

Home (1916) Department.
Education
Ordinary SERIES.

G.O., No. 1329

DATED 9. 12. 16

[Despatch Abstract.]

Legislative Council Question.

Recording notes relating to a question asked at the meeting of the Legislative Council held on the 21st November 1916 regarding certain articles written to the "Methodist Recorder" by the Reverend Dr. Moulton who was proposed to be a University lecturer.

QUESTION.—No. 194

for the meeting of the Legislative

Council to be held on the 21st Nov 1916.

SUBMITTED that two copies of this Question may be forwarded to the
Home (Ed.) Home Department with reference to Nos. (1) and (4) of the
rules regulating Secretariat procedure in dealing with these Questions in the
Legislative Council. Orders regarding admission will be communicated in due
course.

V. T. K.
3. 11. 16

Legislative U.O. No. 2611—dated 3-11-16

To

The

Home (Ed.) Department. With Qn. 194

SAV

The Hon'ble Mr. B. V. Narasimha Ayyar.

Home (Education) Department.
Public

Question No. 194- (a) Has the attention of Government been drawn to the letters written by the Rev. Dr. Moulton to the 'Methodist Recorder' which were reproduced in the Hindu dated 24th October 1916 at page 10.

(b) Are the Government aware if those articles have the effect of stirring up class-hatred against the Hindus?

(c) Do Government propose to take any action against Dr. Moulton when he pays his visit to Madras this cold season?

The Hon'ble Mr. B. V. Narasimha Ayyar.

Home (Education) Department.
Public

Question No. 194- (a) Has the attention of

Government been drawn to the letters

written by the Rev. Dr. Moulton to the

'Methodist Recorder' which were reproduced

in the Hindu dated 24th October 1916 at

page 10.

(b) Are the Government aware if

those articles have the effect of stirring

up class-hatred against the Hindus?

(c) Do Government propose to take

any action against Dr. Moulton when he pays

his visit to Madras this cold season?

Home (Education) DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper— *The Hindu*
2. Published at— *Madras*
3. Dated— *the 24th Oct 1916.*



ONE OF THE PROPOSITIONS TO BE moved at the next Meeting of the Senate of the Madras University on Friday is a motion by the Hon'ble Mr. Stone, Director of Public Instruction, requesting the sanction of the Senate, with the approval of the Government, for a special course of lectures on 'Aryan Antiquities, to be delivered by the Revd. J. H. Moulton, who is said to be Professor of Philology in the University of Manchester, the cost of the lectures being defrayed from the annual recurring grant of Rs. 65,000, by the Government of India. The Madras University has had, as the public is aware, considerable difficulty in finding suitable ways for spending the amounts recurring and non-recurring, placed at its disposal by the Government of India, and the present proposal seems to be one intended to ease the University of some of its superfluous cash. The Revd. gentleman who is to be proposed as a lecturer on Indian Antiquities is evidently something of a globe trotter, and in the course of his meanderings, he seems to have 'done' India and picked up the wherewithal which probably forms his equipment of knowledge for his lectures. According to his own account there is nothing for him to do in England at present and he is without profitable employment. He was lately

touring through Mysore, and has also had the honor of being invited to a Government House party in Ootacamund. He has given us a delicious account of his experiences in and views of Mysore, in a journal called *The Methodist Recorder* of the 4th September 1916. We believe the Revd. gentleman is a Christian Missionary, although he is also a Professor of Philology. The object of a missionary in teaching secular subjects is, in his own language, stated as follows: "There are some good people who wear blinkers, and cannot see that a missionary is working for Christ when teaching 'secular' subjects in a school or College. We should do badly in India if we took our policy from them." Is the Madras University, in addition to its other good objects, going to become a proselytising institution in favor of Christianity that it is proposed to invite this evangelising lecturer to instruct University pupils? The Revd. Mr. Moulton's anti-Hindu and anti-Indian sentiments are further made clear in the extracts which we give below from his article in the *Methodist Recorder*, which teems with sneering and contemptuous remarks regarding the people of the country, their religion, their institutions and their national ideals. It is a wonder to us what need there is at the present time for a course of lectures on 'Indian Antiquities,' and that by a missionary of the proclivities of the Rev. Mr. Moulton. It may be noted that at the last Meeting of the

Senate, the following Resolution was passed without any dissentient viz., "That it be a recommendation to the Syndicate to arrange for special courses of lectures under Regulation 390, by one or more of the following gentlemen:—1. Dr. Jagadischandra Bose, B.S.C. (Cantab). 2. Dr. D. S. C. (London), C.S.I., C.I.E. 3. Dr. P. C. Ray D.S.C., (Edin.) C.I.E. 3. The Hon'ble Professor Ragunath Purushottam Paranjpye." Why should not this Resolution be given effect to by the Syndicate, and why should a Resolution antithetical in spirit to it be now proposed by the Director of Public Instruction? Our European friends seem generally more anxious to make our young men look backwards than to go forward in the march of civilization. If Indian Antiquities have to be dealt with at all, it must be by a Professor of very different mould from that of the Rev. Mr. Moulton, and by an Indian in sympathies, if not also by birth. We hope the Hon'ble Mr. Stone will not pass his proposition on the Senate in the light of these considerations. If the proposition is moved, we are sure from what we know of the views of several of them, that the Indian Fellows will consider it inconsistent with their sense of national self-respect, to vote in favor of it. The following are extracts from the article in the *Methodist Recorder* above referred to:—

"I had been rather urgently recalled to my work in Manchester and had booked my passage for the middle of August, when there came a cable bidding me stay here—evidently there is nothing for me to do at home. So now I have arranged to return in the spring and I am busy wondering how I shall most profitably use the time."

"There were many interesting sights while I stayed in Mysore City. The City was mildly 'en fete' for the visit of a brother Maharajah, H. H. of Cochoo Bazar, a minor planet as reckoned by the gun tariff, for he has only thirteen, against the Mysore potentate's twenty-one. It happened that I had seen him before, in the drawing room of Government House, Ootacamund, when I was staying there."

"The temple of the she-devil Chamandi at the top is very typical in its grotesque tawdriness. At the two hundredth step from the bottom we turned aside to pay a call on a Sanyasi, who resides in a nice little house with a gorgeous view and receives visitors with a broad grin that won't apparently come off. His drawing room is adorned with Royal personages, whisky advertisements—presumably offered by visitors and accepted as works of art—and a photograph of the holy man in his official costume, which is that of Paradise, with the addition of a liberal allowance of ashes. We saw him in mufti, a dirty yellow garment. He chatted very pleasantly with Mr. Gulliford 'but in a tongue no man did understand'—not this man any how. Two other specimens of Hinduism were seen on the way, which seemed curiously incongruous by the up-to-date electric lights that flank the rough old stairway. An immense boulder has at some far away date been carved into a Nandi, or bull of Shiva, and really well done. Under its foreleg, there is room to crawl and sufferers from shingles (I think) may—or may not—get relief by circling the big image in the direction the sun takes during the major part of the year, and squeezing through the aperture. There are, if I remember right, plenty of parallels in the 'Golden Bough.' Another and humbler monument was a tiny shrine of

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper—
2. Published at—
3. Dated—

Hanuman (Hanumanta in those parts) the divine monkey, who is ubiquitous. Hinduism is apparently anxious that we should not ignore our poor relations! It seems this shrine is served by a priest who receives twelve annas a month from the budget of Public Worship. That is one and third pence less than Hugh Latimer's Church at Cambridge. Let us hope that the good man is a pluralist—it must be admitted that he is quite adequately paid for the work he actually does!"

"One special duty I had at Tumkur, in which Mr. Thompson took a keen interest. He got together the officials of the place, who formed the nucleus of a large meeting in the High School on the Saturday afternoon. I had a most attentive audience as for over an hour I discoursed on "a Modern University". It was a rather deep little plot, which reached considerably beyond the walls of that building, for Mr. Thompson himself wrote a long report of the lecture for the leading Bangalore paper.

The Mysore State is starting a brand new University of its own, and is doing it on comic opera lines. The Vice-Chancellor is appointed and installed, but he is the only member of the University at present, and the principles of organisation are completely fluid. So, under cover of bringing up the experience of our newest British Universities I was able to preach a good many sermons for Mysore academic experimenters, who are all too likely to make it a Brahmin preserve, to let down the standard even below the usual level of Indian universities, and to introduce religious barriers.

(I have since lectured under the same title to 1,200 Hindu students at Fergusson College, Poona. I hammered on the work a University must do in creation of an Indian democracy—great cheers—and then made it clear that democracy meant giving the outcastes equal rights. Cheers at this, but more dubious, and the Principal, the Hon Mr. Paranjpye—Cambridge Senior Wrangler and Fellow of St. John's, observed that there was much democracy, in India—in the higher castes!)"

"There are some good people who wear blinkers, and cannot see that a Missionary is working for Christ when teaching 'secular' subjects in a school or college. We should do badly in India if we took our policy from them."

"There are multitudes here who would rather take poison from the East than medicine from the West and believe fervently in the healing powers of dirt and patriotic nostrums. But a few of our doctors' miracles knock a big hole in this folly."

Tw
Wiole

1916.

Home (Rev.) DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper—

The Hindu

2. Published at—

3. Dated—

*The 3-11-16.***Dr. Moulton: The Globe Trotter.**

A Correspondent writing in "United India and Native States" against the proposal to appoint Dr. Moulton as University Professor, says:—
 "We remember meeting Dr. Moulton at a social given in his honour at the Kellet Institute. The social was followed by a lecture which created great expectations. The subject was 'The origins of religion' and Justice Sadasiva Iyer presided. The lecture was highly disappointing. It dealt mainly with the customs prevailing among the aboriginal tribes. A sense of superiority over the other races so characteristic of the Westerner pervaded the whole speech so much so that it drew a strong but courteous protest from the Chairman. The impression which the learned Doctor left on my mind is that he is a Briton full of the infirmities of his race. That conscious pride of their own greatness, that contempt for the achievements of others, that superstitious faith in science, that deep rooted conviction the white man is the Lord of the creation and the favourite child of the Creator, which we so often associate with many Westerners received a clear emphasis in his speech.

These impressions are confirmed by his article in the 'Methodist Recorder.' A contempt for the religious institutions of the Hindus, a still more intolerable contempt for the political and educational institutions manned by them is visible in

every line of it. No wonder his article has been resented in many quarters as impertinent effusions of a foreigner. We do not know what object the Doctor had in view in writing this article. But this much we can say that if he had the advancement of the Kingdom of God at heart he has deplorably failed in achieving that object. We have often stated in this paper that no missionary can do any good in this country unless he has true love for its children and true respect for its past.

Visitors like Dr. Moulton with snug complacency in the efficacy of western civilisation, with their lack of true appreciation of the deeper aspects of Christian faith repel Indian Christians. How can it be possible for them to commend their message to the Hindus. Dr. Moulton should know that the great war which is going on in the West and the muddy passions it has stirred in the hearts of the belligerents, the deep desire for revenge which is heard everywhere, has shown to the Indian Christian what a feeble hold the western races have on Christ, the Prince of Peace. This war has rendered it difficult for the nations who have taken part in it to preach the gospel of Christ with a clear conscience. The message sounds hollow and unreal in their mouths. If added to this a sense of racial superiority is to rear its head among the Christian preachers how could their work prosper in this country?

Dr. Moulton speaks with a certain amount of pleasure at his capacity to smuggle sermons under the cover of secular subjects. This is one of the great infirmities of the Christian worker in this country. The missionary very often thinks that he should trap the Hindu into Christianity and wants to use medicine, education, social amenities as a bait. I should like to enter an emphatic protest against this method. I, myself am a Christian and yield to none in my zeal for the progress of the cause of Christ in this country. I am convinced, however, that diplomacy, plotting and scheming so often employed to attract the attention of the outsider are not worthy instrument in the hands of a true disciple of our Lord. I have not seen any good come out of it.

The "Hindu" of the 24th contains a spirited protest against the suggested employment of Dr. Moulton as a lecturer of the Madras University on Indian Antiquities. I should like to join in the protest. Dr. Moulton as his article in the "Methodist Recorder" clearly reveals, lacks that sympathy with Indian life and that respect for Indian civilization which is so essential for a teacher of anything dealing with India. The Doctor tells us that he intends to leave India by next summer. I think he would be better advised if he changes his mind and takes the next steamer which leaves for his native country.

8

Home Dept.
(Edw.)

The original proposal to appoint the Rev. Dr. Moulton as a special university lecturer for the current academic year has since been dropped. The Syndicate's communication intimating this fact to the Govt. is ^{under disposal} ~~separately~~ ~~separately~~. As the question has to be dealt with in the ~~War~~ War Section, this may be transferred to that dept.

Ar
6.11.16

Edw.
6.11.16

Ar
6.11.16
a

I hope that I do not see the 'War' Section has to do with this. But the Chief Secretary may see the answers proposed. I propose the following answers:-

- (a) Yes
- (b) No
- (c) No

omit in the draft answer to be kept to degree

Edw.
7.11.16

Edw.

Edw. 3961-1
7.11.16

Clause (b) really asks for an expression of opinion & may be allowed. But if it should be admitted, I agree that "No" is the proper answer.

Clause (c) assumes that Dr. Mallin is going to visit Madras this week, a hypothesis which may or may not be in accordance with the facts. It is possible that objection may be taken to cl. (c) on this ground. If not, the answer "No" to question of stirring up class hatred wld. have arisen if Dr. Kanda had not gone out of its way to heat up and repeat Dr. Mallin's outpouring.

I am quite content that Home (Educn.) shd. take responsibility for the question as Home Secy proposes.

Ld
F.A.U.

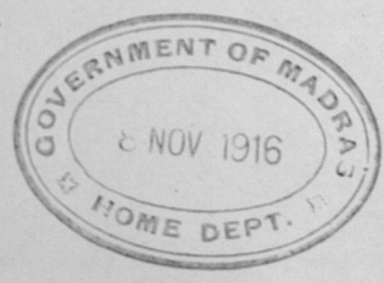
Home (Educn.)

Home (SS)

Submitted for order as to circulation.

The proposal to invite Dr. Moulton to lecture has been

Seems right



Dropped by the Senate.

CA
8.11.16
L

HE

I Solicit —
apt of the answer
as at K on page 3.

8/11/16

Leg 10/11

28 in 3961-2
10.11.16

best answer at 'K' on
the far above page
country (W) & then
pass on to Reg.

28 in 3961-2
11.11.16.

Disallowed as to clause (b.) please inform
Legislative (I do not remember having seen this
question before.)

Remains of reply as at K approved.

P.
9.11.16.

J. W. R.



10/11

11
Lm (key us) H/K

Extract of H.E.'s remarks have been taken and dealt with separately. Sub? that the file may now be returned to the Home (Education) Department with thanks

Q
13/11/16

V.TK
13.11

Home (Edn) U.O.

[No supplementary question]

Rev. Dr. Moulton's article in the Methodist Recorder.

20 Q.--(a) Has the attention of Government been drawn to the extracts from an article written by the Rev. Dr. Moulton to the *Methodist Recorder* which were reproduced in the *Hindu* dated 24th October 1916 at page 10?

(b) Do Government propose to take any action in regard to them?

20 A.--(a) Yes.

(b) No.

Legislative Council.

Recording notes relating to a question asked at the meeting of the -- held on the 21st Nov. 1916 re: certain articles written to the 'Methodist Recorder' by the Rev. Dr. Moulton who was proposed to be a university lecturer.

8.12.16
Lk
8.12.16

The above was the final form of the question and answer.

2 Submitted that the notes may

be 14. 1329, d/ 9.12.16

14. 1329, d/ 9.12.16

Recorded.

9.12.16

When given for copying _____
When copied _____
When examined _____
When signed _____

READ AGAIN G.O.; No.
19

DATED

CELEBRANT No.

ENCLOSURE TO C. N4

ORDER OF GOVERNMENT

A	A	A	A	A	A	A
---	---	---	---	---	---	---

LETTERS OF GOVERNMENT.

STATEMENT WITH DETTO.

PAYERS NOT FILED UP, BEING WANT FOR DESPATCH
IN ORIGINAL.

K.B.—

A = Copy in full.
B = Not to be copied.
P = Copy abstract only.
Q = Copy heading only.