

The death of this scholar is particularly lamentable from the fact that he had published so little of the much that he was preparing, his only works of large volume being his translations into French. For the rest he wrote monographs and some magazine and encyclopedia articles. I have heard him express his desire to publish for the present only such brief studies dealing thoroughly with limited parts of his subject; not attempting any broader field until he had worked over every part of it minutely. He expressed admiration of the genius represented in such works as those of W. R. Smith on Sacrifice and Herbert Spencer on primitive religion; but he had quite a different plan for himself. It was to put forward no theory unless supported by all the available facts and to spend years in seeking and interpreting these facts.

During the Paris Exposition Professor Marillier played a prominent part in several congresses, especially in the folklore congress and in the congress of the history of religion. His wife was an amiable hostess and those who enjoyed the privilege of the professor's hospitality praise the congenial atmosphere of his Paris home.

He was remarkable in combining the characteristics of specialist and philosopher. While making thorough studies on such lines as sacrifices or ideas of the future life among uncivilised peoples he had a broad comprehension of the whole field of religion, which is well represented in the article "Religion" written by him for *La Grande Encyclopédie*. His early death is the cause of much regret, particularly from the tragic circumstances with which it was accompanied. While yachting with the families of his father-in-law, M. Le Braz, and his friend, M. Huin, a French officer, in the English channel, near Tréguier, Côtes du Nord, France, the vessel capsized, and the occupants, seventeen in number, were thrown into the water. M. Marillier, who was a powerful swimmer, was carried away by the swift tide, supporting his sister-in-law, whom he supposed to be his wife. He was found alone next morning on the rocks, bruised and bleeding, in a high fever, and still believing that he had saved his wife. He died from the effects of his struggle. Fourteen persons were drowned in this horrible catastrophe. M. Marillier's brother-in-law, M. Le Braz, a distinguished writer and professor in the University of Rennes, lost his father, mother, his sisters, his brothers-in-law, and his nephews and nieces in the accident.

LAETITIA M. CONARD.

THE DEATH OF MR. VIRCHAND R. GANDHI.

To the Editor of The Open Court:

I wish to reach the many friends of Mr. Virchand R. Gandhi, with the announcement of his death on the 7th of August, 1901, at Mahuwar near Bombay, India, from hemorrhage of the lungs.

At the age of twenty-eight, Mr. Gandhi came to America as Delegate to the Parliament of Religions, representing the Jain sect of India, and was the guest of Dr. Barrows. After the Parliament, he was the guest for over a year of Mr. and Mrs. Chas. Howard of Chicago, during which time he visited Washington, Boston, New York City, and other points East, lecturing.

Mr. Gandhi made a second visit to America in 1895, by request of friends, bringing his family with him. He divided his time between the East and the West, lecturing and holding classes. His philosophy was pure, his morality high, and

he showed a wide tolerance of things religious. His daily life was a constant example of one living the Christ-like life in the Hindu faith. Every one who came into familiar contact with Mr. Gandhi, learned to love the ever self-sacrificing, gentle, and sympathetic Oriental.



VIRCHAND R. GANDHI.

Mr. Gandhi had spent considerable of his own private means in his work in America, as the income from his lecturing was not sufficient to defray all expenses. He, therefore, changed his plan of life and decided to finish the Barrister Course in London where he spent most of the past four years, completing his task in June with honors. His constitution was not adapted to the northern climate and his London physicians advised him to return home months before he took the examination but he held out to the end, reaching his native country only in time to leave the physical body in India.

Mr. Gandhi had his little son with him in London where he personally superintended his education. The little lad came into my home at the age of seven and attended the Normal School here until he went to his father in London two years ago. He is very bright, and, in many ways, an extraordinary child.

I wish to add that a letter from Mr. Maggonlal Dulprutram of Bombay informs me that Mr. Gandhi's wife, his aged mother and the lad, Mohan, are all left in destitute circumstances.

I have taken it upon myself to write to the Jain Society of India, asking them to take charge of the wife and mother, while the Countess Wachmeister and myself are making efforts to raise money amongst the friends of Mr. Gandhi in America to educate the little son in the Hindu Boys' College at Benares, so as to be near his mother, after which he can take his University course which the Countess will provide for, either in America or Europe.

I am endeavoring to reach the friends of Mr. Gandhi so far as I know them, all of whom, I feel assured, will deem it a privilege to contribute something towards the education of the little son. Mr. Alexander Fullerton, 46 Fifth Ave., New York City, Professor Richard-

son, Manager of the Hindu Boys' College, Benares, and the undersigned are acting as treasurers for the purpose. Mr. Robert Burnette, Mr. Davitt D. Chidister, President of the T. S. in Philadelphia, Judge Waterman of Chicago, Mrs. Geo.

Cady of Cleveland, and several of Mr. Gandhi's friends in Chicago and Washington, D. C., have contributed.

Sincerely Yours,

MRS. CHAS. HOWARD.

CHICAGO, ILL., 6558 Stewart Boulevard.

SIAM, ITS COURT AND RELIGION.

Mrs. Anna Harriette Leonowens, who served as governess at the royal court of Siam between 1862 and 1867, has published an extremely interesting book, which contains the gist of her experiences during that period. Her story is fascinating and instructive, as are all tales of travel which contain the genuine impression that foreign countries make on travellers; but the picture which she unfolds before our eyes is by no means a pleasant one. She describes the king, his prime minister, his wives and children, as semi-barbarous. She descants from time to time on the benighted condition of their religion, contrasting it with the blessings of Christianity. Nor can we help being struck with the truth of many of her sad observations, especially considering the degraded condition of the people. And yet, with all the drawbacks with which Siamese society, and especially the Siamese court under King Maha Mongkut, was afflicted, our authoress finds much to praise both in the country and in the character of the people. She met many whom she learned to love and admire, among these the crown prince and heir apparent to the throne; and it is noteworthy that the more our reading progresses, the more appreciative she becomes of both the country and its inhabitants. We have gained the impression that the sad pictures which she unfolds to our eyes, especially in the first chapters of the book, are to a great extent due to the utter ignorance of her surroundings and the forlorn condition in which she, a woman with a young child, was placed. It was a bold undertaking for a widow to venture into an unknown country, where the institutions, marriage relations, religion, language, social institutions, not to speak of the climate, civilisation, and political conditions, were so different from her own. Although in her own home barbarism was in 1862 not yet so entirely extinct as not to harbor polygamy and slavery, and although there is much in America as well as in England that is un-Christian, she says of Siam:

"I had never beheld misery till I found it here; I had never looked upon the sickening hideousness of slavery till I encountered its features here; nor, above all, had I comprehended the perfection of the life, light, blessedness and beauty, the all-sufficing fulness of the love of God as it is in Jesus, until I felt the contrast here,—pain, deformity, darkness, death, and eternal emptiness, a darkness to which there is neither beginning nor end, a living which is neither of this world nor of the next."

Her characterisation of Siam in Chapter XXVIII. reads as follows:

"With her despotic ruler, priest and king; her religion of contradictions, at once pure and corrupt, lovely and cruel, ennobling and debasing; her laws, wherein wisdom is so perversely blended with blindness, enlightenment with barbarism, strength with weakness, justice with oppression; her profound scrutiny into mystic forms of philosophy, her ancient culture of physics, borrowed from the

¹ *Siam and the Siamese. Six Years' Recollections of an English Governess at the Siamese Court.* By Anna Harriette Leonowens. Philadelphia: Henry T. Coates & Co. 1897. Pages, x, 321.