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Editorial

We make our second attempt this evening as Editor of the Voice. There is rarely[sic] any room for us to criticize the Class for the past three months, as the two preceeding [sic] Editors have pretty thoroughly reviewed its history. We will only wish that the next three will be as profitable and interesting. Still improvement can be made and let us all try this coming term (as it is the last one of the season) not only to make it as profitable, but to make the improvement. The time of calling the Meeting to order can be improved and certainly our behavior after the Class adjourns can be bettered. One would think by our actions that we had just been released from the Penitentiary or an Asylum. After the meeting adjourns let us all go or if we do remain for a few minutes conduct ourselves (if possible) in a gentlemanly manner). And wait until we get out into the Streets before we take one another down as was don at the close of our last meeting.

Once more comes election of Officers and too night [sic] let us consider the old proverb let well enough alone remembering that the closing term has been very profitable and interesting. Therefore if possible keep the present Chairman and Vice Chairman who has done so much to make this class what it is. We wish to extend our thanks to Mr. G.H. Beard for the two valuable articles contributed to this Paper the one on the Great Pyramid (a continuation of that gentleman's Lecture) is very interesting and worthy of careful study by every Phi Sigma.

The other article answering or rather contradicting[sic] our last Editor on his article headed Another warning to despots is particularly interesting and this class will do well (especily[sic] our preceding Editor) to give special attention while it is being read.

Theories about the Great Pyramid.

Part II

In the last issue of the Voice we considered, in connection with the subject of the Great Pyramid, the commonly accepted "Tomb Theory", and expressed our conviction that in it a satisfactory answer to the question, "For what use was the Great Pyramid Built?" cannot be found. We propose, therefore, at this time to review, - fully as we may, yet briefly as we must, - another and more modern Pyramid doctrine.

In 1859 an Englishman named John Taylor made the Great Pyramid a matter of special study, and induced probably for the most part by the unsatisfactory nature of the theories then generally adopted as to its origin and purpose, he sought and found a more reasonable, and what he regarded as the only true conclusion.

This was substantially the same view as that advocated more lately by the well-know [sic] Astronomer Royal of Scotland, Prof. Piazzzi Smyth. After much study and investigation of the Pyramid itself, Mr. Smyth announced these views as amended by himself, in a volume first published in '74. The theory is bold and far-reaching, and is builded on no other doctrine nor ancient tradition. So far as is known it is in every sense modern. Its conclusions may be briefly summarized thus: The Great Pyramid is a religious monument builded by Job under guidance & direction of Divine inspiration. Its purpose was "to convey a new proof to men of the present age as to the existence of the personal God of Scripture, & of His supernatural power.

To prove, in spite, and yet by means of modern science, the actual occurrence of an ancient miracle; and, if one, the possibility of all miracles being true.

Or, as another puts it, 'to sustain a similar relation to the physical world to that which the Bible sustains to the spiritual.' This, we believe, is a fair synopsis of the doctrine. It will be fortunate if we succeed in gathering together as comprehensive a summary of the proofs by which it is said to be sustained.

First, let us acquaint ourselves with a few of those remarkable facts in connection with the formation of the Pyramid, which have been discovered from time to time, and from which Prof. Smyth and others have deducted their theories.

In many ways it is regarded as a type of the terrestrial globe. For instance: The earth has - as in now well known - an axis of rotation, -i.e. it moves always in one & the same course. This indicates a primary straight line through its center, from pole to pole. If we use this as a base-line, and draw two equal lines from it to the highest point of surface at the equator, we have an exact triangle. This is prominently true of the Great Pyramid, as is seen on each of its four faces. Again, it is the most perfect illustration of the solution of that problem, over which it is said mathematicians have worked so long, - viz., the squaring of the circle; and this caused John Taylor to remark, "They (the builders) imagined the earth to be a sphere, and as they knew that the radius of a circle must bear a certain proportion to its circumference, they built a four-sided pyramid, of such a height in proportion to its base that its perpendicular would be the radius of a sphere equal to the perimeter of its base.

The name "Pyramid" has been thought by some scholars to be derived from the Greek, and only given to this monument at a later date; but others hold that there is more evidence that it was composed from two ancient Egyptian words, which in Coptic (the nearest like now in existence) are "pyr", meaning "division", and "met",-"ten"-, and that "pyr-met" means in Egyptian a division of ten. If this is so, it coincides with the remarkable fact that the Great Pyramid shows a constantly recurring division of ten, -i.e. fives, or a multiple thereof. The vertical height of the Great Pyramid, multiplied by 1000 gives the mean distance of the sun from the earth,- the same, or nearly the same as that arrived at by the latest scientific research, viz. 91,840000 miles.

The Great Pyramid is situated in the exact center of the whole of the earth's dry surface. It also stands exactly to the orient, - a thing which can be said of no other building on the earth, - for although governments have expended immense amounts of money to build observatories with this peculiar quality, for the benefit of astronomy, - when finally completed, everyone of them have been found to vary a fraction from the correct position. These facts are evidenced by the petition lately sent to the present Khedive of Egypt which prays that monarch to grant to one of the foremost astronomical colleges of this country, the permission to establish its observatory on the summit of the Pyramid. At high noon the sun shines on every corner and side of this wonderful building. It is interesting also to note that the Great Pyramid is the highest building on the earth, topping even the Strasburg Cathedral by seventeen feet*.

Another curious fact is that taking the British standard of measurement, i.e. the earth's polar axis, which is estimated at 500,500,000 inches, and dividing it by 20,000000, making a convenient fraction, we obtain an [sic] unit measurement equal to the ancient Hebrew cubit, which was evidently used in the construction of the Pyramid. More than this, - this cubit is contained in each side of the edifice just as many times as there are days in a year, - including even the fraction of five hours & forty eight min respect, because after the Great Pyramid was completed, the commencement of the ascending passage was so blocked and covered over as not to be discernable.

But the most practical part of this religious theory is that which discovers in the interior works of the Pyramid a representation or symbol of the several acts or stages of the human race upon this earth.

Taking the inch used in building the Pyramid, for an unit measure, each one is said to represent one year of our calendar. Commencing, then, at the top of the entrance passage, which runs downward, we begin with 2527 B.C., that being the date of the Dispersion of Mankind,-'or when man refused to live longer under Divine instruction.' Then a peculiar grooved line is shown at 2170 B.C., the date of building the Pyramid, as admitted by all. This passage continues about 4446 of these inch-years, until finally the descent to death ends in the Bottomless Pit,- represented by the Subterranean Chamber, & showing thus, the doom of the wicked. But a way of escape occurs about 1000 inches beyond the entrance, where the ascending passage commences, signifying the Exodus of the Hebrews. Following the first passage still further down, until it almost reaches the final chamber, there appears yet another egress, - narrow and difficult indeed, - but

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provided so that all might be saved through the mediation of a Savior, whose descent into Hades is shown by the natural well or grotto, halfway up the passage of escape, over the mouth of which, a ramp-stone has been most peculiarly blown away, tearing with a part of the wall; thus telling, it is thought, of the absolute powerlessness of the grave to hold its Conqueror.

Strangely enough, no part of this missing stone has ever been found, which would seem to indicate that it was purposely so removed, before the completion of the building.

Returning now, we follow the ascending passage of the Hebrew Dispensation, so low and hard to travel, until it opens into the magnificent Grand Gallery, 28 feet high, & elegantly finished, - all of which typifies the glorious character of the Christian Era.

After thirty three inches, or the life of Jesus, occurs an open sepulchre, with fifty six miniature graves, representing those who rose at that time, as recorded in Matthew.*

Many things in the walls and roofing, are equally illustrative, - but confining ourselves to the main history as read from the floor, - we find at 1815 an elevation of thirty six inches, having reference thus to the remarkable changes in the civilized world, at that time. From 1815 onward, is the Day of Preparation, - the time when "Knowledge shall be greatly increased".

This continues for between 1881 & 1882 of these inch-years, when certain stones would seem to tell of something remarkable in the near future.

Almost directly after follows an exceedingly low passage, - (in which is recognized the times of tribulation to which certain Biblical prophecies refer), then the ante-chamber, - another low passage, and finally the beautifully finished King's Chamber, which is supposed to be the end of all things, and the establishment of Christ's Kingdom on this earth. In support of this theory, many texts are quoted from the Scriptures, some of which it would appear impossible to understand in any other connection. Others seem to us to be somewhat strained in application. As a sample of the former we might mention the one in Isaiah 19th, 19 & 20 "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord: and it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt."

From other sources[sic] these theologians also discover in Job, the real builder of the Pyramid, and identify him with Melchisedec (a tribe name) and Philites, who, the Egyptians hold by tradition, was its builder and after whom it is frequently called. Following the historical account of King Cheops' closing the Egyptian temples & breaking up the worship of the idolaters, it is held that he provided this Philites with the means for accomplishing the task appointed unto him by God.

Such are the principal revelations which Prof. Smyth, & others, discover in the Great Pyramid.

It may be already understood, - certainly we do not hesitate to say that to our mind this is, of all theories, advanced, the most reasonable.

Were our readers to peruse the volumes of Prof. Smyth, Dr. Seiss & other learned gentlemen, we do not doubt that they would agree with this conclusion. But that we

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have been able to do the subject justice – i.e. that we have presented this ‘Modern Theory’ in all its force and clearness, we regretfully realize, is not the case; and therefore fear that this sketch will not be of much assistance to the theory, nor to the readers of the Voice.

It is not surprising that very many – and among others many eminent scholars, - have been led to ridicule & denounce this view; for such innovations seldom are accepted without considerable hesitation & demur, - most especially a view of this nature, - and perhaps it is best in the end that such is the case. But this remains to be said: That look where you will to find criticism adverse to those teachings, - you will discover expressions of rejection, ridicule, denunciation, contempt – ad infinitum; - but nowhere any sound refutation of the arguments by which it is supported or the scientific discoveries on which it is based.

And yet, we do not accept this doctrine. It may be that such is an unsurable[sic] position to take, - for to be ‘on the fence’ is always unpleasant. But, nevertheless, it is often true, as here, that while a certain view may be the best & most reasonable offered, we yet may not be able to so acquaint ourselves with the proof of the same, - or, possibly, there may not be sufficient of such – to warrant us in adopting it without question.

This particular theory may be said, we suppose, to rest on purely circumstantial evidence, - and while it is probably true that where such evidence is strong and abundant enough, it is considered sufficient to convince, - we must confess that the fact that this doctrine involves so much, - and that of the highest importance, - seems to justify a demand for more direct proof, before it shall receive full recognition.

But that there are wonderful truths hidden in that mighty monument, and that the day must come when men will understand that which is still shrouded with so much mystery, we feel is inevitably sure.

Gerald H Beard

A Representative Constituent

He gave all the hackmen at the Union Depot a stand-off, brushed the bootblacks right and left and shouldered his sixty pounds of baggage and started up Jefferson Ave. in search of a tavern. He was a right up and down man, and he wanted to strike a tavern where they had an old fashioned boiled dinner. “Just come in from Lansing” he observed, as he fell in with a pedestrian. “Did, eh? Been down to the Legislature?” “You bet I have, I’m not a member but I made things hum out there all the same. “Have a Bill.” “Not exactly. I come down from – County to take the Kinks out of our member. He was sailing in with a high head, and if I’d waited ten days longer he’d have been bossing the whole State. What d’ya think?” “I dunno” “He wouldn’t speak to me when I first got there! Think of that! Up home there we rated him about No 4 and sent him down to Lansing more because none of the rest of us could leave, and he wanted to cut me colder’n a wedge; What do you think?” “Rather mean.” “You bet; But I lowered his nose a bit. We’d heard how he was prancing around and putting on airs and making out that he run our coutry[sic], and a few of us got together and wrote him a litter[sic]. It didn’t seem to do any good, and so we got together again and they sent me down to put on the currycomb, “And you did?” “Didn’t I?” He’d put in about a dozen bills affecting

our county, and I mashed all but two. He had laid himself out for six or seven speeches, and I mashed all but one. The first day I got there he was supporting motions and moving to amend and strike out but I mighty soon let him understand that no such chaff passed for oratory with us. He tried to bulldoze me at first but when he found that his constituency had got after him he calmed down. He's been fooling with the game law, and had got mixed up with a dog tax bill, and a saw log law, and a bill about inland fishing, and I don't know what else. I took him out behind the Sate-house, and sayed: "Now boy you squat; Your constituents demand that you calm right down. We don't want no Cicero in ours, and we won't have it. We sent you down here to do a little quick work, and not to prance around and imagine you've got Patrick Henry's hat on. We are a humble people, taking kindly to log-houses and Janny cake and we don't go a cent on big words and long flourishes. That is what I told him and he calmed. "Did eh: "You bet he did: and if we hear anything more about his rising to explain his vote on the dog-tax or moving to recommit the muskrat bill our county wont be no place for him to return to. This the place, eh? Well, I'll fodder up and then take the train for home.

Editor

Knowledge is Power

Though an humble writer who passes a very limited amount of this treasure so essential[sic] to the welfare of man in this progressive era, yet in my humble way I have attempted to prove that Knowledge is Power. It will raise the humble pleasant at your door to a seat in your legislative halls, or to the station of chief magistrate of this great and glorious nation of which we can so proudly boast. It has dived down into the bosom of the briny deep and explored her depths. It has invented the iron horse that carries us under the mountains and through the valleys of these broad acres of ours at a rapid pace. It has plucked bright honors from the pale faced Moon, and numbered the Stars that deck the ethereal walk at night. The place is to remote for its search, nothing to powerful for its grasp. The Moneyed King, the glory crowned hero, the grave barrister, the renowned statesman, all are recipients of this power, garnered by them in the days of their youths. Then since knowledge is power, let me say to the Phi Sigma literary Society, treasure up this knowledge that you may prosper, and that the world may be getter for your having been born. Now hoping that my errors may not be magnified, I am yours &Ct.

A hearty endorser of literary Societies.

Nihilism and It's Work.

Among the many good and interesting editorials which appeared in the last issue of The Voice was one, to which, if both cannot, certainly the latter characteristic can be applied with peculiar force.

Interesting indeed!, for the subject is one which just now is attracting the attention of the whole civilized world.

Interesting, too, in the treatment it received; for surprises, whether pleasant or unpleasant, are always interesting.

We had not known, -in fact, we had not thought it possible, -until the appearance of the editorial in question, that the Voice would under any leadership, be converted into a socialistic organ!

Yet one can hardly read that short but clearly cut editorial, headed, "Another warning to despots", without being convinced that such is, unfortunately, the case.

The whole tenor of the article shows a decided sympathy with Nihilism and its accomplishment, - and the criticism of the late Czar is, to say the least, uncharitable and unjust. Let us look for a moment, and see. Glancing back over the pages of history, what do we find to be true of Russia?

We find a monarchy, - unlimited, - absolute, - despotic. Some of its rulers have been good; -more, bad.

And what has this despotism held in its clutch? Eighty millions of people, -ninetenths of whom, - low, shiftless, and intensely ignorant. Education limited to the few, and ruled by the heroes of war. Over one-fourth of the nation bound in servitude to the nobles and landed proprietors. Bet enough. We need go no further. Scarcely shall it need be told that Russia lay still and stagnant, while other nations grew and flourished in the light of freedom. Scarcely shall we be surprised that the names of Russia's great men are few and far between. Little shall we wonder that that vast country had progressed so slowly, - we might almost say had not progressed at all, - that even the national finances lay weak, and impotent in case of war.

And all this had happened to a people so long the victim of a system so hoary in its cruelties, - so old in its tyrannies, that it scarcely knew enough of liberty to sigh for its possession!

Such was Russia when, in 1851 Alexander II ascended the throne. Such, alas! It is to too large an extent today. "Pity 'tis, 'tis true!" We doubt it not. Surely we need not say, we like it not! But is the late monarch to be blamed because he took his seat upon a throne, so long the center of injustice? Surely this cannot be. Instead, the question is, 'What did he do after taking that throne?' Did he fasten firmer the heavy chains of oppression? Did he increase the injustices perpetrated by his predecessors? Or, Did he seek to better and to elevate the condition of the people, whose great head it was his lot to be? The reply must be found in the record of his reign. What does it tell us? That he treated the Poles, for the most part, with harshness, bitterness and severity. Alas! 'Tis true. That he vanished thousands from his realm for offences of every kind, with a sternness and rigor, which, to the freemen of the West, must ever appear hard, cruel and uncalled for. Alas! 'Tis true. Under these two heads is included all of note that has been tyrannical in Alexander's reign.

But after all this great wrong has been admitted, it remains to be said that he acted in these things, on the principles of his fathers, most of whom had done far worse. Not that this justifies the wrong, but that it shows it to be a bad continuation, rather than an institution of evil. And now, has he done ought to merit approval? Answer, - the twenty millions of serfs set free by his great act of mercy in 1861; placed in a position to work for themselves, and earn homes for their families. Answer, - the vast reforms in civil service, the corruptions abolished, the energetic measures introduced. Answer, - the great good he has done to education, the colleges he has provided with capable professors; the

schools he has established, and the limitations to educational benefits abolished. Answer, - the ten thousand miles of railway lines which he has build, the multitude of public works erected in his reign, and the general elevation of the masses. -

Yet this is not saying that all has been accomplished. Much, - very much still remains to be done: - but it is saying that, compared to his predecessors, the Czar Alexander II was liberal, generous & humane; that "Russia had made enormous strides under his rule."

But one of these benefits has been considered by the author of the editorial, viz., the emancipation of the serfs; and when we peruse what he has seen fit to say on this subject, the most charitable thing to suppose is that violent prejudice has led him to make statements in haste, which more careful thought would have prevented. The gentleman states his position thus: "That oft-lauded act was in all probability done more to strengthen the monarchy, than in the cause of liberty. Emancipation could not but render the serfs forever grateful to their benefactor, and by that act the Emperor obtained the support of a large number of subjects." Now it is safe to say that no fair-minded person can read the several ukases of the Czar, and note his actions at that time, without forever banishing such an idea. But even had he the spirit to so design, there is no strength in the argument for while the serfs numbered over twenty millions of persons, they were all peasants in such a position as to be of no account whatever as regards "support", as compared with the ten million nobles whose support might be of value, and which if it were ever needed, he is greatly risked losing by the strong opposition he had to encounter & overcome, in order to complete the work of emancipation.

Absolute monarchs are not likely to seek support by acts of mercy;- least of all to seek it from peasants.

No. Were all his other acts as black as the night, this one would form at least one bright redeeming page in the monarchs history.

Such then was the Czar Alexander. Nor were the words of the poet mere empty sounds when he sang,-

"Hail to the Czar Alexander!
Hail to the Prince of the Free!
Not to the proud would he pander;
Truer and nobler and grander
Than Macedon's hero is he,
Alexander!"

Ah! When the Muscovite story
Ages to ages shall tell
Still will the patriarchs hoary
Cry "'twas the Czar of our glory,
He who loved Russians so well,
Alexander!"

God be his shield and defender!
Keep him from sorrow afar!
Then, when his life he shall render,
Fold in eternity's splendor

Russia's redeemer, the Czar
Alexander!"

And now that that life has been rendered, - now that it has been suddenly brought to a close, - not in his peaceful palace-home, - but by the villainous hand of the assassin, - our honorable Editor announces to the Phi Sigma Chap that "the liberty loving people of the world are not much grieved at his fate." What! Is liberty delighted that tyranny is exultant. Does she so invite her own death-blow by joying o'er the triumphs of reckless highway murder, and daring deeds of blood? Or has she indeed fallen so low that assassination must be her right-arm, & murder the bulwark of her throne? No! No!! No!!! Hold aloft the splendid flag of liberty over every home and state and country. Plant the glorious banner of freedom and of right, from East to West, - from North to South, - till all the nations of the globe shall vie with one another in maintaining unsullied its purity and honor; - but down, forever down with Nihilism and Communism and Socialism and every form and every class, beneath whose garbs are couched the dreadful demons of riot, revolution & of blood.

For what is Nihilism in Russia, Fenianism in Great Britain, Communism in France or Socialism in Germany & America? - What but the dangerous writing of the most dangerous enemies of law, order & all good society?

Does Nihilism, for instance, represent the down-trodden peasantry of Russia? Oh, No. Instead, by assuming this pretence, it injures it a thousand times. Does it plead for better law? Not so. What does its very name signify? "Nihil" - Nothing. Destruction of everything. Construction of nothing. The death, - the overthrow, not alone of Kings & Emperors, but of religion, of the rights of property, of law, Divine and human, is aimed at in this awful plot.

And need we ask for better proof of all these things, when we find its sister, Socialism, existing in so great proportions in this country of freedom, - enacting the farce of 'fighting for liberty'?"

And when the people of this country talk about sympathy with such work as this, should they not remember that this same spirit has more than once threatened the existence of the American government? Can it be that they have so soon forgotten the murder of Abraham Lincoln? It may be said, - it has been said, that the two cases are not parallel. True, in some sense. Neither Socialist, nor Nihilist murdered the American ruler. But were not the deeds in reality the same?

Booth's murderous shot as truly echoes the bitterness, the hate, of some southerner, who claimed the President had done them wrong, - as the Russian assassin's bomb revealed the dark passions of the Nihilists, who also claimed the Czar had done them wrong. And whether we look upon one or both complaints as unfounded, - that does not effect the crime, nor the specious plea of excuse raised by or for the perpetrators, in one case of the other.

When Abraham Lincoln fell, the Czar of all the Russias at least expresses himself as truly deeply grieved.

Yet now, our Editor must need rejoice!

But what say this nation and the nations of Europe? This liberty-loving country sends her message of condolence by the Secretary of State & by the b

voice of the Senate, -regretting the death and denouncing the murder, - and is gratefully, but sorrowfully reminded of the Monarch's friendship in her hour of need.

Germany mourns: the Emperor & the Reichstag and the people.

Free England, - Russia's mighty rival in the East, - condemns the villainy and mourns with the bereaved people in their loss: and Gladstone and Beaconsfield join in message of condolence.

France, too, extends her sympathies and when M. Leon Say tells the assembled Senators of that great republic that the Czar Alexander "was one of the greatest reformers this century has seen" both sides of the chamber ring with glad echoes of applause!

And that great voice of the people, the press, in every land, including many of the most liberal organs, unite in the expression of sentiments of regret, and detestation of the awful crime.

Meanwhile our Editor has waived the bloody brand of Nihilism and Murder, - and while rejoicing over their recent accomplishment, cries, "Such is the fate of the tyrannical Czar!" "Let the rulers of Christendom profit by his fate!"

With Madame Roland, we exclaim, "Liberty! What crimes are committed in thy name!" -

Gerald H. Beard

Waifs

I say Patrick, that is the worst looking horse I have ever seen in harness. Why don't you fatten him up; Fat him up, is it. Faith - the poor paste can scarcely carry the little mate he has on him now, replied Pah.

A brother arose in a weekly prayer meeting in New Jersey and said Brethern when I consider the shortness of life, I feel as if I might be taken away suddenly, like a thief in the night.

Another brother in a Church in Boston when the subject of the meeting was death, remarked: the great men in our country, how they are going. There is mister Clay, Benton and Everetts, all gone. And after a pause "Brethern I don't feel very well myself.

Western settler (overwhelmed by spring fresh??) "House gone! Stock gone! Barn gone! Guess I kin stand it though; old woman gone, too"

The proper remedy for a young lady who is short of stature is to get spliced as soon as possible.

Getting even: there has been a great deal of feeling between two Galveston families, hense there was much surprise when they intermarried. A friend in speaking to the Father of the bride asked if the families had made friends. "Not a bit of it, I hate every bone in my son-in-laws body." "Why did you let him marry your daughter, then?" "To get even with him. I guess you don't know that's Girl's mother as well as I do.

Two Connecticut brides, both of them still in their teens, came down on the Cars to New York, and took advantage of their occupation of the same seat to exchange confidences. "Mary," said one, "how do you like married life?" "So far as I have gone" answered her companion, quite enthusiastically, I think it scrumptious. How do you feel about it, Anna," Anna rolled her eyes like a schoolgirl with a mouthful of caramels and clasping her hands on Mary's knees, exclaimed: "you wont think me foolish if I tell you, well then, if I had known what fun it was I would have got married years ago."

A ticket agent in Rochester having been searching the Scriptures with an Eye to business. On his advertising card appears the following legend: "In thoes days there were no passes given;" and underneath are the following texts: "Thou shall not pass" Numbers xx. Xvii. "Suffer not a man to pass." Judges III. xxxviii. "The wicked shall no more pass." Isiah xxxiv. X. "This generation shall not pass. Mark xii. Xxx." So he paid the fare and went. Johah 1 iii.

Virginia and Maryland under the Commonwealth.

When in 1635 the Virginia assembly and council – moved there to by the troubles with Maryland – sent Sir John Harvey to England to answer for the part he had taken in thoes [sic] troubles, the King declared that he should go back again to rule over the insolent Colonists, if it were only for a day. The thread [sic] was made good and within two years Harvey returned, bringing with him as colonial treasure, Jerome Hawley, one of Calvert's first concillors, and Richard Kemp as colonial secretary. Boath [sic] men were fit coadjutors for Harvey, who showed in his conduct of affairs for the next two years the same overbearing temper which before had made him so obnoxious. In the differences between Maryland and Virginia his sympathies were unchanged. Hawley, he permitted, while still treasurer and councillor of Virginia, to sit a member of the Maryland Assembly of 1637 – 8, that assembly which tried Thomas Smith for privacy [sic] and murder and condemned him to be hanged for acting as second in command to Warren in the fight between him and Cornwallis; and which passed, at the same time, a bill of attainder against Clayborne and pronounced a forfeiture of all his property in Maryland. Kemp was also the friend of Lord Baltimore and soon became equally unpopular with Harvey and Hawley; for there was no abatement of feeling among the Virginia people as to the Maryland controversy.

Harvey administration continued for two years only, when Sir Francis Wyatt succeeded him for the two years following. The best known of all the Virginia colonial Governors, whose occupation of that office was the longest, and the events of his administrations the most important and interesting of that period, Sir William Berkeley, followed Wyat, arriving at James Town early in 1642. His appointment was popular and his reception enthusiastic, though there was nothing in his instructions to warrant the hope of any change for the better in the government of the colony.

But no shadow of coming trouble darkened the beginning of Berkeley's administration. In March 1643, the assembly enacted that for the preservation of the purity of doctrine and unity of the Church, --- all Ministers whatsoever which shall reside in the Colony, are to be conformable to the orders and constitution of the Church of England and the laws therein established; and not otherwise to be admitted to teach or preach, either publicly or privately; and that the governor and concill[sic] do take care that all non-conformists, upon notice of them, shall be compelled to depart the Colony with all convenience." In the preceding year a number of Puritans living in Virginia had begged of the Boston elders that ministers might be sent to them from New England. In accordance with this request three Massachusetts Clergman [sic] had gone down to Jamestown and had been settled over goodly congregations in different parts of the province. This was not without objection from the authorities [sic], though they were commended by the government of Mass. to that of the sister colony. But it was enough for the preachers that they found "the hearts of the people much inflamed with desire after the ordinances. It was upon these men and their Churches the assembly's prohibition, speedily reinforced by a proclamation from the Governor, fell with its first force. Their congregations were broken up; and though for a time (according to Winthrop) "the people resorted to them in private houses to hear them, they soon returned to Mass the congregation were soon dispersed, some passing the Maryland border to become there ere long a cause of serious dissensus [sic]; others taking refuge in New Netherland. Hardly a twelve month had passed, however, after the passage of the Act of March, 1643, when there came upon Virginia that sudden and terrible calamity of which Winthrop says, many even of Virginia, were forced to give "glory to God in acknowledging that this evil was sent upon them from God for their reviling the Gospel and thoes [sic] faithful ministers that had sent among them." For twenty years the peaceful relations between the English and the Natives had been, for the most part, unbroken. But the great massacre of 1622 was remembered as a fearful era in the history of the colony and the more exposed settlements never forgot to be cautious nor ceased to be anxious at the approach of any large body of savage guests of traders. Not long before the coming of Sir William Berkeley, some Indian outrages upon some of the frontier farms, and an increase of theft and treachery among the natives who hung about the villages, increased the general apprehension and mistrust. The assembly, at length alarmed, as these signs of coming troubles grew, declared in 1643 that, "no peace' should be maintained with the Indians, and that they should be treated as enemies. Thus made an outlaw, a savage might any where be shot by the whites with impunity. It was an ill judged and cruel measure, certain to give fresh intensity to the longing for vengeance [sic} among the Indians, already alarmed and exasperated by the increasing encroachments of the white men upon their hunting grounds. They knew that a great war was waging among the English at home; they saw that the Colonists were divided among them selves; and their venerable chief [sic] Opehancanough -- over whose head had passed nearly a hundred years -- summoned them to rid the land of their hated enemies. On the 18th of April 1644 an attack planned with all the cunning that had every where distinguished Indian massacres, was made upon the outlying settlements, and from to [sic] three hundred to five hundred of the English slaughtered. The blow was a terrible one; yet in the condition the colony had now reached, it was light compared with the similar outbreak of twenty two years before. Sir William Berkeley turned upon the savages with all the forces of the colony; and after

driving them from one point to another, severely punishing all such as could be actually met in battle, he succeeded with a troop of mounted men in capturing Opechanough himself and bringing him in triumph into Jamestown.

The Indian King was altogether broken an [sic] enfeebled by his great age. He hardly lived except in that vigor of will and in that hostility to his English foes which could end only with his life. He could no longer walk; his captors carried him in a rough litter made of branches. Partial paralysis had robed (sic) him of his strength, he could not unclothe his eyes to look about him at the people who came crouching around his bed. Those who attended him were accustomed, when he asked it, to lift up his eyelids to that his rapidly failing sight could show him what was passing, but with true savage stoicism, he seldom made the request and passed the greater part of his time in an apparent stupor. He was imprisoned in the town, and it was said that Berkeley intended taking him to England, to show the English a man who had been for years the terror of their colony. But he had hardly been placed in confinement when one of his guards, perhaps (sic) irritated by some remembered injury, wantonly shot the r

Wretched prisoner through the back, giving a wound that soon proved fatal, and saved the dying savage the misery of a death away from his own country. As he lay dying – the tradition runs – he asked for the last time that his eyelids should be raised; and looking dimly at the crowd about him, said indignantly to the Governor, that had it been his fortune to have taken Sir William Berkeley prisoner, he should not meanly have exposed him as a show to his people. Opehancanough was the last of the great chiefs(sic) who ruled in absolute and undivided sovereignty over the confederation of Virginian tribes which had formerly called Powhatan their King.

In or just before the year 1648, that somewhat mysterious character, Beauchamp Plantagenet (whose name is supposed to be a pseudonym of Sir Edward Plouden or Ployden) visited Virginia and Maryland to look for a desirable site where the “New Albion company” could plant a colony; but finding one spot too wet and the other too dry, one too exposed to savage attack and another to diseases, he went further north to continue his search. Widely different was the scheme of the English poet, Sir William Davenant, for leading a colony to the one province which seemed to him faithful to the King and cause for which he had suffered and been exiled. This was a true poets scheme to take out from France a little company of French Artisans, Vinegrowers, and Silk makers, and to plant a new Acadia, where there should be no more of wars and overthrow of thrones, but peace and pleasant toil and patriarchal Government made up (to take a line from one his old poems) from “the assembled souls of all that men held wise. The exiled royal family and the French Government aided him carrying out his plan; his company was brought together, and the expedition sailed for America with high hope of success. But a short distance off the coast(sic) the vessel was discovered by the English fleet, captured, and taken to an English port. Davenant, well known as a prominent and staunch royalist, would it is said, have been condemned to death by the Puritan rulers, had it not been for the intercession of Milton, who pleaded successfully for the lesser poets life. Virginians were by no means calm spectators of the bitter strife among their countrymen at home, but the great body of the older settlers, whose cheif(sic) interests were in Virginia, did not let political excitements interfere with the steady progress of the colony. There was no lack of skilled labor for among the fifteen thousands English who made up the population of the colony in 1648, there were workman in every branch and

new experiments were making in all directions, on smelting iron, in hemp and flax culture, in vinerasing, in the making of Indigo, and the manufacture of brick. There are few years in the early colonial history of Virginia more marked by general activity and prosperity than those four during which England was convulsed with civil war, and the province was left practically to its own devices. The Long Parliament turned, at length, when some signs of tranquility at home permitted, to the subjection of thoes(sic) distant colonies which hitherto had remained faithful to the royal cause.

In October 1650 Parliament had decreed the prohibition of trade with uncompliant colonies, and appointed commissioners to bring them to obedience. Sir George Aschue was sent to the Islands with a formidable fleet; soon after in Sept. 1651 Capt Robt Dennis was ordered to sail with a smaller squadron to the Chesapeake. When the fleet arrived in the James River, early in March 1652, it was under the command of Captain William Curtis, for Dennis in his ship, the Jahn had been lost at sea, and with him Stagg the third commissioner.

Jamestown was at once was summoned to surrender. The terms of the surrender were liberal, including an act of amnesty and ablution for past offences; liberty to the Governor and Council to refrain for a year, if they desired to do so, from swearing allegiance to the Commonwealth; a confirmation of the right of assembly, and a promise that no taxes should be emposed(sic) upon the province without out its consent; and a provision that all land grants, deeds, debts, and rights of private property, should be unimpaired by the change of government. With a liberality rare in Puritan dealings with religious matters, it was also set forth in the capilulation(sic) that "the use of the book of common prayer" should be permitted for one year ensuing, provided that such parts as related to "Kingships" and the royal government should not be used in public. Besides the commissioners, who sailed from England in the fleet, Dennis, Staggg and Curtis were two others, Richard Bennett and William Clayborne. Curtis probably soon returned in his ship to England, and the power and responsibility therefore devolved upon Bennett and Clayborne, who established a provisional government with Bennett at its head.

Finding my article is already too long but as there a few more interesting accounts of their settlements, of which I will not take space to give this time I will close for now asking for a small space in our next Paper to finish with.

Editor