The Indian Mother.

The author of the following, one of Tennessee's gifted sons, though unknown to the literary world as an aspirant for honors, may lay claim to no little merit for this gem of nesses's gifted sons, till unknown to the literary world as an aspirant for honors, may lay claim to no little merit for this gem of

[The text continues with a story about a bird that was considered a token of the perfect happiness of the departed friend, etc.]
We think the same arguments which we applied to the passions will apply here. Even if the number of men born with the qualifications and powers of a poet is greater now than in the dark ages, still we assert that if the associations of our times are directly opposed to the development of these powers, very few of these men will be given to the development of these powers. The department, for, although the thought of Horace is true to a certain extent, yet we think it needs some qualification in our day. Nature by herself can never produce a great poet.—Labor is necessary for success in this pursuit as in all others.

The dispensation of this argument in favor of poetic excellence in our day maintain it with a surprisingly weak statement. They say, that by the laws which govern the progress of the human race, we should have more great poets now than they had in ancient times. They admit that this is not the case, but satisfy themselves by saying that because we have no great poets just now, it is no reason why we should never again have them, and that while poetry does appear to be in such a feeble condition at present, yet soon it will revive, and in a short time some star will rise in the poetic firmament which will eclipse in brightness and glory all that ever preceded it. They admit that the laws which govern the development of poetic excellence in our day, history shows us that they have been on the decline ever since a high state of civilization commenced; yet they prophesy for the future, and advance theories entirely antagonistic to all the laws of human progress. Like causes produce like results, and since the advance of civilization has done away with poetry, we must infer that these laws will continue to act, and tend to extinguish rather than revive poetry.

They tell us that man has more to inspire him now than he had during the dark ages. The greatest wars, the most terrible battles have taken place within our era. Knowledge has made so much progress that the sciences have made the most wonderful discoveries; the mysteries and phenomena of the physical world have been explained; all of which is eminently calculated to excite the poet's ambition, and inspire him with the loftiest sentiments. Ought we not to write poetry under these favorable circumstances? But we still maintain that a high state of civilization is not favorable to poetry. Science has accomplished wonders for the advancement of the interests of man, but these interests are of a practical nature. Our knowledge is increased, and we are filled with wonder and admiration at the truths which are presented us. But these truths are not so dangerous to poetry. While our ideas are associated with mystery; while our thoughts wander over dark and unknown grounds; while our knowledge is oppressed by superstition and fear, then our imagination works upon the vague and undefined field before us, and poetry of a high order is the result. But when the light of knowledge breaks through the gloom, the clouds of superstition dissolve, the outlines of objects become more and more distinct, and we behold them in their true aspect; they are plainly visible, fully comprehended, not mystified by obscurity; then the hues and lineaments of the shadowy forms, wrought out by the poet's imagination, develop into the real, well-defined thought, and, instead of lofty, poetical strain, we have plain and simple prose.

Some people, in their argument on this question, reason from the progress of the experimental sciences. They notice the advancement which these have made, and would apply the same reasoning to the progress of poetry. But these men have overlooked the fact that while poetry is increased, and we are filled with wonder and admiration at the mysteries of life. How can we write poetry when every thing tends to detract from the poetry of our surroundings? We linger in some beautiful valley with tall mountains rising one above another on every side, and we are inspired by the grandeur of the scenery about us—a few steps, and we stumble unexpectedly upon a dilapidated house with a few acres of stump land surrounding it, while the old farmer is ploughing with a mule and a steer hitched together, and his dirty, half-naked children make war on the stump, or stand and stare stupidly at the passing stranger. Our inspiration is gone, and we feel we are still within the pale of homely reality. To the ancients, the ocean was the abode of terror and mystery. Their imagination paled it with horrid phantoms and evil spirits of all kinds, and they firmly believed that whoever should venture far from shore would dwell, still mightly, it does not possess one-hundredth part of the poetic attractions for us as it did for the ancients.

The simple child of nature, brought up amid the wilts of the forest, breathed an atmosphere of poetry. The warblings of birds, the gentle purling of the brook, the rustling of the leaves, all spoke to his untutored mind in the language of poetry and true poetic soul, he called it the voice of the Great Spirit.

The simple child of nature, brought up amid the wilts of the forest, breathed an atmosphere of poetry. The warblings of birds, the gentle purling of the brook, the rustling of the leaves, all spoke to his untutored mind in the language of poetry and true poetic soul, he called it the voice of the Great Spirit.

The fragrant zephyrs, as they floated by, bore the whispers of an approving Mentor; but when the tempest roared through the forest and bent the mighty oaks before its fury, it was the voice of an angry God, and the awe-stricken savage bowed with reverential fear before the wrath of the Great Spirit. It was a true poetic sentiment that caused him to name the great river of his country "Father of Waters" and, whether chasing the deer along its banks or paddling his bark canoe on its broad surface, it was hallowed by the traditions of his forefathers. The Great Spirit moved in silence over its waters, and at night its depths gave forth the sweetest music.

How changed everything now! The red man no longer hunts the deer within sound of the bayou banks with civilization. Large cities dot both sides, while its surface is alive with craft of every description—clumsy steamboats, ungainly lumber vessels, hideous flats, rafts, etc. The white man with his arts and sciences has driven away the sons of the forest and the beautiful Mississippi is no longer the abode of poetry and inspiration. Poetry is the brainchild of civilization. Its poetry departed with the red man and his Mentor.

Thus we see the effect of civilization upon poetry. The two cannot exist together. True, we have very good verse at times, but that high order of conception which constitutes poetry in its purest and most elevated character is entirely wanting as the production of
our age. Our times are too scientific, too mechanical, too practical to nourish poetry.

Men look with contempt on whatever is visionary, and turn their whole attention towards the profitable. Man has discovered that he is a machine, and he does everything by machinery.

Rule and system are applied on every hand, and practical common sense is the power which moves it all. Poetry cannot be made to accommodate itself by machine, and therefore it has been laid aside.

"Laurie."

The Atlanta Constitution says:

"A Wisconsin man, who had been induced by Western papers to go to Florida and hunt in an orange grove, passed through Atlanta on his way home yesterday. His breeches were harnessed to him by one suspender, and he stood up to a free-lunch counter with the air of a man who knew his rights and dared maintain them."

We know a man who owns a Florida grove, and when he reads this story, he will say he don't believe it. But the Atlanta Constitution can't lie, and besides the editor of it stood next to the one-suspender(d) man at the free-lunch counter, and registered each oath he uttered against Florida orange groves. There was 27\(\frac{1}{2}\) of them. The quarter was caused by a break in the flow of discourse when the chunk of bread was too overgrown for his mouth.

The following interesting letter was addressed to us—"we cannot surrender the honor to Friend R.—by a young lady who recently honored our College with a visit.—Ed."

Accompanied by the gallant Mr. Goodwin and a lady friend, we, yesterday, paid a visit to Richmond College. We were met at the door by Mr. —— whose very polite attention on the occasion added greatly to our entertainment. We went first to the Museum, where Mr. ——, with a ready facility, pointed out the various objects of interest, explaining their previous history, associations, &c. Thus in fancy we were transported to the most distant regions of the earth, and to the scenes and events which had so often before excited our youthful imagination. In one grand panoramic view we beheld, as it were, the fens of Africa, the jungles of China, where rivers roll through vast solitudes, unbroken save by the war-whoop of the savage denizens of the Western empire. It was the first time we had ever stood in the presence of royalty and gazed upon the relics of a civilization which has passed away with the glory and grandeur of the East. And, strange as it may seem, we must confess that while we silently viewed the form of the Egyptian Princess, we felt thankful that embalming was a lost art, and that "our dead" could be embalmed only in living, human hearts, that were stirred by the hopes of an immortality far more glorious than any the ancients had ever dreamed of. But our hearts were the more deeply thrilled by the sight of the memorials gathered around them and we delineated as holy, and which has been forever consecrated by the presence of God manifest in the flesh. A crown of thorns from Olivet. Ah! how in thought we wandered to that other and similar crown which man, in mockery and delusion, wove for the brow of Him in whom dwells all the fullness of glory and majesty. We went forwards to the pleasant and commodious halls in which the various literary societies of the College hold their meetings. Each of them is adorned with the painting of the Roman Forum—that place of immortality, where so often Rome's mighty orators have arrayed vast multitudes by the magic power of thoughts that breathe and words that burn. May the students of Richmond College imitate the example of those mighty ancients who gained the applause of listening senates, and whose grand persuasive eloquence has been reverberating through all the ages, while so many other oracles of reason and truth have been silenced forever.

But what pleased us most in these halls were the pictures of our own Lee and Jackson. In them the saintly and the chivalrous ideals have been blended and embodied in a better age and a nobler civilization than Rome ever knew, though she revolutionized the world by her prowess and her arts and made her name the one grand thought of the centuries.

We at length ascended to the Tower. There a scene of almost magical beauty met our sight. Turning our faces eastward we beheld Richmond rising from among her seven hills like a pearl of exquisite loveliness from the brow of some gorgeous Eastern monarch. Far to our right glimmered the blue waters of the James, while beyond was Manchester, the smaller gem in this diadem of beauty and grandeur. Strange thoughts stirred our hearts as we gazed around us. We felt the inspiration of the scene and the hour, and we could have knelt, our faces to the East, with all the devout and reverential devotion that characterizes the most devout follower of the false Prophet. After descending many flights of steps we at length reached the lower part of the building. Here we took leave of our kind escort, and in company with our young friends wended our way slowly back to the noisy, bustling crowd we had left behind us in the city.

"For the spicy manner in which the local matter has been written, we are under lasting obligations to Mr. W. W. Field."

It requires considerable facility of expression, as well as versatility of talent to write good "locals," and all will agree with us that in that respect, the present numbers surpass it.

"The Sibyl is a bright monthly, from the "Elmira Female College." Its contents speak well for the literary culture of the Institution. Such topics as "The Crisis of History" and "Writers of Fiction as Reformers" are treated, and treated in thoughtful manner."

"The May issue of The Campus reaches us from Alleghany College. It floats the motto "Inter Silvas Academicae Quaquarum Verum." This is a better spot to seek it than around cherry trees. We have advanced since the days of Washington."

"The Virginia University Magazine in April issue discusses the subject of "English Dithyrambic Poetry" as fully as a brief essay can."

"The Educational Journal publishes in its May issue the first portion of Prof. Thomas R. Price's Inaugural Address, delivered before the Greek class of the University of Virginia. The subject treated is "The Method of Phrenology." We advise every student at Richmond College, who wishes to be inspired with a love for Philological studies, especially with a love for the Greek, to read carefully this most able address."

The College Journal, from Georgetown College, is a very gem in typographical appearance, and first class as to contents. "Voluminous Writers" indicate study and sense.

"The Institute Journal reaches us from Henderson, Tenn. We read with interest. "The Choice of Hercules," a translation from the Greek. It gives us this bit of verse and advice from Francis:

"A youth who hopes the Olympic prize to gain All arts must try and every talent essay The extremes of heat and cold must often prove And when the weakening joys of wine and love As to the joys of wine, we have no part in them, but—"


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ON THE ORDER AND METHOD OF STUDIES.

It cannot be expected that within the narrow limits of an editorial, such a subject should be as thoroughly dealt with as its importance demands, but only that the most salient points be presented.

In the first place, it will be most appropriate to consider what is meant by the faculties as they are involved in the discussion, giving the normal order of their development, and then the branches best adapted to each, including methods suited to each pursuit or branch. If anything has been fully treated of by psychologists, and viewed in all its aspects, it is this question of what is meant by faculty. It is universally conceded that the faculties do not stand out in bold relief apart from each other, marking out the limit at which one act ends, and another begins, but that, like all things else, they are intermingled with each other. They are acts of the intellect: at one time perception predominates; at another, memory; at another, thought.

The faculties, as Hamilton divides them, are the presentative, re-presentative, and elaborative—in the natural order of development.

Now the methods of studies which appears the most appropriate, the most philosophical, as well as the most practical, is that which follows this order, thus conforming in its teaching to the well-regulated rules of nature. This seems the common-sense plan. Of course it could not be said that a study which brings into active use the perceptive faculty, exercises the others in no degree whatever, for observation and personal experience afford that one faculty must be to some extent in operation, while the other is at its highest point of development.

As we are in a world of objects, and have to do with that world first, it is a logical inference that that faculty by which these objects are cognized should be the first to spring into action, viz: the preservative, and in order that we may re-cognize the objects, the representative is developed, and finally, the elaborative faculty—eloquent "because it works over, fills knowledge formerly gained, invests it with a new interest, looks at it from a different standpoint, thus serving as a fitting climax to such a gradual development. The knowledge that was gained through the others by means of local relations, this last classifies systematically and philosophically.

This gradual growth of all minds—for there is no exception—should at least offer some method by which a line of study may be marked out and pursued so that the intellect may, under proper guidance, attain a higher aim and purpose than it could without these principles. Both practice and theory should be consulted in accomplishing such a design. That man is not the most successful in medicine who relies entirely on either practice or theory, but he who happily combines them both. The arborist from what he has learned theoretically, and through the channels of experience, knows what will most conduct to the shapely growth of the tree—he combines the two, and nature helps herself. It is the same case in studies; it only becomes the duty of those who have searched the question philosophically, and have brought to their aid the most extended experience, to unfold and apply a method appropriate to nature’s consistent development. Do that, and here again nature will help herself.

Those studies should be first pursued which bring into exercise the power of sense-perception. To this end, spelling should be first taught, such easy, simply words being used as sound names of familiar objects, and by degrees going from the known to the unknown; in this case explained by object lessons and pictorial illustration. It will be readily seen that there will be a slight exercise of the imagination, and to some extent memory. Then, reading, in short, simple lessons, easily comprehended by the mind of the learner. As a method or shaping the imagination to more elevating conceptions, selections from eminent authors—poets especially—for recital should be encouraged. Next, primary geography should be taken up in connection with previous studies, and then a review of them systematically and philosophically, this last classifies, re-presentative, and elaborative. The languages, particularly the Latin, the forms of grammar that is plain, simple and practical, should now be taught in connection with the objective should gradually give way to the perceptive faculty in its high state of development— the one acting as the complement of the other in the studies at this stage, which now go along pari passu. Now, since the powers of representation are next in order of development, the memory should be exercised to its utmost capacity, not forced to efforts that would be directly antagonistic to nature; for the mind, overburdened, becomes weak, staggerers under the duty imposed, and finally relaxes into a lethargy from which it would never recover; at the same time thought is slightly developed.

After sufficient advancement has been made in the above mentioned studies, the languages should be begun. If the modern branch is to be learned so as to speak it, it should be studied at this stage; if not, the ancient languages, particularly the Latin, the forms of which should be thoroughly mastered—serving as a drill exercise to the mind, and at the same time fixing in the memory the groundwork of the subject in hand. These are indubitably impressed upon every one’s mind who has been properly trained in the languages, and will be remembered long after nice distinctions, and subtleties of construction, yes, even after words and the commonest expressions will have faded from memory, although the forms were the very first learned, and those forgotten, the last acquired.

The languages and mathematics should now keep pace with each other, and since the elaborative faculty is now more fully used, and begins to view subjects from a different standpoint, examine them in their various phases, subjecting everything to accurate analysis.
and logical synthesis, the former should be studied again critically and philosophically in connection with the higher mathematics, philosophy, &c. Other relations, other classifications should now unite into a rounded whole all knowledge formerly gained by local relations.

Thus there is a gradual rise from the simple to the complex, from the concrete to the abstract, in conformity with that plan so wisely ordained by nature. The modern method of using the reasoning powers of the young learner in everything, in dissecting, and placing apart the several constituent elements of a subject for calm, thoughtful consideration, has a fault in that it is contrary to this gradual unfolding of the mind, and uses it as a hot-house plant, developing it by artificial means, not permitting it to bloom and bring forth fruit in nature's own good time. If such a pernicious system is persistently adhered to, we may well entertain fears for the future of our race.

Herbert Spencer, in a treatise on education, in which he aims at the establishment of principles, says, in speaking of the system enunciated by Pestalozzi, that "there is a certain sequence in which the faculties develop, and a certain kind of knowledge which each requires during its development; and that it is for us to ascertain this sequence and to supply this knowledge"—and the greater students of psychology that those become who have most to do with the supplying of that knowledge, the more towards proficiency will the doctrine of the proper order of studies and methods appropriate to each incline to that long ago maintained by Pestalozzi, which system is the one most beneficial, and will conduct more to the normal acquisition of knowledge, to say nothing of that great American idea, utility.

There is then a law of intellectual progress that we may deduce through observation and actual experience, as well as theory, and by that law arrive at some order of studies, although we may know so little of that science which has for its subject the development and intricate workings of the mind.

Such a law involves "effort and severe discipline severely imposed, and consistently maintained, but the effort and discipline should follow the guidance of nature." M. T.

**Mind Concentration.**

In our reasonings upon "Education" which appeared in March issue, we reached the conclusion that "Education," as to the mind,—meant the full development of our mental powers, and their complete subjection to our control. "Education" signifies not the possession of knowledge, but the development and mastery of ourselves. The educated man is not necessarily the one who has accumulated much knowledge, but he is necessarily the one who can accumulate it, and that too in the easiest and surest and speediest manner, since his faculties are sharpened and trained, and his powers of application and concentration perfected.

And now suggests itself, that most interesting of questions, "How shall we obtain this order of Education?" A question so interesting, that we are proud to make it the subject of our "Valedictory" in the *Month Musings*.

A truly educated man is characterized by the ability of directing all his mind to one point at one time. For the moment he sees, feels, realizes no existence save this "one point." We wish first to show that this is the element of his powers, this is what makes him an educated man. For certainly it evinces control of his faculties, and supposes or assures development of those faculties.

"But he cannot translate an Ode of Horace?" your interrogatively answer, the interrogation being in the suppressed but implied thought, "And would you term this man educated?" But because he is ignorant of the Chinese tongue you doubt not his education. Let the man of concentrated mind turn his attention to Latin. Now we learn the play and strength of his disciplined powers. He is devoted to the study. He is not in a state of semi-activity and semi-rest, but all activity, his mind fully alive, and more than this, his mind fully directed now to this point, now to that, now to learning this word's etymology, now to fathoming that grammarian's view. And he remembers these "words." Why? Because, as laid down by all writers upon mental philosophy, the way to cultivate memory, is to observe closely; in other words, study intensely, concentrate the mind. It is claimed that when we memorize we actually make certain "impressions" upon the lobes of the brain. There can be no question that if the first impressions are forcibly made they can be the more easily recalled. One of our Professors even maintains that what one knows he can never forget. Be this as it may, our educated man learns "words" and "rules" to remember them. But not alone does he remember the fundamental rules of syntax, he so has concentrated his mind upon them as to see them in their full and true light, and not alone, is therefore enabled to use them as well-understood tools, but can build other rules upon them, and handle them in the boldest and most advantageous manner. It is safe to affirm that one with this training at the start could accomplish more in a six months' course of study than an ordinary scholar in a four years' course. Whilst the accuracy of his scholarship would be of a nature which a slovenly pupil would never attain. Why we have met no examples of this kind is because men come to college to obtain mind discipline, and not with it.

We now approach a closer consideration of our leading question, "How shall we obtain true education?" We have partially answered this, in seeing how the man of disciplined powers would study Latin. We cannot study this way, for this world suppose we were educated, but we can make this "order" of study our model, and approach our *beauti-ideal* as rapidly, continually and perseveringly as possible. At the best it would require years of mental toil to discipline our powers to follow the highest abstract reasonings of Newton and La Place, but what would then be ours?

If we are ready to pay the price of the possession some of us must begin to study Greek and Mathematics in a different manner than at present. We think it an excellent plan before opening the book, to consider a moment or two the value of the special study, and to work ourselves into an enthusiasm over the language or science in hand. If we are about to read Cicero let us alone think of the beauties of the Latin tongue and the genius of Rome's greatest orator. Let all other considerations be excluded, live for the time alone within the Roman world of letters. Then with the greatest viva begin the work. You are in medias res immediately, and possibly involved directly in a long and intricate sentence. Now you feel discouraged. But remember your motto is, "Mind-Concentration." You are not supposed to have time to grow discouraged, or to think of discouragement. "Tis enough that the unravelling of a "hard" sentence does one more real benefit in every way, as mental discipline and in giving knowledge, than the
reading of easy sentences. But better not think of even this at the time. You might well have considered it before you opened the book, but now you must put your whole mind upon the special, particular one, individual, sole work of translating this line, now that; for your main aim is to learn the one lesson of “Mind Concentration.”

The most intricate problems in languages or sciences are the aggerate of a number of comparatively simple "points." Bring your mind to consider these "points," one at a time, and hold your mind to each "point" until that "point," is mastered. And by this we do not mean that one should merely conquer one stronghold before passing to another, and yet in the conquest yawn and dream and idlesway as much time as one chooses, for to daily in the presence of an inimical "point" is as dangerous to one’s mental welfare, as for an army to approach a battery at a funeral pace; like that army one must charge it, live for that "point" alone, know nothing else.

At first this order of study will appear most painful and wearisome. You cannot continue it long at a time. But do not grow tired too easy. Many have a way of believing themselves weary, when they are not weary, but only lazy. It is wonderful how much labor the mind can perform. And so return to the work. In time you can think longer; more intensely, and therefore much more successfully. And this success will encourage you to press on with the greater ardor. Whilst your knowledge of the special study in hand will increase with a rapidity that will give you time to enter deeper and deeper into the study of the language. To one thus systematically trained, and thus earnestly working, all things grow more and more simple. In these difficult studies are alone a combination of simple facts and relations, and as soon as we learn to take the enemy in detail, and put all our mind here and then there, we solve the problem. Says Professor Price, "All knowledge is the result of simple processes infinitely multiplied."

Consider the "processes" one after another. Continues the Professor, "If our knowledge be accurate and scientific, it is needful that the observations themselves be trustworthy and precise. The power of observation, the power of seeing things as they are, and of detecting the precise point of agreement, and of difference between things, is, beyond a doubt, the most valuable and potent agency in the human mind. It is the foundation of all science." And who can possibly make observations, so close in kind, so precise, so numerous, so thorough, as our man of education? And Prof. Price affirms, as Bacon long ago affirmed, that the grandest sciences are built upon mere observations.

Newton, in the maturity of his powers, modestly explained that he owed his success, not to the natural greatness of his faculties, but because he was able to concentrate those faculties. And again we repeat, to obtain this power should be the highest aim of the one seeking education.

J. S.

Board of Publication


Address all communications to G. W. RIGGAN,

Richmond College, Richmond, Va.

Locals.

PHILOGEUR HALL, April 13, 1877.–The Society met at the usual hour, and after the reading of easy sentences, Mr. Davises moved that the Society pass the head of "Installation of Officers," whereupon the officers were only installed. By motion, the Society then resumed the regular order of exercises.

First Declamer—Mr. Reayancy.

Second Reader—Mr. Coyle.

Second Declamer—Mr. J. S. Simms.

Second Reader—Mr. Coo (absent).

The question, "Resolved, That the Treatment of Mitigades was Just," was ably discussed by Messrs. Satterly, Whetstone, and Mr. W. W. Simms, who was called to order and presided for the affirmative.

Mr. Davis was called to order in favor of the negative by a vote of 17 to 9. Critic's report was then received and the Society proceeded with the regular order of exercises. Mr. George E. Ollive, of Manchester, Va., was unanimously elected to the office of Secretary.

Under the head of "New Business," the following was unanimously adopted:

Resolved, That it is the duty of each and every member of this Society to patronize those who advertise in the "MONTHLY MUSINGS."

The Society then proceeded to regular adjournment.

PHILOLOGIA HALL, May 11, 1877.—The Society met at the usual hour, with the Vice-President in the chair.

After the opening exercises the First Declaration was delivered by Mr. Hedron.

First Reader—Mr. Bell.

The Classic Gem was read by the Scribe.

Second Reader—Mr. D. A. Burgess.

Second Declamer—Mr. J. S. Simms.

Debate being next in order, the question, "Should Morality be tolerated by the United States?" was discuss ed abriefly by Messrs. Catlett, Robertson, Burgess, D. A. Powers, Goodwin, Coyle, and Chemannaway; negatively by Messrs. Coyle, Barney, Davis, Simms, J. M., and Snyder.

The vote was taken and the question decided in the affirmative by a vote of 8 to 7.

After the ordinary business transaction, the Society adjourned.

Gee—burners: 4 hours—cost 46 cents.

SOL. CATCHINGS, Critic.

April 20, 1877.—The Society met. President in the chair. An autograph letter of General R. E. Lee was presented to the Museum through the Society by Dr. J. W. Wise, and was returned to the donor.

After the usual business debate ensued on the question, "Does Hope exert a greater influence than Fear?" The question was decided in the negative by a small majority, with the following adage: "Every man and woman with whom I was acquainted.

After the transaction of other business, the Society adjourned.

R. H. FITT, Critic.

April 27, 1877.—The night was taken up in discussing business motions and arranging for the various elections. Several committees were appointed, and after an interesting session, the Society adjourned.

R. H. FITT, Critic.

Mr. SUMA RHO HALL, May 11, 1877.—The Society was called to order by the Vice President, Mr. J. Howard Gore. Mr. Morgan Shott read in a paper of C. E. Jones. Discussion by Mr. L. F. Whittle, followed by debate.

R. H. FITT, Critic.

W. W. SIMMS, as chairman of the Hall Furnishing Committee, through whom the bust was presented, made a pretty speech of presentation, and was followed by Mr. J. W. Snyder, in a short speech of acceptance and thanks in behalf of the Society, delivered with his characteristic grace and wit.

We hope that the old members, whom our College Society have sent forth to the battle of Life, will not forget the organization to which they are so much indebted, and will speedily follow this praiseworthy example.

A PUBLIC DEBATE was held, under the auspices of Associated Students, in the Chapel, May 4, 1877, commencing at 8 o'clock. Quite a good audience assembled at an early hour.

The exercises consisted of a declamation by Mr. J. S. Simms, called to order on the question, "Ought Foreign Immigration to be Encouraged by the Government?" Discussed affirmatively by Messrs. Riggan and Pitt; negatively by Messrs. Taylor, Moore. Subject: "Accquisition of Knowledge." The debate was managed by Mr. J. W. Snyder, of "Corcfey, Fitz and Haynes select a reading from Merchant of Venice."

All who participated acquitted themselves well. The debaters were up to the usual standard, and the repartee at the close of the debate between Misses Pitt and Bunting was enjoyed specially.

The reputation of one of our Professors is so great that many of the citizens of Virginia insist upon his nomination for Governor. The students, anxious to see their instructor elected, enthusiastically opened the summer campaign a few evenings since. The proceedings were as follows:

Not a whisper was heard, but deadening shout;
As to the chairman's office we were wending,
Not a student forgets what he was about;
While a speech from his Honorable demanding.

Not a sign, not a look, nor a word did he make in return for the Interrogation;
But he sat still, and as silent as a stone, and as quiet as a mouse.

But half of our redless task was done;
Of demanding a speech from the Governor (?)
When it was generally whispered around the nearness of the Professor.

Few and pointed we the words that he said, and They not at all intertaining.
That we had sufficiently the remeans upon his head for "Gubernatorial campaigning."

Slowly and dismally we left his abode,
Chagrined and feeling quite bony;
We raised not a shout, we said not a word,
But left him alone in his fury.

The above was handed to us by one of Cottage A's, the most talented occupants, who was an eye-witness of and participator in the events so vividly described. If the students continue to be treated in this manner they will most probably turn their powerful (?) influence in favor of a more amiable candidate.

It is astonishing to see with unlushing effrontery some students, when called on to explain an absence from lecture, sing out, "Had an examination yesterday;" when in truth being unable to stand the examination they had taken holiday.

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