

BURNING THE DEAD.

DR. TALMADE ON THE LIFE OF THE
MISSIONARY.Slanders and Blasphemies Against the
Missionary Refuted—Graphic Description
of the Centres of Heathendom.BROOKLYN, Jan. 6.—"They have
hands but they handle not, feet have
they but they walk not, neither speak
they through their throat. They that
make them are like unto them."—
Psalm cxxv, 8.The life of the missionary is a luxu-
rious and indolent life. Hindooism is a
religion that ought not to be interfered
with; Christianity is guilty of an im-
pudence when it invades heathen-
dom; you must put in the same line
of reverence Brahma, Buddha, Moham-
med and Christ. To refute the slan-
ders and blasphemies now so prevalent,
and to spread out before the Christian
world the contrast between idolatrous
and Christian countries, I preach this
sermon in my "Bound the world
series."In this discourse I take you to the
very headquarters of heathendom, to
the very centre of Hindooism, to
what Mecca is to the Mohammedan, to
what Jerusalem is to the Christian, to
Benares, India, is to the Hindoo. We
arrived there in the evening, and the
next morning we started out early,
among other things to see the burning
of the dead. We saw it, cremation, not
as many good people in America and
England are now advocating it, namely,
the burning of the dead in clean, and
orderly, and comfortable furnaces, but
furnaces soon reducing the human form
to a powder to be carefully preserved in
an urn; but cremation as the Hindoos
practice it. We got into a boat and
were rowed down the River Ganges
until we came to a place where the
dead bodies lay, four of them women
wrapped in red garments, and a man
wrapped in white. Our boat fastened,
we waited and watched. High piles of
wood were on the bank, and this wood
is carefully weighed and measured by
the friends of the deceased can afford to pay
for it. In many cases only a few sticks
can be afforded, and the dead body is
burned only a little, and then thrown
into the Ganges, where the relatives
of the deceased are well-to-do an
abundance of wood in pieces four or
five feet long is purchased. Two or three
layers of sticks are then put on the
ground to receive the dead form. Small
pieces of sandal wood are used to
produce fragrance. The deceased is lifted
from the resting place and put upon
this wood. Then the corpse is removed
from the face of the corpse and it is
bathed with water of the Ganges. Then
several more layers of wood are put
upon the body, and other sticks are
placed on both sides of it; but the head
and feet are left exposed. Then a
quantity of grease sufficient to make
everything incombustible is put on the
wood and into the mouth of the dead.
Then one of the richest men in Benares
his fortune made in this way, furnishes
the fire, and after the priest has mur-
mured a few words, the eldest son walks
three times around the sacred pile, and
then applies the torch, and the fire
blazes up, and in a short time the
body has become the ashes which the
relatives throw into the Ganges.We saw floating past us on the
Ganges the body of a child, and the
men were pointing to it, and saying
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blazes up, and in a short time the
body has become the ashes which the
relatives throw into the Ganges.Benares is the capital of Hindooism
and Buddhism, but Hindooism has
trampled out Buddhism, the hoof of the
one monster on the grizzly neck of the
other monster. It is also the capital of
idol, of materialism, and of caste in-
decency. The Hindoos say they have
300,000,000 gods. Benares being the
headquarters of these deities you will
not be surprised to find that the making
of gods is a profitable business. Here
there are carpenters making wooden
gods, and brass workers making brass
gods, and sculptors making stone gods,
and potters making clay gods. I can-
not think of the abominations practiced
here without a recoil of stomach, and a
need of cologne. Although much is
said about the carving on the temples
of this city, everything is so vile that
there is not much room left for the
aesthetic. The devotees enter the
temples nineteen twentieths unclothed,
and depart begging. All that Hin-
dooism can do for a man or woman it
does here. Notwithstanding all that
may have been said in its favor at the
Parliament of Religions in Chicago, it
makes man a brute, and woman the
lowest type of slave. I would rather
be a horse or a cow or a dog in India
than be a woman. The grizzly dis-
tance that he was born at all.Benares is imposing in the distance as
you look at it from the other side of the
Ganges. The forty-seven ghats, or
flights of stone steps, reaching from the
water's edge to the buildings high up
on the banks, mark a place for the as-
cent and descent of the sublimities.
The eye is lost in the bewilderment of
temples, shrines, minarets, palaces and
tombs, the glorification of steps, the
triumph of stairways. But looked
at close by, the temples, though large
and expensive, are anything but attrac-
tive. The seeming gold in many cases
turns out to be brass. The preciousstones in the wall turn out to
be paint. The marble is stu-
cco. The slippery and disgusting
steps lead you to images of horri-
ble visage, and the flowers put upon
the altars have their fragrance submerg-
ed by that which is the opposite of
aromatics.After you have seen the ghats, the
two great things in Benares that you
must see are the Golden Temple and
the Golden Temple. About the Golden Tem-
ple there is not as much gold as would
make an English sovereign. The air
itself is asphyxiated. Here we see men
making gods out of mud and then put-
ting their hands together in worship of
that which themselves have made.
Sacred cows walk up and down the tem-
ple. Here stood a fakir with a right
arm uplifted and for so long a time that
he could not take it down and the nails
of the hand had grown until they looked
like axheads winding in and around the
palm. The god of the Golden Temple
is Siva or the poison god. Devils walk
upon him. He is the god of war, of fa-
mine, of pestilence. He is the destroy-
er of Benares. In his right hand he
holds a skull. Before him bow men whose hair
never kn-w a comb. They eat carrion
and that which is worse. Bells and
drums set up a racket. Pilgrims come
from hundreds of miles away, spending
their last piece of money in the temple,
their last item of strength in order
to reach this Golden Temple, glad to
die in or near it, and have the ashes of
their bodies thrown into the Ganges.We took a carriage and went still
further on to see the Monkey Temple,
so called because in and around the
building monkeys abound and are kept
as sacred. All evolutionists should visit
this temple, and see the monkeys which
their ancestors came. These monkeys
chatter, and wink, and climb, and
look wise, and look silly, and have
full possession of the place. We were
asked at the entrance of the Monkey
Temple to take our shoes because of the
sacredness of the place, but a small
contribution placed in the hands of an
attendant resulted in a permission to
enter with our shoes on. As the Golden
Temple is dedicated to Siva, the poison
god, this Monkey Temple is dedicated
to Siva's wife, a goddess, that she be
propitiated, or she will destroy, and
blast, and destroy. For centuries this
spirit has been worshipped. She is
represented by a woman, a girl, a
magician. She is supposed to be a
supernatural Xantippe; hence to her
are brought flowers and rice, and here
and there the flowers are spattered with
the blood of goats slain in sacrifice.As we walk away from this Monkey
Temple we find a large crowd of this
Monkey Temple we must not hit, or
tease, or hurt one of them. Two Eng-
lishmen years ago lost their lives by the
mistreatment of a monkey. Passing
along one of these Indian streets, a
monkey did not move enough to be
the way, and one of these Englishmen
struck it with his cane. Immediately
the people and the priests gathered
around these strangers, and the public
wrath was made manifest. The men
were pounded to death for having
struck a monkey. No land in all the
world so reveres the monkey as India,
as no other land has a temple called
after it. One of the Rajahs of India
once made a monkey a ruler, and he
two monkeys. A nuptial procession
was formed in which moved camels,
elephants, tigers, and palanquins of
richly dressed people. Bands sounded
the wedding march. Dancing parties
kept the night aloft. Through the
days before the monkey and monkey
were free from their round of gay at-
tentions. In no place but India could
such a carnival have occurred. But,
as all the people of the world approve of
the Monkey Temple, the monkey is
sacred to all. I defy anyone to
watch a monkey one minute without
laughter. Why was this creature
made? For the world's amusement.
God has made the monkey a laughing
stock, and we cannot see the use of
it, or that quadruped, or this or that
insect; but the mission of the ape is cer-
tain; all around the world it entertains.
Whether seated at the top of this tem-
ple in India, or cutting up in the
top of a dead organ, it stirs the
sense of the ludicrous; tickles the
diaphragm into cackling; topples
gravity into play, and accomplishes
what for which it was created, the
eagle, and the lion, and the gazelle, and
the robin no more certainly have their
mission than has the monkey. But it
implies a low form of Hindooism when
this embodied mimicry of the human
race is lifted up as a model for the
cities for the first time in my life. I
had an opportunity of talking with
a Fakir, or a Hindu who has renounced
the world and lives on alms. He sat
under a round covering on a plain
of brick. He was covered with the
ashes of the dead, and was at the time
rubbing more of those ashes upon his
arms and legs. He understood and
spoke English. I said to him: "How
long have you been a Fakir?" He re-
plied, "Fifteen years." "Have those
idols which I see people to help or de-
stroy?" He said, "No; they only re-
present God. When people die where do
they go to?"Answer—That depends upon what
they have been doing. If they have
been doing good to heaven; if they have
been doing evil to hell.Question—Do you not believe in the
transmigration of souls and that after
death we go into birds or animals of
some sort?Answer—Yes; the last creature a
man is thinking of while dying is the
one into which he will go. If he is
thinking of a bird he will go into a bird;
and if he is thinking of a cow he will go
into a cow.Question—I thought you said that
at death the soul goes into heaven or
hell?Answer—He goes there by a gradual
process. It may take him years and
years.Question—Can anyone become a Hin-
do? Could I become a Hindu?

Answer—Yes, you could.

Question—How could I become a
Hindu?

Answer—By doing as Hindoos do.

But as I looked upon the poor, filthy
wretch, bedaubing himself with the
ashes of the dead, I thought the last
thing on earth I would want to become
would be a Hindu. I expressed this
missionary who overheard the conver-
sation between the Fakir and myself
my amazement at some of the doctrines
the Fakir announced. The missionary
said: "The Fakirs are very economi-
cal, and suppose you to be a friend
of Christianity, he announced the theory
of one God, and that of rewards and
punishments."There are, however, allegations for
Benares, attended worship in one of
the Christian missions. The sermon,though delivered in Hindoostanee, of
which I could not understand a word,
thrilled me with its earnestness and ten-
derness of tone, especially when the
missionary told me at the close of the
service of Benares. In his right hand
he was converted through reading of
my sermons among the hills of India.
The songs of the two Christian assem-
blies I visited in this city, although
the tunes were new, and the sentiment-
ment was new, were uplifting and in-
spiring to the last degree.There was also a school of 300 native
girls, an institution established by a
Rajah of generosity and wealth, a
graduate of Madras University, clear-
more than all, the missionaries ar-
bushy, some of them preaching on the
chairs, some of them in churches, in
chapels and in bazaars. The London
Missionary Society has here its college
for young men, and its school for chil-
dren, and its houses of worship for all.
The Church Missionary Society has its
eight schools, and filled with learners.
The evangelizing work of the Wes-
leyans and the Baptists are felt in all
parts of Benares. In his right hand
stronghold Hindooism is being as-
saulted.And now as to the industrious malig-
nant of missionaries: It has been said
that some missionaries are like the mis-
sionaries of England and that the mis-
sionaries are living a life full of indolence
and luxury. That is a falsehood that I
would say as high as heaven if it did
not go down in the opposite direction.
The missionaries are not like the mis-
sionaries of England, but they are like
the missionaries of India, the missionaries
banded together to entertain him. Among
other things, they had a ham boiled,
prepared and beautifully decorated, and
the missionaries were seated around from
house to house as this stranger ap-
peared and in other respects a conspir-
acy of kindness was effected. The vis-
itors went home to the city and wrote
and spoke of the city in which the mis-
sionaries were living, and the living
Americans and Englishmen come to these
tropical regions and find a mis-
sionary living under palms and with
different styles of fruits on his table,
and forgot that pains are heard as cheap
biscuits, or pines are trying to be
rich fruits as cheap as plain apples.
They find here missionaries sleeping
under pinks, these fans swung day
and night by coolies and forget that
the missionaries are trying to be rich
the missionaries find. Four cents a
day for a coachman; a missionary can
afford to ride. There have been mis-
sionaries who have come to these hot
climates resolving to live as the na-
tives, and even as it is written in
I Cor. ii, 12-13. God only can teach
us of Himself by His Holy Spirit, but
I am ready to teach all who are ready to be
taught.And I say also unto thee that
these are Peter, and upon this rock
I will build my church, and the gates
of hell shall not prevail against it." The
Greek words translated "Peter" and
"rock" are not quite the same, for the
word translated "Peter" means a bit of
stone, a pebble, a fragment, a fragment
of a cliff or ledge, a solid rock. The
church was not to be built upon Peter,
a rolling stone, but upon the solid rock,
Christ, whom Peter confessed to be the
Christ, the Son of God, and the one who
said, "I will build my church, and the
gates of hell shall not prevail against it."And I will give unto thee the
keys of the kingdom of heaven, and
whatever thou shalt bind on earth shall
be bound in heaven, and whatever thou
shalt loose on earth shall be loosed in
heaven. We know from Acts ii and x
that Peter was the first to preach the
gospel to the Gentiles, and that he was
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