

from Austria the signature to a treaty guaranteeing his throne and even promising him territorial aggrandizements. At this time (January, 1814) Napoleon was as yet by no means beaten. The fall of the emperor changed the situation, creating one of the knottiest problems the Vienna Congress had to solve. For if faith was not kept with Murat there was the probability of a general uprising throughout Italy, headed by the revolutionary king. On the other hand, if he was definitely installed as King of Naples, he might at any time become the center of just such a movement for the unification of Italy as everybody dreaded. At last Murat saw what he had to expect from the legitimists in control of the Congress, who thought they could guarantee the future peace of Europe by holding down everything that savored of the Revolution. Things were still in the balance when the news came of Napoleon's escape from Elba. By clever diplomacy Murat could possibly still have gained all his points without changing front again, but he thought the moment had arrived to attempt more, to march north, drive the Austrians before him, and make himself king of all Italy. The Austrians beat him decisively in the battle of Tolentino (May 2, 1815).

Napoleon, who was preparing his Waterloo campaign, refused to receive the traitor, and Murat finally went to Corsica. But so firmly did he believe in his star and his cause that he decided to make a last desperate attempt to regain his kingdom, thus strangely paralleling Napoleon's own course of action, *en miniature*, to be sure. He landed with thirty armed men at Pizzo in Calabria, on the 8th of October, 1815, expecting a general uprising of the people as whose liberator from the reestablished Bourbon régime he came. But the people were indifferent. He soon had to retreat to the coast, where he was overtaken, clubbed into submission, and taken prisoner. He was court-martialed under a law of his own, as a breaker of the peace, and had to face the firing squad (October 13). He was buried at Pizzo.

The present Murat family owes its rank and title to the restoration of the empire under Napoleon III.

JENKIN LLOYD JONES.

(1843-1918)

On September 12, 1918, all friends of a new religious life based directly upon a modern conscience, suffered one of their greatest losses in the death of Jenkin Lloyd Jones. The impressive funeral service, held two days later at Hillside Chapel, Tower Hill, Wisconsin, was described in the daily papers. Somehow, however, it was felt that fuller expression should be given to what was stirring in the hearts of thousands, so that the very death of the leader might become the test of the vitality of his ideals. On Sunday, November 17, a memorial service was held in his own church home in the Abraham Lincoln Center, Chicago, where the mourners gathered from east and west to prove their loyalty. The present writer had not the privilege of attending this service personally, but a late November issue of *Unity*, for decades the expression of Jenkin Lloyd Jones's thought, presents in an admirable fashion the spirit in which the idea of the service was realized. Under the chairmanship of the Hon. William Kent nearly a dozen addresses were delivered, each one of them characteristic of the deceased in one aspect or another, while that of the Rev. W. C. Gannett furnished his psychological biography as an impressive back-

ground for all. Thus they testified to the magnetic influence of this man—besides those mentioned, Rabbi E. G. Hirsch, Rev. John H. Holmes, Mrs. William Kent, Mr. Francis Neilson, Dr. G. C. Hall, Jane Adams, Rabbi Joseph Stolz, Rev. Herbert L. Willett, Rev. William Covert—some of whom had been his co-workers almost all his life, some whose acquaintance with him seemed to be of yesterday in comparison.

To bring out the particular interest *The Open Court* takes in honoring the memory of Jenkin Lloyd Jones, we wish to quote from Rev. Gannett's address, while at the same time we refer our readers to our issues of November the 2d and the 9th, 1893 (Vol. VII, pp. 3855ff, 3863ff), when we had occasion to report at length about the Parliament of Religions here spoken of.

"...I suspect the year that both he and you would select as really the most significant and beautiful of all your history was 1893, the year of the World's Parliament of Religions in connection with the Columbian Exposition. . . . It is not generally known, perhaps not known to all of you, how very much your minister had to do with the inception and the form and the success of that World's Parliament. On such a day as this it is fair to claim more for him than he ever would have claimed himself. He was not only the official General Secretary and the unofficial general chore-boy of it all, but more than of any other one man it was the child of his inspiration and his shaping. At the time when in the councils of the Commission that had charge of it everything was dim ahead, his comrades dazed with the unprecedented task assigned to them, it was his program. . . . that gave form to the scheme and courage to the faint hearts and changed bewilderment into enthusiasm. The truth is he was the one man readiest in the city, possibly in the nation, to plan such a thing. It was precisely in the line of his own spirit and self-training. For years, as I have traced these to you, and as you know well, the whole trend of the man, of his unconscious and his conscious endeavor of life, had been to just this end,—unbarriered Fellowship in Religion. . . . Then you know how he gathered the high ideal notes of what was uttered on the platforms of the Parliament into a book, "The Chorus of Faith." And *then* you know how he felt that the remaining work of life for him must center in perpetuating and widening the spirit and the influence of the Parliament, and making true the prophecies for religion inherent in it,—this by instituting National Congresses of Religion throughout the land. These grew until. . . . they have become international, and Boston, London, Amsterdam, Geneva, Berlin, Paris, all have known them. His own longing eyes had added Asia to Europe, and seen a vision of a Congress at ancient Benares on the Ganges. It yet should be,—that Congress,—and why not in part as a memorial to him? What, if he knew, could bring him greater joy? The Parliament's success and these outcomes of it are what I meant by Mr. Jones's second main achievement. . . ."

DR. CHARLES CROZAT CONVERSE.

(1832-1918)

It is with deep regret that we chronicle the death of Charles Crozat Converse, who peacefully passed away at his home in Highwood, Bergen County, New Jersey, on the eighteenth of October, 1918, only a few days after his eighty-sixth birthday. The deceased, although a lawyer by training (LL.D., Rutherford College), also won recognition as a composer of songs, of sym-