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Turgenev Wallace Fonatne Sydon Freud Schlegel  
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Weber Freiligrath Frey  
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel  
Engels Fielding Hölderlin Eichendorff Tacitus Dumas  
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach  
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil  
Goethe Elisabeth von Österreich London  
Mendelssohn Balzac Shakespeare Lichtenberg Rathenau Dostojewski Ganghofer  
Trackl Stevenson Lenz Hambrecht Doyle Gjellerup  
Mommsen Thoma Tolstoi Hanrieder Droste-Hülshoff  
Dach Thoma Verne Hägele Hauptmann Humboldt  
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Brentano Claudius Schiller Lafontaine Kralik Iffland Sokrates  
Strachwitz Bellamy Gerstäcker Raabe Gibbon Tschchow  
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Löns Hesse Hoffmann Gogol Wilde Gleim Vulpius  
Luther Heym Hofmannsthal Klee Hölty Morgenstern Goedicke  
Roth Heyse Klopstock Puschkin Homer Kleist Mörike Musil  
Luxemburg La Roche Horaz Kraus  
Machiavelli Kierkegaard Kraft Kraus  
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke  
Nestroy Marie de France  
Nietzsche Nansen Laotse Ipsen Liebknecht Ringelnatz  
Marx Lassalle Gorki Klett Leibniz  
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**Dr. Scudder's Tales for Little  
Readers, About the Heathen.**

Dr. John Scudder

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DR. SCUDDER'S  
TALES FOR LITTLE READERS,  
ABOUT THE HEATHEN.

by

Dr. John Scudder

1849

The following work, so far as the Hindoos are concerned, is principally a compilation from the writings of Duff, Dubois, and others.

Should the eyes of any Christian father or mother rest upon it, I would ask them if they have not a son or a daughter to dedicate to the *missionary* work. The duty of devoting themselves to this work of Christ, or at least, of consecrating to it their money, their efforts, and their prayers, is the great duty to be perseveringly and prayerfully impressed on the minds of our children. A generation thus trained would, with aid from on high, soon effect the moral revolution of the world. Blessed will be that father, blessed will be that mother, who shall take any part in such a training. And I would add, too, blessed will be that pastor, and blessed will be that Sabbath-school teacher, who shall come up to their help.



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DR. SCUDDER'S  
TALES FOR LITTLE READERS,  
ABOUT THE HEATHEN.

CHAPTER I.

GENERAL REMARKS

My dear children—When I was a little boy, my dear mother taught me, with the exception of the last line, the following prayer:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take;  
And this I ask for Jesus' sake."

Though I am now more than fifty years old, I often like to say this prayer before I go to sleep. Have you ever learned it, my dear children? If you have not, I hope that you will learn it *now*; and I hope, too, that when you say your other prayers at night, you will also say this. I think that you would be glad to see how this prayer looks in the Tamul language—the language in which I am now preaching the Gospel, and in which I hope that some of you will hereafter tell the heathen of the Saviour. The following is a translation of it:

சும்போ நான் சீத்திரை கொள் ளயக்கேறேன்  
 கத்தரோன் உயிரை ககாப்பாற்றுமயமமன்றுகேறேன்.  
 அக்கக முன் னே நான் செத்து விட்டால்  
 கத்தரோன் அந்நமத்தைதயோதகக்கொள் ளமன்றுகேறேன்  
 சீதையம் சீ யேசுவின ரிடி தத மாகக கேட் கறேன்,

I wish that all the little heathen children knew this prayer; but their fathers and mothers do not teach it to them. Their fathers and mothers teach them to pray to gods of gold, or brass, or stone. They take them, while they are very young, to their temples, and teach them to put up their hands before an idol, and say, "Swammie." Swammie means Lord. As idolatry is the root of all sin, these children, as you may suppose, in early life become very wicked. They disobey their parents, speak bad words, call ill names, swear, steal, and tell lies. They also throw themselves on the ground in anger, and in their rage they tear their hair, or throw dirt over their heads, and do many other wicked things.

Let me give you an instance, to show you how they will speak bad words. A few months ago, a little girl about twelve years of age was brought to me, with two tumors in her back. To cut them out, I had to make an incision about eight inches in length; and as one of these tumors had extended under the shoulder-blade she suffered much before the operation was finished. While I was operating she cried out, "I will pull out my eyes." "I will pull out my tongue." "Kurn kertta tayvun." The translation of this is, "The blind-eyed god." By this expression, she meant to say, "What kind of a god are you, not to look upon me, and help me in my distress?" If this little girl had had a Christian father to teach her to love the Saviour, she would not have used such bad language. But this father was even more wicked than his daughter, inasmuch as those who grow old in sin, are worse than those who have not sinned so long. I never saw a more hard-hearted parent. That he was so, will appear from his conduct after the operation was finished. He left his daughter, and went off to his home, about forty miles distant. Before going, he said to his wife, or to one who came with her, "If the child gets well, bring her home; if she dies, take her away and bury her."

I hope, my dear children, that when you think of the wicked little girl just mentioned, you will be warned never to speak bad words. God will be very angry with you, if you do. Did you never read what is said in 2 Kings, 2d chapter and 23d verse, about the little children who mocked the prophet Elijah, and spoke bad words to him. O, how sorry must they have felt for their conduct, when they saw the paws of those great bears lifted up to tear them in pieces, and which did tear them in pieces. Besides all this, little children who speak bad words can never go to heaven. God will cast them into the great fire. Have you ever spoken bad words? If so, God is angry with you, and he will not forgive you unless you are sorry that you have done so, and seek his forgiveness through the blood of his dear Son.

## CHAPTER II.

### THE COLOR AND ORNAMENTS OF THE HINDOOS.

My dear children—If you will take a piece of mahogany in your hands, and view its different shades, you will have a pretty good representation of the color of a large class of this heathen people—I say, of a large class, for there is a great variety of colors. Some appear to be almost of a bronze color. Some are quite black. It is difficult to account for the different colors which we often see in the same family. For instance, one child will be of the reddish hue to which I just referred; another will be quite dark. When I was in Ceylon, two sisters of this description joined my church. One was called Sevappe, or the red one; the other was called Karappe, or the black one.

This people very much resemble the English and Americans in their features. Many of them are very beautiful. This remark will apply particularly to children, and more especially to the children of Brahmins and others, who are delicately brought up. But however beautiful any of this people may be, they try to make themselves appear more so, by the ornaments which they wear. These ornaments are of very different kinds, and are made of gold, silver, brass, precious stones, or glass. All are fond of ear-rings. Sometimes four or five are worn in each ear, consisting of solid gold, the lower one being the largest, and the upper one the smallest. Some men wear a gold ornament attached to the middle of the ear, in which a precious stone is inserted. Sometimes they wear very large circular ear-rings, made of the wire of copper, around which gold is twisted so as to cover every part of it. These are frequently ornamented with precious stones. The females, in addition to ear-rings, have an ornament which passes through the rim of the ear, near the head, half of it being seen above the rim, and half of it below it. An ornamental chain is sometimes attached to this, which goes some distance back, when it is lost in the hair. They sometimes also wear a jewel in the middle of the rim of the ear, and another on that little forward point which strikes your finger when you attempt to put it into the ear. Nose jewels also are worn. Sometimes three are worn at the same

time. Holes are made through each side of the lower part of the nose, and through the cartilage, or that substance which divides the nostrils, through which they are suspended. The higher and wealthier females wear a profusion of ornaments of gold and pearls around the neck.

A very pretty ornament, about three inches in diameter, having the appearance of gold, is also frequently worn by them on that part of the head where the females in America put up their hair in a knot. In addition to this, the little girls sometimes wear one or two similar but smaller ornaments below this, as well as an ornament at the end of the long braid of hair which hangs down over the middle of their backs. Occasionally the whole, or the greater part of this braid is covered with an ornament of the same materials with those just described. They also wear an ornament extending from the crown of the head to the forehead, just in that spot where the little girls to whom I am writing part their hair. Attached to this, I have seen a circular piece of gold filled with rubies. Rings are worn on the toes as well as on the fingers, and bracelets of gold or silver on the wrists. Anklets similar to bracelets, and tinkling ornaments are worn on the ankles. The poor, who cannot afford to wear gold or silver bracelets, have them made of glass stained with different colors. I have seen nearly a dozen on each wrist.

The little boys wear gold or silver bracelets; also gold or silver anklets. I just alluded to finger-rings. I have seen a dozen on the same hand. In this part of the country, the little opening which is made in the ears of the children is gradually distended until it becomes very large. At first, the opening is only large enough to admit a wire. After this has been worn for a short time, a knife is introduced into the ear in the direction of the opening, and an incision made large enough to admit a little cotton. This is succeeded by a roll of oiled cloth, and by a peculiar shrub, the English name of which, if it has any, I do not know. When the hole becomes sufficiently large, a heavy ring of lead, about an inch in diameter, is introduced. This soon increases the size of the opening to such an extent, that a second, and afterwards a third, a fourth, and a fifth ring are added. By these weights, the lower parts of the ear are drawn down sometimes very nearly, or quite to the shoulders. Not unfrequently the little girls, when they run, are obliged to catch

hold of these rings to prevent the injury which they would receive by their striking against their necks. I need hardly say, that in due time, these rings are removed, and ornamented rings are substituted.

A different plan is pursued with the Mohammedan little girls. They have their ears bored from the top to the bottom of the ear. The openings which are at first made are small, and are never enlarged. A ring is inserted in each of these openings. I have seen a little girl to-day in whose ears I counted twenty-four rings.

Flowers in great profusion are sometimes used to add to the adornment of the jewels.

I cannot conclude my account of the jewels of the little girls, without giving you a description of the appearance of a little patient of mine who came here a few days ago, loaded with trinkets. I will give it in the words of my daughter, which she wrote in part while the girl was here. "On the 17th, a little dancing-girl came to see us. She was adorned with many jewels, some of which were very beautiful. The jewel in the top of the ear was a circle, nearly the size of a dollar. It was set with rubies. Nine pearls were suspended from it. In the middle of the ear was a jewel of a diamond shape, set with rubies and pearls. The lowest jewel in the ear was shaped like a bell. It was set with rubies, and from it hung a row of pearls. Close by the ear, suspended from the hair, was a jewel which reached below her ear. It consisted of six bells of gold, one above the other. Around each was a small row of pearls, which reached nearly to the bell below, thus forming a jewel resembling very many drops of pearls. It is the most beautiful jewel that I ever saw. In the right side of her nose was a white stone, set with gold, in the shape of a star. From it hung a large pearl. There was a hole bored in the partition between the nostrils. This hole had a jewel in it, about an inch in length, in the middle of which was a white stone with a ruby on each side. It also had a ruby on the top. From the white stone hung another, of a similar color, attached to it by a piece of gold. In the left side of the nose was a jewel about an inch in diameter. It was somewhat in the shape of a half-moon, and was set with rubies, pearls, emeralds, etc. etc. This jewel hung below her mouth. On the back of her head was a large, round gold piece, three inches in diameter. Another piece

about two inches in diameter, hung below this. Her hair was braided in one braid, and hung down her back. At the bottom of this were three large tassels of silk, mounted with gold. Her eyebrows and eyelashes were painted with black. Her neck was covered with jewels of such beauty, and of such a variety, that it is impossible for me to describe them. Around her ankles were large rings which looked like braided silver. To these were attached very many little bells, which rung as she walked. I believe all dancing-girls wear these rings. We felt very sad when we thought that she was dedicated to a life of infamy and shame."

There is an ornament worn by the followers of the god Siva, on their arms, or necks, or in their hair. It is called the *lingum*. The nature of this is so utterly abominable, that I cannot tell you a word about it.

Married women wear an ornament peculiar to themselves. It is called the *tahly*. It is a piece of gold, on which is engraven the image of some one of their gods. This is fastened around the neck by a short yellow string, containing one hundred and eight threads of great fineness. Various ceremonies are performed before it is applied, and the gods, of whom I will tell you something by and by, with their wives, are called upon to give their blessing. When these ceremonies are finished, the *tahly* is brought on a waiter, ornamented with sweet-smelling flowers, and is tied by the bridegroom to the neck of the bride. This ornament is never taken off, unless her husband dies. In such a case she is deprived of it, to wear it no more for ever—deprived of it, after various ceremonies, by her nearest female relative, who cuts the thread by which it is suspended, and removes it. After this a barber is called, who shaves her head, and she becomes, in the eyes of the people, a *despised* widow—no more to wear any ornament about her neck but a plain one—no more to stain her face with yellow water, nor to wear on her forehead those marks which are considered by the natives as among their chief ornaments.

I have now told you something about the jewels of this people. I hope that you will never be disposed to imitate them, and load your bodies with such useless things. They are not only useless, but tend to encourage pride and vanity. All that you need is, the "Pearl of

great price," even Jesus. Adorn yourself with this Pearl, and you will be beautiful indeed—beautiful even in the sight of your heavenly Father. Have you this Pearl of great price, my dear children? Tell me, have you this Pearl of great price? If you have not, what have you?

I just now alluded to those marks which the natives consider among their chief ornaments. These are different among different sects. The followers of Siva rub ashes on their foreheads. These ashes are generally prepared by burning what in the Tamul language is called *chaarne*. They also apply these ashes in streaks, generally three together, on their breasts, and on their arms. Some besmear their whole bodies with them.

The followers of Vrishnoo wear a very different ornament from that just described. It consists of a perpendicular line drawn on the forehead, generally of a red or yellow color, and a white line on each side of it, which unite at the bottom with the middle line, and form a trident.

Another ornament consists of a small circle, which is called *pottu*. This is stamped in the middle of the forehead. Sometimes it is red, sometimes yellow or black. Large numbers of women, in this part of the country, wash their faces with a yellow water, made so by dissolving in it a paste made of a yellow root and common shell-lime. The Brahmins frequently instead of rubbing ashes, draw a horizontal line over the middle of their foreheads, to show that they have bathed and are pure. Sometimes the people ornament themselves with a paste of sandal-wood. They rub themselves from head to foot with it. This has a very odoriferous smell.

When the people are loaded with jewels, and covered with the marks which I have just described they think themselves to be highly ornamented. But after all, "they are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." The "Pearl of great price," to which I before alluded, the only Pearl which is of any value in the sight of Him who looketh at the heart, and not at the outward appearance, they possess not. Millions in this Eastern world have never even heard of it. O how incessantly ought you to pray that they may come into possession of it. How gladly should you give your

money to send it to them. I wish, in this place, to ask you one question. Who of you expect, by and by, to become missionaries to this land, to tell this people of the Pearl of great price?

## CHAPTER III.

### DRESS, HOUSES, EATING, AND SALUTATION OF THE HINDOOS.

My dear Children—The dress of the Hindoos is very simple. A single piece of cloth uncut, about three yards in length and one in width, wrapped round the loins, with a shawl thrown over the shoulders, constitutes the usual apparel of the people of respectability. These garments are often fringed with red silk or gold. The native ladies frequently almost encase themselves in cloth or silk. Under such circumstances, their cloths are perhaps twenty yards in length. Most of the native gentlemen now wear turbans, an ornament which they have borrowed from the Mohammedans This consists of a long piece of very fine stuff, sometimes twenty yards in length and one in breadth. With this they encircle the head in many folds.

Those who are employed by European or Mohammedan princes, wear a long robe of muslin, or very fine cloth. This also, is in imitation of the Mohammedans, and was formerly unknown in the country.

The houses of the Hindoos are generally very plainly built. In the country, they are commonly made of earth, and thatched with straw. In the cities, they are covered with tiles. The kitchen is situated in the most retired part of the house. In the houses of the Brahmins, the kitchen-door is always barred, to prevent strangers from looking upon their earthen vessels; for if they should happen to see them, their look would pollute them to such a degree that they must be broken to pieces. The hearth is generally placed on the south-west side, which is said to be the side of the *god of fire*, because they say that this god actually dwells there.

The domestic customs of this people are very different from ours. The men and women do not eat together. The husband first eats, then the wife. The wife waits upon the husband After she has cooked the rice, she brings a brass plate, if they are possessors of one; or if not, a piece of a plantain-leaf, and puts it down on the mat