

PUBLIC (GENERAL) DEPARTMENT.

ALL-INDIA MUSLIM LEAGUE—REPORT OF INQUIRY
COMMITTEE—MUSLIM GRIEVANCES IN CONGRESS
PROVINCES—ALLEGATIONS AGAINST MADRAS GOV-
ERNMENT—REPLY.

The Report of the Inquiry Committee appointed by the Council of the All-India Muslim League to inquire into Muslim grievances in Congress Provinces contains certain allegations against the Madras Government to the effect that the Muslims have suffered hardships in some respects since the advent of the Congress to power in this Presidency. The Government have investigated the various hardships alleged.

2. *Local boards.*—It is stated in the report that according to the Local Boards and Municipalities Act, 25 per cent of seats are reserved for minorities including Muslims, Scheduled Castes, Anglo-Indians, Christians and women, but of this only two or three seats are reserved for Muslims, whereas, according to the population basis, they deserve more. The cases of the Malabar, Kurnool, South Kanara, Bellary and Cuddapah district boards are cited as illustrations. Whereas the Muslim population of Malabar is 32.9 per cent, their representation in the district board is said to be only 17 per cent. Even in the Corporation of Madras, Muslims are said to have got only 3 out of a total of 45 seats in the last election, whereas there were 7 Muslims out of 30 elected members in the previous council.

3. It is true that in some district boards including the five mentioned in the report, the representation of Muslims is not commensurate with their population in the respective districts. The correct figures in the five districts are as shown below:—

			Percentage of population.	Percentage of representation.
Malabar .. .. .	..	..	32.9	17.3
Kurnool .. .. .	..	..	14.2	9.6
South Kanara .. .. .	..	..	12.8	9.1
Bellary .. .. .	..	..	10.6	6.2
Cuddapah .. .. .	..	..	13.1	7.6

As against these may be mentioned the figures of Muslim representation in the following district boards and municipalities which show that there is no tendency for under-representation of Muslims in local bodies:—

Name of district boards.	Percentage of popula- tion.	Percentage of represen- tation.	Percentage of over- representation.
Vizagapatam	0.8	5.7	4.9
Madura	4.1	9.6	5.5
Trichinopoly	3.8	7.7	3.9
Salem	2.7	7.7	5.0
West Godavari	2.1	7.0	4.9
Tanjore	6.1	10.0	3.9
Tinnevely	5.7	7.7	2.0
South Arcot	3.2	7.7	4.5

On the eve of elections, in three district boards where Muslims are under-represented, the number of seats reserved for them was increased suitably within the 25 per cent rule so as to give them greater representation.

3A. The present policy in regard to the reservation of seats on local bodies for minority communities is to reserve a definite number of seats and to leave it open to them to contest non-reserved seats also. In numerous instances minority communities have availed themselves of the opportunity of getting their members returned for non-reserved seats. This policy has been very successful at least as far as Muslim representation in municipalities and panchayat boards is concerned as is apparent from the following list where it will be noted the over-representation of Muslims in the case of municipalities is as high as 21.9 per cent and in the case of panchayat boards 38.7 per cent :—

Names of municipalities.	Percentage of population.	Percentage of representation.	Percentage of over-representation.
Anantapur	27.6	37.5	9.9
Vaniambadi	54.7	70.0	15.3
Walajahpet	13.0	18.7	5.7
Cuddalore	4.9	12.5	7.6
Adoni	37.5	50.0	12.5
Bellary	34.2	39.3	5.1
Saidapet	4.1	8.3	4.2
Tirupati	7.4	12.5	5.1
Coimbatore	7.4	14.3	6.9
Dharapuram	15.0	25.0	10.0
Tiruppur	11.8	18.8	7.0
Rajahmundry	4.3	12.5	8.2
Palacole	1.7	6.3	4.6
Ongole	7.5	18.8	11.3
Bezwada	12.2	21.9	9.7
Dindigul	11.8	21.4	9.6
Kodaikanal	3.1	25.0	21.9
Palghat	16.8	25.0	8.2
Coonoor	11.2	25.0	13.8
Sivakasi	6.0	12.5	6.5
Tanjore	6.0	12.5	6.5
Names of panchayat boards—			
Porto Novo	2.0	33.3	30.4
Nidadavole	12.6	28.6	16.0
Valluru	3.5	15.0	11.5
Markapur	18.7	28.6	9.9
Mandapam	41.3	80.0	38.7
Krishnagiri	22.7	50.0	27.3
Ayyampet	8.5	25.0	16.5
Eruvadi	27.2	69.2	42.0
Natham	18.4	40.0	21.6
Polur	2.7	25.0	22.3

The above figures speak for themselves. Unless the 25 per cent limit for the total number of reserved seats is increased it will not be possible to increase the number of reserved seats. This will of course involve a change in the present policy of encouraging minority communities to stand for election to non-reserved seats. The principle of reserving seats for minorities in the direct ratio of their population has this drawback also, namely, that communities which are important but have not sufficient

population to get a reserved seat, e.g., Anglo-Indians and Indian Christians (in certain areas) and for whom seats are reserved more on account of their importance locally than strictly on the basis of their population will not get any seat. There is also the question of reserving a sufficient number of seats for women who do not come under the category of minority communities.

As regards the Corporation of Madras there are now 6 Muslim members in the Council of the Corporation, four of whom occupy divisional seats (out of 40 divisional seats), one is an alderman and another represents the Southern India Skins and Hides Merchants' Association. The Madras City Municipal Act passed by the previous Ministry provides for no reservation of seats for the minority communities except in the case of the Scheduled Castes. The fact that there were 7 Muslim members among 30 divisional councillors in the previous council shows that even without any special treatment from Government, Muslims can secure a proportionately large number of seats, in the council. In the City of Madras and elsewhere for the past several years Muslim candidates have come out successful in election contests defeating Hindu candidates in wards predominantly Hindu.

4. Other allegations are examined *seriatim*—

- (i) *That the Congress Government refused to give permission to introduce a Bill aimed at the removal of inequality of Muslim representation in municipalities and district boards.*—A Bill providing for the introduction of separate electorates on local bodies for Muslims and the reservation of seats for them in the ratio of their population and another providing for a minimum representation for Muslims of 14·5 per cent of the total number of seats, sponsored by two Muslim members of the Assembly were not favoured by the Madras Legislative Assembly as the principle of separate electorate was not acceptable to them. As has already been indicated Muslims through the reservation of a few seats and by contesting non-reserved seats do get their proper share of representation in local bodies even more than they would be entitled to if seats were to be reserved for them strictly according to their ratio of population and the right of contesting non-reserved seats were to be withdrawn.
- (ii) *That when recently the number of members in various district boards was increased not a single seat more was given to the Muslims.*—The allegation is not correct. One additional seat was given to Muslims in each of the district boards of Anantapur, Chittoor and West Godavari.
- (iii) *That the Ministry of Local Administration has been doing its utmost to reduce the Muslim majority in some of the panchayats so that they may elect Hindus as their Chairman.*—The statement in respect of panchayats is mischievously vague and the suggestion is entirely false.

Government are not aware of even a single instance where a Muslim majority has been reduced to a minority. Muslims are being freely elected as presidents, vice-presidents, chairmen and vice-chairmen by local bodies although Muslim representatives are in most cases in a minority, e.g.—

Chairmen of Municipalities—

Adoni.
Bellary.
Peddapuram.
Masulipatam.

Vice-Chairmen of Municipalities—

Tiruppattur.
Vellore.
Wallajah.
Villupuram.
Coimbatore.
Dharapuram.
Coonoor.
Mannargudi.
Udamalpet.
Cuddapah.
Tenali.
Kurnool.
Cochin.
Palghat.
Tellicherry.
Negapatam.
Tiruvarur.
Periyakulam.
Cannanore.

Presidents of District Boards—

Madura District Board.

Vice-Presidents of District Boards—

Trichinopoly District Board.
North Arcot District Board.

Presidents of Panchayats—

Pulicat (Chingleput district).
Combai (Madura district).
Natham (Madura district).
Gooty (Anantapur district).
Vuyyur (Kistna district).
Devipatnam (Ramnad district).
Nidadavolu (West Godavari district).
Kadiri (Anantapur district).
Penugonda (Anantapur district).
Suramangalam (Salem district).
Kamalapuram (Cuddapah district).
Vallur (Kistna district).

5. The next grievance is in the matter of Muslim representation in the services. Various methods are said to have been adopted by the Congress Government, to circumvent the communal Government Order. It is alleged that the present Government wanted to abolish communal representation in the services. Muslims are said to be not getting their due share in departments such as the Medical and Engineering and to be prevented from getting their legitimate share by the practice of filling up vacancies for long periods on a temporary basis. In the Secretariat, 30 Brahman clerks are alleged to have been appointed on a temporary basis for a long period and later on made permanent by the present Government. Another method that is employed to prevent Muslims from getting appointments is stated to be by reducing the maximum age for various posts and by raising the standard of qualifications. The allegations are examined below.

6. *Intended abolition of the communal rule.*—It is not a fact that the Congress Government wanted to abolish the communal rule. They have been pursuing the policy of the previous Government in the matter. In answer to an interpellation in the Legislative Assembly in so early as September 1937, the Hon'ble the Premier said that the Government did not contemplate the cancellation of the Government Order regarding communal representation. The order relating to communal rotation has not been suspended or abrogated in any department of Government or in regard to any posts under them. On the other hand, by an order, dated the 19th October 1937, the communal rule was extended to cover the case of District Munsifs and the Registrar of the Court of Small Causes.

Representation of Muslims in the Medical and Engineering departments.—Muslims have not been able to secure their due share in the Medical department because qualified candidates were not available in the required numbers. Direct recruitment to the cadre of Civil and Sub-Assistant Surgeons has been stopped for the present except in cases of clear necessity and honorary medical officers are being appointed. For obvious reasons the communal rule does not apply to these appointments. But nearly all the Muslim applicants have been appointed.

In the Engineering Service also deficiency is due to the paucity of qualified candidates. For example, recently a notification was published for the appointment of 24 Junior Electrical Engineers and according to communal Government Order, four Mussalmans were required. But only two Mussalmans applied and neither of them possessed the prescribed qualification. There was only one Mussalman available who had the necessary qualification but his age was more than the prescribed limit. The rule about age-limit was waived in his case and he was given the appointment. In the case of Civil Assistant Engineers, direct recruitment was stopped until probationers who were promoted from the subordinate service of Supervisors had been confirmed.

In order that candidates of minority communities may not remain long out of service till direct recruitment is again brought into operation, Government have recently ordered that out of the 12 vacancies that might occur this year, 3 vacancies should be filled by Muslims, 3 by Indian Christians and 1 by a Harijan.

Methods alleged to have been adopted by the Congress Government to circumvent the communal rule.—It is not correct to say that the Congress Government are adopting methods circumventing the communal rule. It is alleged that appointments to the services were made from the Brahman community on a temporary basis in the first instance and that in due course the candidates so appointed were made permanent thus defeating the claims of the Muslims. The exceptional circumstances in which a few such appointments were made in the Secretariat and one or two other cases are explained below :—

The Madras Secretariat Service was first constituted on 6th August 1935. Candidates could not be selected by the Commission for a long time on account of the delay in furnishing to it an estimate of the vacancies. This was long before the Congress Government took up office. The first list prepared by the Commission in August and October 1936 ran short very soon as the estimates were not accurate. Meanwhile emergency temporary appointments had to be made to get on with the work and as the candidates had continued for long periods and gained experience in Secretariat work it was thought that it would be a waste of material to discharge them and take in new hands. So, those who had more than six months' service were retained on a regular basis. Although the final orders on the subject were passed by the Congress Ministry, the proposal was first made before it assumed office. The temporary appointments were not made exclusively from the Brahman community as alleged, nor did the number of the appointments amount to 30. The number of members of the several communities whose appointments were regularized was as follows :—

Non-Brahman Hindus	5
Brahmans	10
Indian Christians	3
	—
	18
	—

In the recent selections for the Madras Secretariat Service a sufficient number of qualified candidates of the Muslim community were not forthcoming as will be observed from the following statement :—

Year of selection.	Number required.	Number of applicants.	Number selected.
1937—			
Upper division clerks ..	3	2	2
1938—			
Upper division clerks ..	3	4	2
Lower division clerks ..	7	5	3

Temporary appointments were also regularized in the Judicial Subordinate Service in the circumstances mentioned below :—

The High Court had issued orders that appointments to Ministerial posts in the Judicial department might be made otherwise than from the list of candidates selected by the Commission for the Madras Ministerial Service in the other departments. It was later on agreed between the Government and the High Court that appointments to the Judicial department also should from 10th August 1935 be made from the list of candidates selected by the Commission but it took time for the Madras Judicial Subordinate Service to be constituted and for the rules to be issued. Meanwhile temporary appointments were made which were subsequently regularized.

The only other case in which a temporary appointment was made which was later on treated as a regular appointment is that of the Government Analyst. An officer was appointed as Government Analyst in 1932, although he was not a Fellow or an Associate of the Institute of Chemistry of Great Britain and Ireland as required by the rules. It is only an institutional qualification conferred on persons possessing the requisite qualifications on their application. The officer had the qualifications at the time of the original appointment and subsequently became an Associate of the above Institute. The Government considered that the conferment of the Associateship of the Institute of Chemistry of Great Britain and Ireland should be treated not as a subsequently acquired qualification, but as setting the seal of approval by the British Institute on a qualification already possessed and that his temporary appointment as Government Analyst in 1932 should therefore be regularized.

The other allegation that the maximum age-limits are reduced and the standard of qualifications has been raised with a view to shut out Muslims from the services is also unfounded. In regard to appointments to the following posts the Muslims enjoy a higher age-limit :—

	Normal age-limit.	Age-limit for Muslims.
1. Deputy Collectors	23	25
2. Supervisors in the Madras Engineering Subordinate Service	26	28
3. Madras Ministerial Service and the Madras Judicial Subordinate Service..	25	27

As regards the standard of qualification, a lower minimum general educational qualification has been prescribed for Muslims up to 31st December 1940 than that which is applicable to Non-Brahman Hindus and Brahmans.

In the Madras Veterinary Service a candidate belonging to the Muslim community is considered to be qualified for appointments to posts in the services except the posts of Lecturer in Pathology

and Bacteriology of the Madras Veterinary College, if he holds the diploma of the Madras Veterinary College while candidates belonging to the Non-Brahman Hindu and the Brahman communities must in addition to the above qualifications have undergone a post-graduate course outside India and Ceylon or practical training for not less than 20 months at the Imperial Institute of Veterinary Research, Muktesar, or they should possess an English degree or diploma. The Muslim candidate is sent to the above Institute for training for not less than 20 months and is paid by the Government Rs. 50 per mensem during the period of training.

The following statement compares the number of Muslims selected by the Commission and appointed during a period of 18 months before the Congress Government assumed office with a corresponding period after they assumed office :—

	Number selected.	Number appointed.
For 18 months before 15th July 1937.	168	150
		Of the ten Muslim candidates selected in 1936 for the post of Excise Sub-Inspectors six were appointed as Excise Sub-Inspectors. Of the six one has been taken in as probationary Revenue Inspector, two as Reserve Sub-Registrars and three as Sub-Inspectors of Police.
		Two out of the remaining four have not been appointed to the service for want of vacancies. Appointment order was sent to the third candidate twice but he failed to report himself for duty. Subsequently as he became overaged his name has been removed from the list. For want of a vacancy the fourth candidate has been informed that there is no likelihood of his being appointed to the Excise department.
For 18 months after 15th July 1937.	261	143

7. The following instances of special treatment accorded to Muslims may also be mentioned in this connexion :—

- (1) The special rules regulating recruitment, etc., to the Madras Veterinary Service provide for direct recruitment of Muslims to make up the disproportion of that community in that service. In order to accelerate the promotion of existing members of that community in the subordinate ranks of this department, the rules have been amended so as to permit the promotion of suitable Muslim Assistant Surgeons to the vacancies reserved for direct recruitment from a member of that community. A Muslim Veterinary Assistant Surgeon was promoted as District Veterinary Officer in a recent permanent vacancy available to a direct recruit.
- (2) In order to secure better representation of the Muslim community and the Scheduled Classes at the top in the Madras Agricultural Subordinate Service and to promote

them to the Madras Agricultural Service, it has been directed that every third permanent vacancy in Grade I of the Upper Subordinates in the Madras Agricultural Subordinate Service shall be reserved to be filled by direct recruitment by a member of these communities according to the rule of communal proportion in addition to, the appointment of members of those communities to the last grade in the service according to the rule of communal rotation. In recruiting 19 agricultural demonstrators this year 5 are reserved for Muslim candidates.

(3) When recently the Government raised the minimum general educational qualification required of students seeking admission to the Diploma course at the Madras Veterinary College, in respect of the Brahman, Non-Brahman, and other communities to Intermediate standard, the lower standard of S.S.L.C. was retained in the case of Muslims and Scheduled Classes.

(4) One scholarship of the value of Rs. 15 per mensem is awarded annually to a poor and deserving Muslim undergoing training at the Madras Veterinary College.

(5) Of the five scholarships awarded by Government to students of the B.Sc. (Ag.) Degree course two are awarded to students from the Muslim community.

8. The next group of allegations relates to 'Education' and is treated under two heads:—

(1) allegations relating to Government, and

(2) allegations relating to the Malabar District Board.

To furnish a general background of the problem of Muslim education in this Presidency, it should first be stated that institutions under public management are open to all classes of the population including Muslims. For some considerable time past the Government have also maintained under departmental management institutions specially intended for Muslims, these being located in places where relatively large sections of the Muslim population exist. These special institutions are colleges, secondary schools or training schools, but not elementary schools since elementary education is, generally speaking, provided either by local bodies or by private agencies. The following educational statistics for 1937-38 are instructive:—

	Arts colleges.	Secondary schools.	Training schools.
1 Total number of Government institutions (including 2 below) ..	10	35	85
2 Number of Government institutions specially intended for Muslims	1	8	12
3 Number of pupils in Government institutions (including 4 below) ..	2,602	11,147	9,545
4 Number of Muslim pupils in Government institutions specially intended for Muslims ..	113	2,124	573
5 Number of Muslim pupils in all public institutions including those specially intended for them.	549	13,893	946

These figures show that in each of the three branches of education specified the number of Government institutions specially maintained for Muslims is greater than is warranted by their population and the *average* strength in a Muslim institution is much smaller than that in a 'general' institution; the latter would indicate that in these institutions specially intended for the community many more Muslim boys and girls could be admitted if only they seek admission. The figures given above show that generally Muslim parents prefer to send their children to common rather than to denominational institutions. The total expenditure on education in 1937-38 was shared by public funds and other sources in the ratio of 59:41; but the expenditure on Muslim institutions was shared by public funds and other sources in the ratio of 75:25. In the same year the percentages of Muslim boys and Muslim girls under instruction to the total Muslim male and female population were 15.6 and 6.4, respectively. These were much greater than the percentages of the total number of boys and girls of all communities under instruction to the total male and female population of the Presidency, namely, 10.3 and 4.2, respectively. Muslims cannot, therefore, be regarded as having any legitimate room for complaint in the educational sphere.

Muslims are reckoned as a backward community, and if they are poor they are given half-fee concessions in all schools and colleges. Moreover, of the expenditure on Government scholarships, about 13 per cent goes to Muslims.

9. The allegations against the Government are examined *seriatim*—

- (i) *A good number of Muslim schools are now being closed down in the name of economy.*—The allegation is untrue so far as *Government institutions* are concerned. Not only has no Government institution intended for Muslims been closed but facilities for Muslim education have been increased. A complete high school for Mappillas at Malappuram has been opened and provision has been made to provide instruction in Malayalam as a second language for undergraduates in the Muhammadan College, Madras. Orders have been passed directing the opening of secondary school classes in the Viscountess Goschen Training School for Muslim Women, Trichinopoly, with effect from the school year 1939-40. Far from economizing expenditure on Muslim institutions the amount spent on such institutions from public funds rose from 21.55 lakhs in 1936-37 to Rs. 22.64 lakhs in 1937-38 notwithstanding the financial stringency.
- (ii) *Equipment grants have been denied to "many Muslim secondary schools under private management."*—Equipment grants are not given to every secondary school every year as a matter of course. Managements have to satisfy the department of the necessity for equipment and to send indents to the Director of Public Instruction accompanied by an application for grant which is limited to one-half

of the expenditure; the management has to be ready to find the other half of the expenditure from its funds. There are seven Muslim secondary schools under private management and the equipment grants either given or promised to five of these in recent years are noted below. It has to be presumed that the remaining schools do not stand in need of any additional equipment just now.

	Grant promised.	Paid in or before 1937-38.	Provided in 1938-39.	Provided in 1939-40.
	RS.	RS.	RS.	RS.
1 Islamiah College, Vaniyambadi.	11,262	7,410	3,040	812
2 Muslim High School, Triplicane.	1,047	..	1,047	..
3 Islamiah High School, Melvisharam	1,758	789	969	..
4 Muslim High School, Abhiram.	961	..	961	..
5 Muzhar-ul-uloom High School, Ambur	148	..	..	148

The reference to the building grant of Rs. 3.43 lakhs promised to the Pachayappa's College is irrelevant. This College is conducted out of the funds of a Hindu religious endowment by an elected board of trustees in accordance with a scheme framed by the High Court. Similar and larger grants have been given to colleges conducted by Christian religious organizations, for instance, the Madras Christian College and the Loyola College. Government have undertaken the full burden of conducting the Muhammadan College, Madras, without waiting for private initiative or co-operation. Muslims are the least entitled to raise a protest in this regard. As regards the non-admission of non-Hindus to the Pachayappa's College, it may be mentioned that the terms of the trust stand in the way but that the management is endeavouring to move the High Court with a view to getting the legal impediments removed.

A suggestion is made that the application which the Anjuman has recently made for a grant towards the purchase of a site in Mambalam for founding a Muslim Orphanage is not being properly responded to. This suggestion is entirely unfounded. The Madras Corporation has given an extensive site for a very low concession price of Rs. 16,364. The fact is that the Government have been asked to bear a half of even this concession price for the site, which request is under consideration.

(iii) *The admission of Muslim students into Government Colleges has been considerably restricted as a result of the abolition of the selection committees.*—These selection committees were abolished in February 1938, because it was found that they did not serve any definite purpose but meant extra expenditure in the shape of travelling allowance to members. Along with the order directing the abolition of the committees in question was also sent a direction to the

Director of Public Instruction requiring him to instruct principals of colleges to see that due attention was paid to the admission of students of backward communities. The following figures relating to the admission of students into colleges in 1937-38 and in 1938-39 show that there is no foundation at all for the allegation that Muslim interests have suffered as a result of the abolition of selection committees :—

STATEMENT NO. I.

Serial number and names of colleges.	Number of students who applied for admission during 1938-39.		Number of students admitted during 1938-39.	
	Muslims.	Non-Muslims.	Muslims.	Non-Muslims.
	(2)	(3)	(4)	(5)
1 Government Arts College Rajahmundry.	5	219	5	160
2 Ceded Districts College, Anantapur.	19	209	17	158
3 Presidency College, Madras ..	49	734	27	386
4 Government College, Kumbakonam.	1	109	1	107
5 Government Victoria College, Palghat.	6	150	5	140
6 Government College, Coimbatore.	5	146	5	125
7 Government Brennen College, Tellicherry.	13	65	10	63
8 Government College, Mangalore.	5	83	5	83
9 Law College, Madras .. ..	..	431*	17	364
10 Government Training College, Rajahmundry.	8	289	3	108
11 Teachers' College, Saidapet ..	19	308	15	185
12 College of Engineering, Guindy.	10	517	4	176

* This figure represents the number of candidates who registered their applications. But the number that actually turned up for admission was only 381 and all of them were admitted. Separate figures regarding number of applicants from various communities are not available as no such details are furnished with the application.

STATEMENT NO. II.

Serial number and names of colleges.	Number of applications received during 1937-38.		Number of students admitted during 1937-38.	
	Muslims.	Non-Muslims.	Muslims.	Non-Muslims.
	(2)	(3)	(4)	(5)
1 Government Arts College, Rajahmundry.	11	182	11	164
2 Ceded Districts College, Anantapur.	9	179	8	158
3 Presidency College, Madras ..	31	701	19	356
4 Government College, Kumbakonam.	1	100	1	96
5 Government Victoria College, Palghat.	3	146	2	135
6 Government College, Coimbatore.	5	139	4	129
7 Government Brennen College, Tellicherry.	8	57	8	56
8 Government College, Mangalore.	1	90	1	90
9 Law College, Madras .. ..	..	583*	23	504
10 Government Training College, Rajahmundry.	3	294	1	107
11 Teachers' College, Saidapet ..	17	369	13	187
12 College of Engineering, Guindy.	16	453	7	167

* This figure represents the number of candidates who registered their applications. But the number that actually turned up for admission was only 527 and all of them were admitted. Separate figures regarding number of applicants from various communities are not available as no such details are furnished with the application.

As regards the allegation against the Malabar District Board it should be noted that this district board is spending far too much on both elementary and secondary schools, that in 1938-39 it had to relinquish the management of three of its secondary schools and that if it is to run its services properly, it would be necessary either to close down some of its schools or to stop relatively non-essential expenditure now incurred on its schools.

(i) *Abolition of the posts of conductresses in District Board Girls' Schools in Malabar.*—This is a general measure of retrenchment adopted by the district board under compelling necessity to balance the board's elementary education fund. It affects not only Mappilla girls' schools but all girls' schools maintained by the district board. A report recently obtained from the President, District Board, showed—

- (1) that the item of retrenchment was inevitable;
- (2) that of the total saving of Rs. 12,468 achieved under the item, Rs. 8,052 related to general schools and Rs. 4,416 to Mappilla schools; and
- (3) that the abolition of the posts of conductresses had not resulted in any diminution in the strength of any of these schools. The education of Mappilla girls in all stages is engaging the attention of the Government and the district board is also being addressed in the matter.

(ii) *Abolition of the posts of Arabic munshis in District Board High schools, Malabar.*—The district board passed a resolution on grounds of economy that Arabic munshis would be appointed only in high schools having at least 20 pupils willing to take up the study of Arabic. A report obtained from the Director of Public Instruction last February showed that no post of Arabic munshi had actually been abolished so far, as all the schools had the minimum strength of 20 in the Arabic classes. The President, District Board, has been informed that he should obtain the orders of Government before abolishing any of these posts.

(iii) *Abolition of special schools for Mappillas by the Malabar District Board.*—Various steps have been taken to eliminate ineffective and inefficient schools and to establish in their place well-equipped complete five standard schools so that the pupils enrolled in them might go through the full primary course and become permanently literate. In pursuance of the above policy the district board decided to close only three elementary schools for boys and eight elementary schools for girls of which one was a school for Mappillas (girls). The allegation that 58 Mappilla schools were closed has therefore no basis in fact.

10. *Communal riots.*—The last grievance is in the matter of communal riots. It is admitted that comparatively speaking there have been fewer riots in the Madras Presidency than in other Provinces and that besides the Choolai riots there have been

communal outbreaks only at two or three other places but it is alleged that the sufferers in these riots were mostly Muslims. The Government have examined the reports on the important communal riots which took place in this Presidency within the last two years and it is found that it is not true that the Muslims suffered most in these riots. In the Choolai riots both the Hindus and Muslims appear to have suffered equally. In Kadayanallur, the principal sufferers were the Maravars whose houses were burnt by Muslims. In the Ambur riots in 1938, according to the reports, the Hindus appear to have suffered more than the Muslims. But it is needless to say that these disturbances are unfortunate whoever may happen to suffer more, and whatever may be the cause for them.

G. T. BOAG,
Chief Secretary to Government.