(Education)
12 August 1879.

F. C. Danke

Under Secy to the Govt of India

LIST OF ENCLOSURES.

1. From Government of Bombay, No. 540, dated the 28th April 1879, and enclosures.
2. Ditto ditto Bengal, No. 289, dated the 3rd April 1879.
3. Ditto ditto the North-Western Provinces and Oudh, No. 6A., dated the 12th June 1879, and enclosures.
4. Ditto ditto the Punjab, No. 283, dated the 17th January 1879, and enclosure.
5. Ditto Chief Commissioner, Central Provinces, No. 961-15, dated the 25th February 1879, and enclosures.
6. Ditto ditto British Burma, No. 140-80, dated the 18th January 1879.
7. Ditto ditto Assam, No. 1427, dated the 30th April 1879.
8. Ditto ditto Mysore, No. 9941-53, dated the 7th February 1879.
9. Ditto Resident at Hyderabad, No. 2, dated the 4th April 1879, and enclosures.

No.

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GOVERNMENT OF INDIA

HOME DEPARTMENT AND

AGRICULTURE

2

No. 11, DATED SIRSA, THE 25TH AUGUST 1879

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For the opinions of Local Governments and
Administration on the subject of the submission
of claims of proprietary rights to Government
and local bodies, together with the views of
the Government of India thereon.

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If J. J. forwarding copy of
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of the local post on the subject
of the admission of children
of private tutors into post and
added schools. Together with
the views of the J. J. Learning
in 1898.