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EZRA AND NEHEMIAH.

BY PROF. C. H. CORNILL.

LET us now try to picture to ourselves the feelings with which the Jewish people contemplated this new temple of their God. Elated they were not, they could not be. On the contrary they must have felt deeply depressed, knowing themselves in a certain measure to be disappointed in all their hopes. The worst of all was not that this new temple in no way rivalled the magnificence and splendor of the old temple of Solomon. A still heavier sorrow weighed down their hearts. God had broken his word, had not fulfilled his promises, had abandoned his people. What had not the prophets foretold, as destined to happen after the Babylonian captivity? What brilliant images had they not drawn of the future Israel and the new Jerusalem? Deutero-Isaiah especially had forced these hopes to the topmost pitch, and a reaction could not fail to take place,—a reaction of the saddest and most painful kind. When the reality was compared with the gorgeous predictions of the prophets, the effect must have been overpowering.

Where had any alteration taken place? Nowhere. The Persians had taken the place of the Babylonians, but the Gentile power remained as firm as ever. Returned to the old land of their fathers, they had to struggle hard for existence; the conditions of life were extremely meagre; only a very small part of Jerusalem had been rebuilt, a wretched, unfortified country-town with an indigent population, not even the shadow of what it once had been, which in the fantasy of this posthumous generation assumed ever more brilliant colors. And this God who had not kept his promise, who had in no way shown his power, demanded yet more at their hands. He called for a costly cultus and ritual, and a mode of life governed by the harshest laws. Was it not then better to become even as the Gentiles, whose power flourished unabated and who enjoyed unbounded happiness? Thus must disappointment and bitterness have filled the hearts of the Jews, and showed itself in indifference or even in enmity against this deceitful, powerless Deity. And that these moods gradually did gain possession of the majority of the people in Jerusalem and Judæa, and that particularly the leading men and priests were dominated by

them, we have classic proof in a book of prophecy written fifty years after Zechariah, and known to us as Malachi. Malachi describes to us most faithfully the temper of the Jews who had strayed from God, and who sought through careless indifference or frivolous mockery to disregard the misery of their time.

“Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? In that ye say, Every one that doeth evil is good in the sight of the Lord and he delighteth in them; else, where is the God of judgment? . . . Your words have been stout against me, saith the Lord. Yet ye say, Wherein have we spoken against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord Zebaoth? And now must we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God and are delivered.”

And how in such moods religious duties were performed, Malachi relates most drastically:

“A son honoureth his father, and a servant his master: but if I be a father where is my honour? and if I be a master, where is my fear? saith the Lord Zebaoth unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar . . . thinking, The table of the Lord is contemptible. And when ye offer the blind for sacrifice it is no evil, and when ye offer the lame and sick, it is no evil. Present it now unto thy governor; will he be pleased with thee? or show thee favour? . . . Ye have brought the blind, the lame, and the sick: thus ye bring the offering: should I accept this of your hand? saith the Lord. Cursed be the deceiver which hath in his flock a male beast that he has vowed, but sacrificeth unto the Lord a blemished thing; for I am a great King, saith the Lord Zebaoth, and my name is honoured among the nations.”

On the other hand, Malachi lays great stress upon the judgment, which is sure to come, and which will show that devotion and fear of God are not empty dreams. But first, God must cause a purifying and refining of his people to take place, and will send Elijah, the prophet, for this purpose, prior to the coming of the great and dreadful day.

We cast here a glance into an exceedingly momen-

tous crisis. Should such moods gain full sway, should they succeed in laying hold of all the people, then there was an end of Judah and of religion. But Malachi speaks of men who fear the Lord, who are inscribed in God's remembrance-book, of a party, who in opposition to those moods and strivings clung all the more closely to the despised and rejected religion. These did not deny the events and causes on which this indifference and scepticism were based, but drew from them quite different conclusions.

"The proud and they that work wickedness," as Malachi terms them, sought to lay the blame of the non-fulfilment of the hoped for prophecies on God, who either could not or would not perform them; the devout lay the blame on themselves. They did not ask what it was incumbent on *God* to do, but what *they* should and could have done. It was foolishness and sin to doubt God's omnipotence. If he had not performed his promise, he had been unable to do so on Israel's own account, the nation itself was not yet fully worthy of its great future. Therefore, they must strive to repair their shortcoming by redoubled piety. This is the legalism and the "salvation by works" of the later Judaism.

We shall never rightly understand, nor rightly value this tendency, until we thoroughly comprehend its origin. That origin was the Messianic hope. Israel lives entirely in the future, entirely in hope, and is determined to leave nothing undone to hasten that future; it will, so to speak, wrest it from God, compel him to perform his promises, by sweeping away the only impediment to their fulfilment.

But this little band of devout men in Jerusalem could not have brought about of themselves the triumph of their intentions; help was necessary from outside. That help was granted, and from Babylon. The Jews who had remained in Babylon had outstripped those who had returned to Jerusalem. An entire school of men had been established there, who worked out the ideas of Ezekiel, and drew the last conclusions of Deuteronomy. The work of this school had found its literary embodiment in the juridical parts of the first books of the Pentateuch, usually known as the fundamental writing, or priestly code, to which, for example, the whole of the third book of Moses, Leviticus, belongs. This is the legislation, which is usually regarded as the specific work of Moses, and which naturally comes first to mind when we speak of Mo-
saism.

This book was written in Babylon about 500 B.C., and was regarded there as important and sacred. The hour was soon to come in which it should accomplish its mighty mission. The Jews of Babylon were thoroughly acquainted with the events that happened in Judæa; and thus the extremely serious turn

that matters were taking there could not remain concealed from them. They determined on taking an active part. Ezra, a near relative of the high-priest's family in Jerusalem, and sprung from the same tribe, placed himself at the head of the undertaking. He obtained from the Persian king, Artaxerxes (Long-hand), a decree giving him full power to reform matters in Judah and Jerusalem, "according to the book of the law of God, which was in his hand" (that is, the so-called priestly code).

On the 12th of April, 458, the Jews left Babylon and arrived in Jerusalem on the first day of August. They numbered about 1700 men; the figure of the women and children is not given. Ezra found matters in Jerusalem to be far worse and more comfortless than he had feared. Nevertheless, he began his work of reformation, but had to quit the field owing to the violent and bitter resistance which he met with, till thirteen years later a man after his own heart, Nehemiah, a Babylonian Jew who had attained the position of favorite and cup-bearer to King Artaxerxes, begged for the post of Persian governor of Judæa, which had become vacant. And now the strong arm of the law was placed at the disposal of the work of reform, and both Ezra and Nehemiah took up with vigor and zeal the neglected task. In October, 444, a great gathering of the people was held. Here the nation bound itself by oath to Ezra's book of the law, as it had done 177 years previously under Josiah to Deuteronomy. Still many a hard and bitter struggle was to be fought, but Ezra and Nehemiah carried their cause through, and broke down all opposition. Those who could not adapt themselves to the new condition of affairs, left the country to escape elsewhere the compulsion of the law.

These events are of immeasurable importance and of the greatest interest. Through them Judaism was definitively established; Ezra and Nehemiah are its founders.

It is not to be denied, much less concealed, that this Judaism of Ezra and Nehemiah displays few engaging traits. If soon after its establishment we notice that the Jew is everywhere an object of hatred and distrust, the fact is owing to the distinctive stamp of his religion. When the Jew cut himself off brusquely and contemptuously from all non-Jews, when all men who did not belong to his religious community were for him but heathens, unclean persons with whom he could not eat, or even come in contact, without thereby becoming himself unclean, when he appeared before them with the pretension of alone being the good man, the beloved of God, whilst all others had only anger and destruction to expect at God's hand, and when he thirsted for this as the final object of his most fervent wishes and his devoutest hopes, it is not to be won-

dered that he did not reap love, but that the heathens retorted with direst hatred and detestation. Here, too, we will recall to mind the picture which Deutero-Isaiah drew of Israel, where, as the servant of God, it is despised and contemned for the welfare of the earth. That the development of Judaism took this special direction was a necessity of the history of religion.

For the heaviest struggle of Judaism still awaited it; the struggle against Hellenism. One hundred and twenty-five years after Ezra, Alexander the Great destroyed the Persian empire and made the Greeks the sovereign people of the Eastern world. Through this a profound transformation was begun, which spread with startling rapidity and irresistible might, and led finally to the denationalising of the East. That which the Assyrians had undertaken by brute force, the Hellenes surmounted by the superior power of mind and culture. Greece destroyed the nationalities of the East by amalgamating them with itself and conquering them inwardly. Only one Eastern nation withstood the process of dissolution, yea, more, absorbed into itself the good of Hellenism, and thus enriched and strengthened its own existence; and that was the Jewish. If it were able to do this, it was because Ezra and Nehemiah had rendered it hard as steel and strong as iron. In this impenetrable armor it was insured against all attacks, and thus saved religion against Hellenism. And therefore it behooves us to bless the prickly rind, to which alone we owe it, that the noble core remained preserved.

OTHER WORLDS THAN OURS.

BY HUDOR GENONE.

PART I.

I HAVE been a great traveller, not only about this little planet of ours, where I have seen strange places, but in various directions within and without the solar system. Travel of the ordinary sort has a tendency to broaden the mind. That all admit; how much broader then must his mind be who has journeyed through space and seen, as I have, the great processes of nature developing under other conditions and circumstances radically different from those prevalent here.

First and last, a great deal of nonsense has been talked and written and printed about Nature, as if any one had the qualifications to treat that great subject properly who had not tested facts, witnessed operations, and investigated processes.

A friend of mine, who is really very well read, and who is the author of an admirable treatise on asparagus-beds, undertook to write a work on Rome. He called his book: *Rome, Her History, Palaces, Ruins, and Ecclesiastical System.*

He lives in Schenectady. Happening to meet him soon after I had finished reading his book, I asked him where he stopped when he was visiting Rome.

"Stopped?" said he, "I never stopped anywhere. I never have been in Rome."

It turned out that he had written his book in Schenectady. Think of that,—written all about the palaces, ruins, and ecclesiastical system of Rome in Schenectady, without stopping at all in Rome.

I did want awfully to tell him where it was he ought to have stopped, which was before he began; but civility, that bane of veracity and boon to peace, prevented me.

Recently another friend,—a clergyman,—delivered a lecture in aid of the cushion fund of his church, his subject being: "Are the Stars Inhabited?" He sent me a complimentary ticket to the lecture, so I went to hear it. My friend is a fine speaker, and his discourse was not lacking in sprightliness. He had a great deal to say about the power and wisdom of the Almighty; but he certainly told us no new facts, and his ideas of the limitations of the Almighty's power and the nature of his wisdom were utterly vague and mostly erroneous. As a clergyman, of course, he ought to have known something about these things, but it appeared he didn't. He could not even answer his own question.

Now, as it happens, there are a great many questions which a minister of the Gospel cannot answer that are easy enough for a traveller.

Are the stars inhabited? No, they are not; the stars are not inhabited, unless by beings capable of inhabiting a dynamo. That is what the stars are,—dynamos,—dynamos of electricity, light, heat, activity, all forms of energy; in one word, they are dynamos of—influence. That is what our sun is, and the stars are similar. Don't take my word for it,—I'll want your faith for my word further on,—ask the spectroscopist.

As to that word "inhabited"; do you fully realise its significance? The inhabited locality must be a "habitat," must it not, a place fitted for an inhabitant? It was not so many years ago that you would have been smiled to scorn to have called a drop of water "inhabited," and yet the microscope proves that it is.

"But," you say, perhaps, "an inhabitant,—at least, as applied to this and other worlds,—means for the purposes of our inquiry rational beings like, or at least not unlike, ourselves."

Let us call it that. And assuming that the word "inhabitant" is practically equivalent to human being, note the circumstances of our own solar system. We have seen that the sun is incapable of sustaining the kind of life we know as human. Salamanders

might perhaps live there, if there were salamanders ; but not men.

Yet we have an inhabited earth. Between us and our dynamo there are two planets ; of Mercury we know little, and that little unfavorable ; but Venus would need only a trifling change of density in its atmosphere to fit it for the residence of intelligences. Beyond the earth the planetoids seem to lack reasonable conditions of life, but Mars appears even more favorably situated than Venus. Jupiter and Saturn, if the best reports are to be relied on, are in a state of igneous fluidity, and it is probable that the same state of affairs exists in Neptune and Uranus. So much for the solar system.

Perhaps you may think I was unwise to use the expression "limitations on the power of the Almighty." I may have been unwise ; I admit that, because of all foolish things the most foolish is for any one to defy the opinion of every one.

Yet explanation is quite different from defiance, and it is one thing to be unwise and another to be untrue. I myself believe in the Almighty, but I also believe in His limitations.

These I do not get entirely from my observations of nature, extensive as they have been. I get them quite as clearly and less laboriously from the "revealed word"—the Bible. There we are told God cannot change, cannot lie, and is the same yesterday, to-day, and forever.

That seems to be a reliable sort of an Almighty, wholly different from the God of nature, of which we now and then hear so much.

I learn also (from that same Word of God) that we mortals are made in God's own image ; and therefore I conclude that in myself I have a sample, so to speak, of divinity. Inestimable advantage, is it not, to have a sample ? In geometry the triangle, for instance. How sure we are that the properties of that, or any other regular figure, are permanent properties of all similar figures, no matter what their size.

Another important piece of information I got from the Bible : that the kingdom of heaven was within me. Before thoroughly understanding all these great principles I was bewildered in the contemplation of the multitude of phenomena of life. Now, while I have not ceased to seek for phenomena, a new fact is no longer a new mystery. I understand that as in myself, while my body changes daily, and is wholly renewed every few years, and while my mind vacillates most unreasonably, there is something about me which has up to this time remained permanent—my life. I know, of course, that there is a limit to its permanence, but it is a great comfort to me (and it ought to be to all) that, like the triangle of chalk on a blackboard, though the chalk may be rubbed off, its properties

endure, and that it and we are images (or functions) of the larger life which is conclusively permanent.

I infer therefore that life is composed of two factors, one continually changing ; the other continuously the same.

I find myself limited physically. I certainly had no power over myself that I could elect what my stature should be, or the color of my eyes or hair ; and it appears equally evident that I could not have endowed myself with faculties different from those I possess. I might study music till I contrived to play tunes quite passably ; I could perhaps by diligence learn to put paint onto canvas, but I could never really be a musician, or an artist, because the faculty of music or art has been denied me.

So you see there are degrees of ability in a human being, and that there must also be degrees in the divine being. The Almighty could perhaps have created worlds that were square instead of round, but if he had created a square world he could not have created one in which the diagonal was not the longest right line.

There is no need to multiply examples ; but, as was suggested previously, there might possibly be salamanders capable of inhabiting a dynamo, but for men constituted anything like ourselves, conditions similar to those on this earth are essential.

These conditions I have found prevail everywhere throughout the universe. Every star that you see twinkling nightly in the sky has an invisible retinue of worlds formed like itself by the operation of that changeless sequence which men call "law," but whose better name would be cosmic life. Among these stellar families always one or more members have evolved conditions suitable for intelligent existence, and (as effects always inevitably follow causes) suitable conditions invariably produce products fitted for their utilisation.

I tell you these things so that you may see clearly that what I profess to have witnessed in other worlds may not seem so utterly incredible as otherwise it might.

At first it occurred to me to make a catalogue (like Groombridge's) of those planets which I had visited in the course of my journeys ; but, deeming this on the whole likely to prove tedious, I substitute a brief account of the more salient characteristics of a few remote orbs, planets of other suns than ours, but where I found life existed in the main as it exists upon this world.

In the planet Amor, fourth from Antares, that red star which in summer nights may be readily described near the zodiac in the south, civilisation has progressed far beyond the crude system that prevails with us.

Life goes on in all essential respects as our own, with some singular exceptions—at death no property can be willed. All that any one dies possessed of reverts at once to the uses of the community—to the State, as we should call it, although there I found practically no State, nor anything that a citizen of Earth would be likely to consider as government.

The consequences are not, as one might think, a luxurious life for his family who had acquired wealth, and then a sudden descent into a poverty more deplorable for the luxury, but, on the contrary, he whose foresight, industry and sagacity have enabled him to acquire fortune, invariably distributes it judiciously, not, as we do, at death, but during his life time.

Then the knowledge that their parents' or relatives' fortunes are not in any event, either by devise or inheritance, to be theirs, becomes the highest possible incentive to thrift, industry and diligence to the young.

There is nothing like grinding poverty in Amoris, and the instances of very large aggregations of wealth are exceedingly rare.

But while the devise of tangible property is unknown, a testator possesses the power and right to bequeath possessions of inestimably more value.

I happened to become very friendly with a legal practitioner in that planet, and, on my expressing an interest in the subject, he kindly loaned me a certified copy of a will which he had recently offered for probate.

Perhaps I can not do better than to quote from the will its chief provisions :

“IN THE NAME OF GOD AMEN, I Felix Spese, being of sound mind, do make and publish this as my last WILL AND TESTAMENT.

“First, I give to my wife Dora my administrative ability, together with all the tenements, hereditaments and appurtenances thereunto belonging or in any wise appertaining.

“Second, I give to my eldest son Agra my amiable disposition.

“Third, I give to my daughter Marah my love of children, commonly called my philoprogenitiveness, for her use during her natural life, with remainder to my granddaughter, Clara, daughter of the said Marah.

“Fourth, I give to my son Foibel my courage and determination.

“Fifth, I give to my youngest daughter Dactyl my literary faculty and command of language.

“Sixth, I give to my niece Jane my organ of appetite, commonly called my aliamentiveness, she being destitute of proper nutrition, owing to her inability to assimilate food.”

I made a copy of the will at the time, so that I can certify to its correctness.

A few weeks after this, that is about six months after Mr. Spese's death, my friend, the lawyer, took me to call upon the family.

My friend, knowing that I was a stranger on the planet, and therefore naturally interested in its civilization and especially in those matters where theirs and ours differed, took occasion to ask Miss Dactyl about what he called the investment of her mother's right of dower.

“Oh! Doctor,” exclaimed the young woman with animation, “mama has done so well. It is wonderful how much better she keeps house than formerly. She knows now fully a day ahead what there is to be for meals, always has change ready to pay for things sent home, and invariably has a place for everything and keeps everything in its place, and—would you believe it?—never puts pins in her mouth.”

“I am so glad,” replied the doctor (did I mention that ethical practitioners were called doctors in Amoris? Well, they were). “I am so glad. But tell me about your sister Marah—”

“Oh! Marah. She is very comfortably situated. She nurses her baby now herself, and little Georgie is allowed to come to the table and goes driving with her daily. But you ought to see brother Agra. He used to be so cross and unkind, but now he is a changed man—so benevolent, why, now he will even go with me to garden and theatre parties. Think of that!”

“And Foibel?”

“Foibel, too, is quite changed. You know he was proposing to marry Miss Tart, and we all feared that her family would make his life a burden. But with his present patrimony (she added with a smile) there is no danger of that. It is amusing to see him spunk up to his prospective father-in-law.”

Perhaps you may smile at this, and some may even accuse me of drawing upon my imagination. It is contrary to custom here that property in goods and chattels could not be bequeathed; but this you understand, not as quite probable, but as possible. The other statements, of course, you totally disbelieve. Why should you? You reply that such things are inconceivable, because contrary to experience. That is, I admit, a reason to doubt, but none for unqualified disbelief. Why, in another planet I stopped at, the inhabitants were all of one sex (babies being produced directly from certain protoplasmic geysers) and refused utterly to credit my assertion that upon earth there were two kinds of human beings differing not only physically but mentally; that they were in almost all respects the exact opposites of each other.

“Such a state of affairs,” these people said, “was

absurd, because nothing was better ascertained than that opposition meant antagonism. If ever two sets of inhabitants could have been created," which they claimed uncivilly, and in spite of my word, was impossible, "the inevitable result would have been war, and in the end the extermination of the weaker."

How guarded we ought to be in forming opinions concerning matters of which we have had no experience! As to the custom in Amoris of devising property in capacity, which you find so difficult to credit, that was, after all, only natural under the circumstances. Observe that with us what we call natural law provides by heredity for the transmission of qualities. The workings of this law are obscure, but the results are surprisingly certain, while they seem to be exceedingly capricious.

The province of reason is especially to remedy the caprice of nature, or rather (as the jurists of Amoris say) to thwart the malicious and unconscious design of the natural order. That is, I think, only another way of putting the edict which the Bible declares to have been given to our progenitors to subdue the world.

The Amorite children, having been taught from their early youth to expect no patrimony in goods, but to expect that of brain-power, received this expectation in the spirit of faith, and the natural result of faith followed: what they believed in they attained.

The same law as to mentality prevailed with them, as with us applies to physical things. For instance, one may believe (after a fashion) that his father will leave him his fortune; but until he actually does leave it, and actual possession is entered upon, the "belief" lacks its real value. Such "belief" is only hope or expectation, and no sophistry can make of it anything else. But the belief in the ability of the father to devise is of quite a different order. That is the real article.

In the one case "faith" was only the substance of hope; in the other it was evidence.

LORD PALMERSTON'S BOROUGH.

An Incident of the Chartist Movement, with Reminiscences of Mr. George Julian Harney.

BY THOMAS J. M'CORMACK.

A HIGHLY unique book has recently come under our notice relating to the history of a man and movement which have both a high title to fame in English annals. It is entitled *Palmerston's Borough, A Budget of Electioneering Anecdotes, Jokes, Squibs, and Speeches*,¹ illustrative of the methods and spirit of the English elections of the middle part of this century, and is replete with accounts of rare and laughable incidents,

¹ By F. J. Snell. London: H. Marshall & Son, 125 Fleet St., E. C., 1894.

political retorts courteous, the tricks of partisan controversy, and biographical reminiscences which have far more than a mere local value, and throw a strong but not unpleasing light on the personality and character of one of England's greatest statesmen. Despite the German couplet,

"Hat der Teufel einen Sohn,
So ist er sicher Palmerston,"

the traits of the sturdy prime-minister as here reflected give a quite different impression of him.

But our object in referring to this book here is not to emphasise the character of Palmerston so much as to notice the historical movement known as Chartism, with which was connected at this time Mr. George Julian Harney, an old and esteemed friend of *The Open Court*, and now well known, apart from his political and other work, as the contributor of graceful and vigorous sketches to the *Newcastle Weekly Chronicle*, one of the foremost and most influential journals of England. Mr. Harney was the candidate opposed to Lord Palmerston in the ancient borough of Tiverton in 1847. Let us hear Mr. Snell's own relation of the matter, and afterwards Mr. Harney's account of the Chartist Movement proper, about which little is known in this country. Certainly no one can fail to be interested in this historical episode of the old and beautiful borough of Tiverton. The following matter in small print is from Mr. Snell's book.

PALMERSTON'S ANTAGONIST.

Lord Palmerston's connexion with the borough of Tiverton brought him into frequent conflict with a Mr. William Rowcliffe, who was by trade a butcher, and in politics a Chartist. At the elections of 1841 and 1846 Mr. Rowcliffe put himself in evidence, by plying Lord Palmerston with questions as to various points in the Chartist creed; but his first notable speech on the hustings was at the general election of 1847. Mr. Heathcoat and Lord Palmerston presented themselves, as usual, to the burgesses of Tiverton; and no one, save Mr. Rowcliffe, was bold enough to dispute their claim. Through Rowcliffe's instrumentality Mr. George Julian Harney, editor of the *Northern Star*, and a colleague of Feargus O'Connor, came to Tiverton for the express purpose of inveighing against Palmerston before his own constituency. The contest was regarded as of national importance, and the London newspapers sent special reporters to the scene of the fray. The excitement as the day of nomination drew near was great indeed.

MR. HARNEY'S DRAWN SWORD.

Respecting this memorable episode Mr. Sharland writes:—"Mr. Harney's headquarters were at the house of one of his friends in Fore street, from a window of which he nightly harangued an immense crowd. Some amusement was caused by one of his supporters marching to and fro in front of the house with a drawn sword, ostensibly to protect Mr. Harney from imaginary foes during his campaign. On the night before the nomination Mr. Harney delivered one of his most telling speeches in defence of the 'Five Points,' and finishing with an attack on the policy of the Government in general, and Lord Palmerston's conduct as foreign minister in particular. In a vigorous peroration Mr. Har-

ney said, 'And now, gentlemen, when I next address you, it will be from the hustings to-morrow when I will prove him to be devoid of true patriotism, a breaker of pledges, and a foe to the liberties of the people, whose dearest rights he would trample in the dust. Yes, gentlemen, to-morrow I will confront him, and while I shall ask for your hands to be uplifted in my favor—(alas! my friends are chiefly among the down-trodden non electors) be assured I will dress him down!' Tremendous cheering followed this outburst of eloquence, and it is more than probable that Lord Palmerston heard its echoes in his apartments at the Three Tuns a few yards off."

THE NOMINATION OF '47.

It was on a bright morning in August, 1847, that Lord Palmerston, Mr. Heathcoat, Julian Harney, and William Rowcliffe found themselves face to face on the historic hustings in front of Tiverton parish church. Mr. Sharland, an eye-witness of the scene, describes it as follows:—"Lord Palmerston, preceded by the town band, and accompanied by his proposer and seconder, looked jubilant as usual—as if going to a pleasant picnic rather than to a passage of arms with a political antagonist. The usual formalities having been gone through, the noble Lord was duly proposed and seconded, as was also his colleague, Mr. Heathcoat. Then came Mr. Rowcliffe to introduce as 'a fit and proper person' George Julian Harney, 'the friend of the people and champion of popular rights.'"

ROWCLIFFE ON THE SEPARATION OF THE SEXES.

Rowcliffe's speech, in proposing Mr. Harney, was a vigorous onslaught on Palmerston, whom he denounced as a Tory in disguise. He said his (Rowcliffe's) object was economy and retrenchment, and he contended that the people at large had got nothing from those who called themselves Liberals, Reformers, or Whigs since the passing of the Reform Bill, for which, he added, they were none the better. Turning to Mr. Anstey (Lord Palmerston's seconder), he asked him, whether, if an old servant had robbed them, they were to let him do it again. Then he drew a highly imaginative picture of a great Bastille which, he said, the Whigs had built, "big enough to hold the whole country," where even aged couples were separated, the husband from the wife. "What would the noble lord say, if he and Lady Palmerston were treated so?" (laughter, in which the noble Lord joined heartily). Mr. Rowcliffe commented on the fact that the noble lord had given only £50 for the relief of the local poor, whereas Mr. Heathcoat had come down with £100; and he concluded by proposing Mr. Harney—a nomination which was seconded by Mr. Burgess, shoemaker.

HARNEY'S INDICTMENT OF PALMERSTON.

Mr. Heathcoat having addressed the assembly, a discussion took place on the question who should speak next. Ordinarily, as he was one of the sitting members, it would have been Lord Palmerston's turn; but, as it was understood that Mr. Harney was about to deliver a grand attack on his policy, the noble lord expressed his willingness, and indeed his desire, to waive his privilege, so that he might be able to reply after hearing what Harney had to say against him. The Chartists having agreed to this course, Mr. Harney addressed the meeting for more than two hours. His mode of speaking was very voluble, and he occasionally refreshed himself by copious draughts from a blue jug. About three thousand persons were present, and with at least two-thirds of that number Harney appeared to be in great favor. Lord Palmerston's courteous request of a fair hearing for his opponent was, therefore, unnecessary. Harney began with *noscitur ab amicis* innuendo. He referred by name to various well-known statesmen with whom Palmerston had been associated, and stuck them all over with epithets. Perceval was a constitutional tyrant, and

no man who had anything to do with his measures could ever be forgiven. Canning was "a clever jester, a talented buffoon, the able and brilliant flunkey of the aristocracy." The name of the Duke of Wellington was "allied to despotism." Censure and derision, unqualified by the slightest tincture of remorse or pity, was poured out on Lord Melbourne and "the profligate Whig Government," the only person he was willing to make exception of being Lord Morpeth, to whom he begged Lord Palmerston to present his compliments when he met him in town. [The noble lord here bowed in polite acknowledgment of the commission.] Mr. Harney then entered into a minute criticism of the policy of the Whig profligates, in Spain and Portugal, in Canada and China, in Afghanistan, Syria, and Cracow; winding up with a piece of passionate declamation against the metropolitan bakers whose frauds, he said, Lord Palmerston had been base enough to assist by dexterous manipulation of the Parliamentary machine.—This was hitting below the belt, and it roused Lord Palmerston's wrath. Hence he set himself to the task of reply with unwonted vigor, speaking for upwards of an hour on the foreign and domestic policy of the Government, and winding up with an attack on the Charter in all its "points."

SUBSIDISING LOCAL CHARITIES.

In the course of his speech Lord Palmerston said; "Allusion has further been made to those small sums, that is small though proportioned to my means, which from time to time I have offered to the charities of the borough. The mover of the nomination of Mr. Harney objected to the amount of those contributions, and he also furnished an argument which, if you accept as just, is much more in favor of your electing me than Mr. Harney—(cheers and laughter). He said, 'Lord Palmerston holds a valuable office, and is bound whenever there is a subscription at Tiverton to send down a quarter's salary.' I cannot admit that obligation, and therefore, gentlemen, if any man here purposes to vote for me on the understanding suggested by Mr. Rowcliffe that I am to give a quarter's salary to any subscription going on at Tiverton, I beg that he will reconsider the grounds of his support"—(cheers and laughter).

Finally the evergreen Viscount disposed of his antagonist by complimenting Mr. Rowcliffe, "his old friend," on his vigor and health, and hoping that he (Rowcliffe) would live to alter his political opinions. In the course of his speech he was frequently interrupted by ejaculations from the crowd, but so far from being disconcerted by these ebullitions of feeling, he folded his arms and smilingly enjoyed the fun.

THE RESULT.

The show of hands being decidedly in favor of Mr. Heathcoat and Julian Harney, Lord Palmerston repeatedly pressed the Chartist candidate to "try his strength and test his principles," by going to the poll. Mr. Harney declined the invitation, protesting that he had been duly elected, and refusing to take part in any further proceedings. The result of the polling was as follows:

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As the practice referred to in the last paragraph is probably unfamiliar to our readers, we may quote the following from a letter from Mr. Harney explaining it:

"There was a custom originating probably in the most remote times of *nominating* candidates in open meeting and generally in the open air. That was the case in London when I was a boy. Covent Garden was a famous nomination place for Westminster. In counties the nomination took place in great open spaces. The

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riotous proceedings at these meetings was the nominal pretext for curtailing the county franchise in the days of Henry VI. Still the nominations were so continued. It is easy to see that at least some voteless men could and would attend the nominations. And when the High Sheriff (county), or Returning Officer, usually the Mayor (borough), took the show of hands, there was nothing to hinder voteless Hodge or Jack from holding up his hand (sometimes two). But the defeated candidates (least show of hands) would say: 'We dispute—we demand a poll' (pole). That originally meant counting the polls (heads—head-tax, poll-tax—Wat Tyler) of all present; but with the restriction of the county suffrage another meaning arose—to count only the qualified electors. But as the qualified electors might not all be in attendance, places were provided for the recasting of their votes. The same system was pursued in cities and boroughs—save where the corporation made an election—but wherever there was an extension of voting outside the corporation, the nominations were followed by demand for a poll (or polling), and with the frequent result of the popular candidates finding themselves at 'the bottom of the poll;' the 'candidate,' or 'candidates' with the fewest hands being elected by a majority of the qualified electors.

"Tiverton had shaken off the corporation yoke, and when I went there, was a borough returning two members on the Reform Bill of 1832 qualification of electors. I knew I had not the ghost of a chance. Nearly all those who had held up their hands for me had no votes at the polling booths. My show of hands considerably exceeded that of Heathcoat, the local capitalist and employer of some hundreds of work-people (lace-mills and other works), and was greatly in excess of the show for Pam. But Pam demanded 'a poll.' I protested and handed a written protest, prepared beforehand, to the Returning Officer, the Mayor. In vain. The polling took place next day. The merest farce, because there was no opposition. I had withdrawn. And after that withdrawal the 'election' of Heathcoat and Palmerston would have been quite legal without any polling, because there was no opposition."

In a subsequent article we shall give Mr. Harney's own reminiscences of this election with his brief history of the Chartist movement.

PEACE.

BY PROF. E. EMERSON.

Come! gentle peace! dwell with me evermore!
Too long I've wandered up and down the world;
And known its losses, felt its trials sore;
From blissful heights been deep to anguish hurled.
But, since I use philosophy to cure,
I see how vain are all our petty throes,
Where things must ebb and flow sublimely sure;
Now bringing joy, and now unsealing woes.
For what is man amid this wond'rous scene,
Where countless suns and planets hang in space?
How measure his brief life which in between
Two dread eternities completes its race?
Now the calm goddess, peace, reigns in my soul;
For I perceive I'm part of one great whole.

BOOK NOTICES.

The American Book Company have been recently issuing a useful series of *National Geographic Monographs* on the physical features of the earth's surface, to be used as aids in teaching geography. The monographs appear monthly at twenty cents each, and at an annual cost of \$1.50. All are by eminent scientists. The first three, which we have in our hands, are by Major J. W. Powell, late Director of the United States Geological Survey, and

treat of (1) Physiographic Processes; (2) Physiographic Features; and (3) Physiographic Regions of the United States. In the first, Major Powell discusses the three great moving envelopes of the earth,—air, water, and rock,—and studies the three sequent processes by which the earth's surface has been moulded into its present form. The second sketches the physiographic features of the earth, showing how fire, earthquake, and flood have been involved in fashioning the land and sea. These monographs form excellent introductions into the study of general geology and are written in a style well adapted to popular apprehension. Illustrations and maps accompany the monographs.

In a pamphlet entitled *The Relations Existing Between Authors and Publishers of Scientific and Technical Books*, Mr. C. A. Stetefeld, of Oakland, Cal., makes an appeal to "scientists and engineers, who are or contemplate becoming authors" to throw off the unbearable yoke imposed upon them by rapacious publishers." He asks them to unite and form an "Authors' Publishing Company." In Mr. Stetefeld's case, who tried the experiment with a book of his own, the difference in the receipts was 4 to 1 in his favor. Only in rare cases, however, is the whole of an edition of a scientific book sold, so that usually the publisher must regain his entire outlay on a sale of three or four hundred copies. This consideration should also be borne in mind in the organisation of an authors' publishing company. Undoubtedly, for individuals who are willing to run the risk the idea is an excellent one; while its corrective influence in summarily limiting the production of bad or mediocre books cannot be overrated.

Charles H. Kerr & Company, of Chicago, issue a little tract of thirty-six pages on *Religion as a Factor in Human Evolution*, by Mr. E. P. Powell, author of *Our Heredity from God*. The paper which was read before the Brooklyn Ethical Association, deals with the question historically and analytically, and is full of instructive matter.

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