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The Editors must be acquainted with the name of the author of any article, whether local or literary.

MANY of our American exchanges are discussing the advisability of holding a convention of college editors for the purpose of forming an "Inter-Collegiate Press Association." In these days of unions and conventions and brotherhoods and the like, the proposition is not to be wondered at, but beyond the pleasure of meeting and having a social time for a few days, we fail to see what good could possibly result.

THE preparations for the coming *Conversazione* are progressing satisfactorily. Several of the sub-committees have met and arranged the details belonging to their departments, and the prospects are that the entertainment will be in every respect a credit to the Alma Mater Society, and worthy of the large body of distinguished guests who are expected to attend. We are pleased to note that the Committee are receiving generous support from the students of the various

years, as well as from the Faculty and resident graduates.

THE *Chicago Tribune* of a recent date made mention of the fact that on one day last month five new "Universities" (?) were opened in different parts of the United States. One is reminded, on reading this, of a speech delivered some time ago by President Porter, of Yale, the occasion being the re-opening of the chapel of that institution. He said that "he was not in favour of many Universities. England and Scotland together had eight, France had nine, Germany nineteen, while the State of Ohio, with that modesty so characteristic of Western America, had only thirty-eight."

WE hope that the proper University authorities will take into consideration at once the advisability of establishing local examination centres in the different Provinces. Their success has been tested and fairly established by leading Universities both in this country and the Old World; and we see no reason why Queen's should not fall into the line of progressive march. There are several leading towns in the different Provinces where local examiners could be appointed, and the Matriculation examination held at the same time it is being held in Kingston. Such a plan would obviate the expense of a trip to Kingston, and many students who do not intend to enter College immediately would be tempted to try the matriculation examination. There can be little doubt that the list of matri-

culants would be increased by these means, and as a consequence, the interests of the University more widely extended.

IT is our opinion that the present system of holding the Matriculation Examinations in October might be altered with considerable advantage. As a rule matriculants are prepared for college in High Schools, all of which close their year's work at the end of June. The High School Intermediate Examinations then follow, and it would seem appropriate that simultaneously with these examinations those students who have prepared for College Matriculation should be examined. The succeeding hot months of July and August are not favourable for severe study, and the candidates would be apt to pass as good an examination in June as in the following October, and, moreover, those who do pass would be enabled to see in what subject their special excellence or deficit is shewn by the number of marks obtained, and govern themselves accordingly in the interim before entering College. The adoption of such a plan as we mention would be hailed with considerable satisfaction by High School instructors, as well as by the matriculants themselves.

SEVERAL old and respected graduates of Queen's have recently been complaining of the fact that the Alma Mater Society has forsaken its early principles and degenerated into a Debating Club. We are told that the Society was originally intended for a band of union between graduates and the College generally. Why is it not so still? We reply that it is, and in the only way practicable.

When graduates remove from the city the Society of course is debarred from the benefit of their further attendance personally, but the JOURNAL which is the organ of the Alma Mater Society, seeks as far as possible to preserve the College feeling among the

graduates. Any suggestions which they may have to offer find a ready expression in the columns of the JOURNAL, and if in the past the wide and varied experience of the graduates of Queen's has not found sufficient voice in the deliberations of the Society we can only suggest that those interested have not availed themselves of the proper channel of communication.

COLLEGE endowments are increasing in number and magnitude in every section of the continent of America, and in noticing the fact it is easy to recognize the vast power which the colleges, equipped by these means, must necessarily exert in the moulding of the nation's future. To place a liberal education within the reach of the poor as well as the rich is an ambition worthy of the generously-inclined, and to the credit of Western cosmopolitanism be it said, the number of institutions where the higher branches of study are taught virtually without expense to the student is largely in excess of the number of similar institutions existing in the Old World. America may well be proud of her Universities, which, although not as yet enshrouded in a mist of classical antiquity, are rapidly attaining the exalted position of being acknowledged centres of intellectual vigor, and fosterers of liberty and culture. We are not defending the policy of increasing the number of University charters *ad libitum* which is a sign rather of weakness than strength, but we do commend the far-seeing liberality of capitalists who now, more than at any previous time, are turning their surplus wealth into educational channels. In a country where the University system is almost entirely divorced from Governmental patronage, it is to private benefactors that the advocates of higher education must turn for assistance, and we conceive it to be one of the strongest evidences of a healthy public

spirit that such large aggregates of private wealth have been devoted to the laudable object of endowing seats of learning. Scarcely can another object of donation be named which yields in after years such ample and sure returns, or, we might add, reflects such lustre upon the giver, as the philanthropy now referred to.

But, while we are upon this point we may be allowed to express our conviction that more judgment on the part of intending benefactors would tend vastly to further the ends they themselves desire. As we have already suggested it is not by increasing the number of University centres that the greatest good is reached, but rather by a judicious strengthening of those already in the field of usefulness. It is not so much the creation of new colleges that this country requires, as the better equipment of the institutions struggling at the present time to maintain an independent footing, and which have already demonstrated their ability to become a power in the advancement of educational interests. This latter is a policy which is happily being recognized more or less frequently lately, as the recent large contributions to the endowments of Princeton and Harvard Universities (both of which institutions were already possessed of very large incomes) amply proves. The liberality of United States college benefactors is worthy of emulation on this side of the line, and in order to keep pace with the growing educational requirements of our youthful Dominion, the facilities for University instruction now in existence must be expanded, and the old weapons re-furbished. Our own Alma Mater has quite recently been given proof of the liberal response of Canadians to her needs, and we have no doubt that her further requirements are yet to receive recognition at the hands of some of those who have so far only been waiting for others to do their share.

ABOUT *one-half* of the Scholarships offered for competition in the Arts department are open to those students only who are preparing for the work of the ministry; being established by the donors expressly upon this condition. There can be no doubt as to the worthiness of the object kept in view by those who have applied their means in this manner, but it may be questioned whether their laudable intentions have always met with a just fulfilment in the awarding of these Scholarships in the past. Church Scholarships are supposed to exist for the purpose of indirectly aiding those students who have chosen the ministry as a profession, in the prosecution of their studies. The advocates of this policy of assistance tell us that young men who have devoted themselves to the Gospel ministry need every encouragement in their collegiate career, and should have obstacles removed at the outset, inasmuch as their chosen calling affords but little opportunity of acquiring a worldly competence. Allied to the system of founding Church Scholarships is the custom of granting Bursaries, *i. e.* gratuities to indigent students for the sacred profession. We can understand how the reasons quoted above in justification of these aids would apply in a state of society prevalent in by-gone years, when a life of ministerial usefulness was a life of obscurity not unmixed with poverty and even privation. But what are the facts of the case to-day? We are not seeking to derogate the sacredness of the calling when we assert that the position occupied by a clergyman at the present time in any part of the civilized world, is a position at least of commanding intellectual and social influence and average lucrative remuneration. It is no uncommon occurrence to hear aspirants for the ministry speak of the renunciation of worldly preferment which accompanied their choice of a life-work, whereas the true na-

ture of the case demands us to say boldly that a large proportion of theological students are on the road to a higher preferment, in a worldly sense even, than they could have obtained outside the ministerial ranks. We are not to be understood as suggesting that these considerations enter into their determination to devote their lives to the noblest work upon earth ; but, we ask, is it desirable that the way should be made so easy by the distribution of Church Scholarships and Bursaries along the student's course that intellectually incompetent men shall be invited into the field ? Those who are naturally gifted with talents for the Christian ministry and who are possessed of the requisite mental and moral stamina to grapple with its discouragements, will gravitate to their true position through the channel of self-reliant work, and in this connection we venture the assertion that the system of patting a Church student on the back as soon as he enters upon his course, and removing all obstacles out of his way, has done more to swell the ranks of the ministry with incompetent men than all other causes combined.

This is not, however, the point we originally intended to bring out, and while we do not regret the flow of our pen, although it has been discussing a subject outside the province of a College paper, we can safely leave the question of the admission of theological candidates in the hands of those chiefly interested. What we wish to call attention to, is the constant injustice being done to students by the existence of "Church" scholarships in the Arts Department. We have no objection to any number of this class of scholarships being offered for competition in Divinity Hall, where each candidate will have no competitors except those studying theology like himself, but when, as is frequently the case in the Arts classes, the scholarship is awarded to a student who stands second, third, or even fourth or fifth

on the list, simply because he is *intending* to study Divinity after graduation, the injustice is apparent to any one. It is not fair to a student who comes out first in his class, to have the name of a student standing below him on the list published as the winner of the scholarship, because, forsooth, the latter is "close." Such a policy is not one calculated to invite to this University students who are willing and able to stand upon their merits in the competition for scholarships, and we consider it time for the proper authorities to seriously question the advisability of continuing the present system of making awards.

THE LATE DR. YATES.

OUR readers and particularly the medical alumni of the University with learn with sorrow of the death, on Saturday, March 11th, of Dr. Horatio Yates, Emeritus Professor of Medicine in the Royal College of Physicians and Surgeons, Kingston. Dr. Yates had been troubled with disease of the chest for many years, and, at last, after a very short illness, fell a victim to congestion of the lungs. Dr. Yates was acknowledged to be one of the most eminent and respected physicians of the country, and enjoyed a wide reputation for professional skill, while his kindness of manner, and his charity, made him a great favorite. With students, especially, he was very popular, by whom his lectures on medicine, which were given in a conversational style, and studded with quaint stories, will long be remembered.

In 1873 Dr. Yates was appointed surgeon of "A" Battery, Canadian Artillery, and when the Battery was removed to Quebec in 1880, the Doctor resigned his position in the Medical Faculty, gave up his Kingston practice, and took up his residence in Quebec, with a view to recuperating his shattered health. But last summer he resigned his commission and returned to his old home. However, his residence among us again was not to be for long, and he was called away at the ripe age of sixty-one years.

The funeral took place on Tuesday, March 14th, from St. George's Cathedral, and was attended by the members of the Medical Faculty, the University Senate and students of Arts in full academic costume, the Kingston professions and the students of medicine, the staff and cadets of the Royal Military College and officers of the Royal School of Gunnery, and a very large concourse of citizens. The following particulars are taken from a biography of Dr. Yates, which accompanied his portrait in the JOURNAL of 27th of March, 1880 :

Dr. Horatio Yates, son of Doctor William Yates, of

Sapperton, Derbyshire, Eng., was born in 1821, in Otsego Co., N.Y., and came to an uncle in Kingston at 12 years of age. Five years later he was articulated to the late Dr. Sampson as a medical student, attended the courses at the University in Philadelphia and took his degrees there in medicine in 1842. Thence he went to London and spent a year at St George's Hospital. Since then he has been employed here in an active and successful practice of his profession to the present time. He is now about retiring from general practice. He has been much devoted not only to science, but to works of charity, and the poor always received medical services and medicines at his hands without stint. The excellent telescope in the observatory at Queen's College was purchased by him, for which he advanced his own money, and subsequently indemnified himself nearly by subscriptions. In 1854 he undertook a reform of the Kingston Hospital, which had become absolutely demoralized. He found, on his return to Kingston after a long absence from sickness, the building in a state of complete dilapidation, the fences gone and the little remaining furniture utterly worthless. The wards contained less than a dozen patients and the medical services performed by an inexperienced young man at a petty salary. The Hospital was being managed by a committee of the City Council, good men in their way, but who knew nothing and cared less for hospital work. In order to achieve his purpose, he became a city Alderman, got placed on the Hospital Committee, and soon assumed full charge, medical and financial, assisted by Doctors Dickson and Strage, who cordially co-operated in the work. His first act was to advance from his own pocket many hundred dollars to pay off executions against the Hospital and to purchase necessary supplies; next, he sought and obtained a new charter, which he himself had drawn up, placing the charter in the hands of life governors and a few ex-officio governors. The new board relieved him of personal supervision, and has to this day managed the Hospital with great success. He has been for many years Chairman of the Board, and is still one of the visiting doctors.

In the establishment of the medical faculty of Queen's University in 1854 he took an active part and chose for himself the chair of science and practice of medicine, which he still fills in the Royal College. Until the change to the Royal College he had for some time been Dean of the Faculty.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

THE work of this association is increasing, and the importance of its labors becoming more recognized by the church generally. At the beginning of the present session some doubt was expressed as to whether the association would meet its liabilities for the year's work—said liabilities amounting to the neighborhood of \$1,000. Last season the association supported five laborers in the mission field, becoming responsible for their salaries, &c. During the coming season one more will be added to the number, making six in all—one of these going to the North-West. The students sent into the field by the association are in addition to those placed by the Home Mission Committee of the Presbyterian Church. A considerable portion of the funds necessary for carrying on this work is raised upon the different mission fields, but as there is always a deficit, it was deemed advisable this session to supplement the association's revenue by insti-

tuting a course of lectures. One lecture was given (that of Rev. J. S. Black, of Montreal) which was attended with moderate success. Subsequently it was decided to appeal to the generosity of the friends of the association in this city, and a committee was appointed to canvass for subscriptions. This committee made only a partial canvass, and ceased their labors when they found that they had sufficient funds to meet the present needs of the association.

We append the names of those who have contributed, with the amounts :

A. Gunn, Esq.	\$10 00
J. Carruthers, Esq.	10 00
Principal Grant.	5 00
Major Jones.	5 00
Prof. C. Harris.	5 00
Dr. Williamson.	5 00
G. D. Macdonnell.	5 00
Mrs. Clark.	5 00
Mrs. Lawson.	3 00
A Lady of Kingston.	5 00
G. Robertson, Esq.	5 00
Prof. Ferguson.	3 00
Prof. Mowat.	3 00
Prof. Watson.	3 00
Prof. Dupuis.	3 00
Prof. Fletcher.	3 00
Prof. Fowler.	1 50
Miss Fowler.	1 00
Mrs. Yates.	1 00
Mrs. MacAulay.	1 00
Mr. G. Craig.	1 00
Mr. J. McIntyre.	1 00
Mr. J. Redmond.	1 00
Mr. A. MacAulay.	10 00

SELECTED.

GERMAN STUDENT LIFE.

(Washington Jeffersonian.)

THE present age is not especially noted for its romantic spirit. Unless we make an exception in the case of Oscar Wilde and his followers, to-day is a time of prose rather than poetry—a time of acting rather than dreaming. Intense activity and indomitable perseverance directed toward things of a practical bearing, and a certain disdain for the days of heroes and the times of chivalry seem to characterize the present age. I am no pessimist but hard facts admit only of a hard interpretation. The German student is the only relic of the days of chivalry. He is the only Troubadour. The wandering minstrel, the minnesinger of the 12th century has but one living representative—the German student. There is a romance about this life so seductive that to the German of culture, university days become the golden time of life. However much constraint there be in German institutions generally, liberty for once in one's life is enjoyed at the university. The sudden transition from the severe discipline and oppressive constraint of the gymnasium to the freedom of the university makes the liberty all the more enjoyable. The German gymnasium corresponds—as far as there can be

said to be any correspondence between German and American institutions of learning—pretty closely to the American College. The curriculum of the gymnasium is more extended and more special than the average college course. The discipline, as has been intimated, is much more severe in the gymnasium than in our colleges. Flogging is not uncommon.

The young German has passed his final examination (abit orientenexamen) at the gymnasium, or has received his Maturitäts-Zeugniß (certificate of ripeness) and is now ready for the university. Entrance then into the university is very simple. No preliminary examination is required. The "Zeugniß" is the "open sesame" at once. Matriculation is a very simple ceremony although sometimes slow. The certificate of ripeness is presented to the secretary of the university and then the candidate goes to the Quaestor, pays his matriculation fee (4.00), receives in return the two keys of power—the student's card and the Anmeldungs Buch (announcement book.) The third step in the process of matriculation is to take the hand of the Rector magnificus or Chancellor—as a pledge of fidelity and receive a few words of friendly counsel from the official head. The student's card is a modest little document, about the size of a visiting card—but is the passport of the student wherever he goes. He must carry the card on his person at all times, on pain of a fine (50 cts.) and indeed he has no motive to neglect this regulation for the card secures the bearer invaluable immunities, such as exemption from the civil authorities. In all ordinary cases of misdemeanor the student is referred to the university court for trial—but more of this afterward. The Anmeldungs-buch serves the double purpose of fee-book and certificate of attendance. An American enters a German university usually by presenting his diploma of A. B. If he has none, his pass, backed up by a candid physiognomy, will secure his entrance as a matriculated student. Great favour is shown foreigners in this regard. In the first place it is a compliment to the university that the foreigner comes so far, and in the second place Germany is never likely to suffer from the effects of the foreigner's superficial training.

But what is the German university? I shall not attempt to define it. Perhaps it is easier to tell what it is *not* than what it is. Its negative qualities are certainly less than its positive. The German university in the first place is not the American university, nor the American college, nor the American special school. The German university ignores the *practical* entirely. The motto of the German university is "Wissenschaft," (knowledge in the highest sense—truth.) Briefly stated, the German university is an institution in which the utmost freedom is allowed both in imparting and in receiving instruction, and in which the sole object of instruction is to train thinkers. The Professor lectures about what he pleases. The student hears what he pleases and asks no questions. The faculties of a university are generally four in number—Theology, Medicine, Law and Philosophy. Under

Philosophy are included Philology, Mathematics, History and the Natural Sciences. The university year is divided into two semesters—summer and winter. The winter semester begins nominally the middle of October and ends the middle of March. The summer semester begins about the middle of April and ends the middle or latter part of August. Both semesters are curtailed at both ends and plenty of time is given the student to decide what lectures to choose. About a week or so after the semester is supposed to have begun, announcements of lectures begin to appear on the university bulletin-boards. Unfortunately for foreigners these announcements are often made in a very scholarly chirography and the confused student has recourse to the catalogue. But this is going from bad to worse. The German catalogue is worse than the Sphinx' riddle. The titles of the lectures are but an abridgement of the proposed course. Here is one of them copied and rather freely translated from the Leipzig Catalogue of '80. "Moral Philosophy and Jurisprudence or the Law of Nature, together with an Historical Introduction to the Development of Metaphysical and Jurisprudential Opinions (anschauungen) since the time of the Reformation of Martin Luther." To assist the student in making his selection of lectures, a term of two weeks is allowed him for visiting. This is called *Hospitiren*.

The material offered for selection seems at first sight prodigious, but a second look reveals the fact that the general field is not so broad after all. The great names in the faculty are of assistance in determining one's choice. Suppose one is going to study classical Philology at Leipzig—he will not fail to hear Georg Curtius in Greek and Lange in Latin. German students are required to attend the university at least six semesters before being admitted to the examination for degree and accordingly have plenty of time to try different courses and then settle down to some one department. However, this method—called in German *umsatteln* (saddling about)—is not at all popular and properly looked on with disfavour by professors. Moreover, as the examination for Dr's. degree requires proficiency in three distinct branches, prudence warns the student from dissipating his energies over too much space.

All preliminaries over, the student provides himself with large books of note paper (Heft) a leather portfolio (Mappe) in which to carry them and with this unofficial but inevitable badge of the student, proceeds to the university. He enters the lecture room and sits down on the most convenient bench. Looking about the room he can see no ornaments or decoration whatever. Everything is plain. The benches and desks are just like those used in old-fashioned country school-houses in America and for a moment the new-comer's mind wanders back to his childhood. At the end of the large room he sees a raised platform, with a desk not unlike the pulpit of the American country parson—if anything more modest. The pulpit can be raised or lowered by a screw. Back of the desk is a blackboard, on which the professor writes down names of difficult orthography. The famulus (amanuen-

sis) of the professor arranges desk and blackboard before the lecture begins. The students assemble before the hour strikes and engage in quiet conversation or even smoke until the lecturer enters. Promptly at a quarter after the hour strikes the professor enters. A sudden "sh" goes through the room by way of calling order. Scarcely have all become quiet until one hears the inevitable "Meine Herren" (Gentlemen.) Consulting some of my notes on French Literature, I find almost every lecture beginning with: "Meine Herren wir sind in der vergangenen Vorlesung bei—stehen geblieben." (Gentlemen we left off in the last lecture at—). Each lecture is a continuation of the preceding. The plan of lecturing is tolerably uniform throughout the different departments of the university. About one-half the time is consumed in a running discussion of the subject and for the rest of the time the whole of the lecture is briefly summed up, thus enabling students who are not able to take down every word, to obtain a very good synopsis of the subject.

Filling up can be done afterwards. Many students double down the half of the page for margin—writing the synopsis on the inside, the additions on the outside. The work of re-reading notes and adding that which has been omitted or suggests itself naturally to the student's mind is called in German *umanbeiten* (working over.) Those who "cut" or "skip" lectures depend on their neighbors for writing up notes—and not unfrequently one sees on the bulletin board: Wanted, notes for such and such a lecture. No roll is called in the lecture room. Lateness is punished by an admonishing shuffle of the feet or even by hissing. He who has tarried too long at the beer glass had best omit the early lecture if he is late, for let him enter the lecture room never so quietly he cannot avoid this pedal reproof. Of course the greatest liberty prevails about attending lectures. This matter is left largely to the conscience of the student. Attendance at the first and last lecture ordinarily would secure the professors signature in the *Anmeldungs-buch*. It is related of a young candidate for the Dr.'s degree, that when he asked the professor of Greek for a certificate of *punctual* attendance to his lectures on the Knights of Aristophanes during the semester just passed, the sympathizing professor said, "I am sorry, Mr. Candidate, that I cannot accommodate you, but the fact is, I did not lecture during the last semester *at all*." As regards style of delivery the lectures as a rule can lay no claims to attractive oratory—in fact they are as dry and prosy to one not specially appreciative, as the Shorter Catechism to the unregenerate Sunday School scholar. However not a few professors strive to employ very technical and pedantic language. Clearness of expression is not so much aimed at as condensation. Nearly all the professors speak slowly and distinctly and loud enough to be heard in any part of the room. Even foreigners seldom experience any serious difficulty in understanding. I knew an American at Leipzig, who, judging from his German, showed no special proclivity for languages and yet he assured me that, after a stay of six

weeks in Germany, he was able to follow the lectures very intelligently. If the professor does not speak loud enough the shuffling of feet gives him due warning. If an unfamiliar proper name occurs in the lecture, the shuffling is continued until the professor writes the name on the blackboard where all can see it. In the so-called *privatim* lectures no words pass between professor and student, but in the Seminars (exercises) there is much more freedom in this regard.

The special and technical character of the instruction is the characteristic feature of the university. In an Italian exercise, which I attended, the professor spent little time in interpreting the meaning of the author but seemed rather to delight in pointing out peculiarities of form, idiom, metre and the like. All instruction proceeds on the assumption that the student is already fairly well informed on the subject. From the first of the course the student is a specialist and must use his own judgment in choosing out his line of study. Freedom of choice extends even to leaving one university for another in order to profit by the greatest lights in any particular branch of learning. Indeed it has become popular with students latterly to change at least once during the university course. The process of graduation is at once simple and thorough. At or near the end of the sixth semester the candidate for the Dr.'s degree notifies the proper university officers of his intention and hands in his *Anmeldungs-Buch* duly certified. The examination includes three branches—for example Greek, Latin and History—one of which must be a specialty (*Hauptfach*.) A choice of subjects is allowed the student on which to write his dissertation. The requirements of the work are in general that it shall be thorough, comprehensive and scholarly, evincing profound investigation, and lastly, must be worthy of print (*druckbar*.) The dissertation is the principal part of the examination. If the written work is approved, the candidate proceeds to the oral examination. Failure at the oral examination does not necessarily result disastrously—as the candidate can have a postponement (*Aufschub*) by paying the necessary fees—thus giving himself time to study up. Perhaps this phase of the pliable character of the oral examination has given rise to the saying that foreigners with long purses stand a better chance than the less plethoric-pursed German. No formalities except payment of fees attend the giving of diplomas. The student has now reached the acme of university ambition. From this time on he is no longer Mr. A. Studiosus, but Dr. A.

A word now in reference to foreign students. Out of 273 foreigners at Leipzig in '79, 43 were from the United States. At Goettingen and Heidelberg the number of Americans is much larger. These figures refer to matriculated students only and it is safe to suppose that many Americans attending German universities are not matriculated at all. There are two classes of American students demanding consideration in this connection—those who wish to take a degree and those who desire to round off their education. The American candidate for Ph. D. will do well to confine himself exclusively to that department in which he is already well versed. In most cases he had better make English his specialty. Americans, who contemplate attending a German university merely as a kind of finishing up school need not be matriculated at all. The reasons for this are, first, saving of expense, second, freedom from restraint. In most of the large universities a foreigner can attend lectures as a visitor without paying any fees at all, although courtesy seems to demand the professor's fee at least. The question of expense doubtless determines in most cases whether the American will take a university course on the Continent

or not. It may be well to say at the very outset that, all things being equal, the course at the German university is cheaper than at the American colleges or universities of the East. Of course the necessary expense is determined by the student himself. Again it may be a matter of dispute what *necessary* expenses are. In answer to this I can only give my own experience—from which others may obtain at least some useful hints. Matriculation costs 20 marks or about \$4.00 of our money. The average lecture fees per semester I will place at the safe figure of \$8.00. Graduation fees all told average \$50.00. Postponement may run the fees up to \$100.00. Besides these there are a few trifles for library and contingent fees, amounting to \$2.00 or \$3.00 yearly.

These are the expenses of the matriculated student. One can be a hearer (Hoerer) of the same lectures for about one-half the sum. Place against these fees the immunities of the student. As member of the Reading Room, he has reading, light and fuel for almost nothing. Many avail themselves of this and seldom have fires in their own private rooms. Students secure reduced rates to concerts and theatres—a first class seat costing from 25 to 30 cents. To accommodate indigent students, meals are served in the university building twice a day for ten cents each by ticket, or gratis to the occasional visitor. I went once in the latter capacity, but the bill of fare did not lure me back again. At all the shops the student expects reduced rates. In case of sickness he is treated at the public expense—and as I was told—fares often better in the hospital than at his own home. So much for public expense.

A glance at his private expenses reveals a corresponding degree of economy. When in Leipzig, I paid for a small, but comfortable room, including light, fuel and breakfast of bread and coffee—\$5.00 per month. My meals, dinner and supper at a restaurant seldom cost more than 25 cts. each. A generous reckoning would allow 20 cts. for dinner—including a glass of beer—and 15 cts. for supper. These figures are not made at random for I have still by me a memorandum book to assist my memory. In Germany, one must live as the Germans live, if he contemplates economy. Clothing washing, traveling, amusements, in short everything that makes a demand on the purse, is proportionately cheaper in Germany than here. Besides there are numerous little incidentals here, almost unknown in Germany. Fashion does not make any extortionate demands on the German student. Plain clothes, and cut after any pattern the wearer likes, pass without exciting the critical gaze of a fustian public. Not a few Americans remarked to me, that it was a good place to wear out old clothes. The tonsorial artist does not thrive in Germany, least of all does he get rich off students. However unsuccessful they may be, most students take Aaron as their model in style of beard and Absalom for hair. Boot-blacks too eke out a very scant existence. This function is performed usually by the servant—and aside from an occasional gratuity is paid as part of the service included in room rent. Summing up, balancing and averaging as closely as possible I can feel sure of the following statement: One year at a German university, including travelling, clothes and incidental expenses, will cost an American student \$600.00. Two years will cost \$1000.00. These figures are put sufficiently high to admit of no small amount of pleasure in the way of amusements, travel and sight seeing. An English writer on this subject puts his estimate at 100 pounds per year and calls his reckoning liberal. German students can live "flott" (high) on \$300.00 per year. An intimate friend informs me that with the most rigid economy he barely succeeded in getting through at Harvard for \$600.00 per year. The average Harvard student, I dare say, expends \$1000.00 yearly.

↳ LITERARY. ◀

NIGHT.

O H, mysterious goddess,
 Silent, resplendent Night!
 Give, I pray, of thy sweetness;
 Pour down thy mystic starlight
 Into my aching heart,
 That its smart
 May be healed by the balm
 Of thy calm.

Far in thy deep immensity, oh Night,
 Still sleeps the starry firmament, enwrap
 In ether blue. Immeasurable height
 Awes me, as on the hillside peaceful, rapt
 I stand, with Nature's God and thee alone
 And adoration lay before the throne.

A soft breeze,
 A vague murmur and moan,
 Kisses the trees,
 And their leaves, as it sighs alone,
 Glides through the air
 And tranquil Nature awakes not,
 For the spirit of God is there
 And passes unseen, and speaks not.

The music of the spheres I hear,
 And melody immortal sweeps
 In silent chords along the air;
 In ecstasy my listening ear
 Is bent, while in my bosom weeps
 My heart, with more than it can bear.

I kneel,
 And shuddering, softly pray;
 Appeal
 To the God of the dim star-ray,
 And feel
 That my sorrow has passed away.
 The solemn calm whose echoing silence awed,
 Even to grateful pain,
 Its heavenly peace and balm were not implored,
 I thank thee, Night—in vain.

—College Mercury.

↳ CONTRIBUTED. ◀

* * * We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

REV. MR. RAINSFORD ON THE MARRIAGEABLE AGE.

My Dear Journal:

COULD anything be more absurd than the remark which fell from the lips of the Rev. Mr. Rainsford in his address to the students on last Sabbath, viz., that no young man should seek a wife until he had reached the mature age of twenty-eight. Now sir, this is a question in which I think the Rev. gentleman ought to agree with me that each individual is "a law unto himself." Some individuals are married too soon at 40, while others have made shipwreck of their lives because they were not conjugally mated at 20. Because the Rev. gentleman himself did not slip into the matrimonial noose until he was twenty-eight years of age, he would have all others follow his example, forsooth. The Rev. gentleman is no

doubt capable of giving good advice, but I think you will agree with me, Mr. Editor, that had he himself been married, say five years earlier, his advice to the students would have been emphatically to the effect that *twenty-three* was the proper age for selecting a life partner.

I am,

My dear JOURNAL,

Yours,

UNDERGRAD.

Our correspondent's remarks seem to be possessed of considerable weight, so far as a superficial reading of his arguments goes to prove. As to the subject itself, it is so far removed from our usual habits of thinking, and the problem involved is so entirely beyond the capacity of an Editor to deal with, that we confess the inability of our immature mind to grapple with it. Doubtless, the Rev. gentleman has made a speciality of the subject.—Ed. JOURNAL.]

❖ MEETINGS. ❖

GAELIC SOCIETY.

THIS society met in the Divinity Hall of Queen's College on Saturday, 11th inst., at 4:30 p.m. In the absence of the President, Rev. John Chisholm, B.A., the Vice-Pres., Mr. John McLeod occupied the chair. The minutes of the last annual meeting were sustained. Prof. Nicholson gave a spirited and interesting address on the Philological importance of the Gaelic literature.

Prof. Harris, of the Royal Military College, reported on behalf of the committee appointed last session to take steps towards the endowment of a Gaelic Chair in Queen's University. The committee is now at work and has every confidence that the proposed scheme will be a success.

The following are the newly-elected officers for the ensuing year:

Patrons—M. C. Cameron, M.P.P., and Rev. Dr. McNish.

Bard—Evan McColl, Esq.

Hon.-President—Principal Grant.

President—John McLeod.

Vice-President—R. C. Murray.

Sec.-Treasurer—John McNeil.

Librarian—James A. Brown.

Committee—Profs. Harris and Nicholson, Messrs. A. E. McColl, A. K. McLeod and M. McKinnon.

A. M. SOCIETY.

THE regular meeting of the Society was held Saturday evening, March 4th. In the absence of the President the chair was occupied by Vice-President Hay. After the banquet held last spring in the College it was found there was a deficit of some \$35. As the Society had appointed a Committee to co-operate with the University Council in getting up the banquet it was decided to pay one-third of the amount still due by the banquet committee. As the funds in the Treasury were rather low it was decided to hold an entertainment, and a com-

mittee consisting of Messrs. Mowat, Shanks, Dennistoun and McIntyre was appointed to make the necessary arrangements. The Conversazione Committee reported progress as follows: All the sub-committees had been appointed and the date fixed for holding the conversazione, viz., the 26th of April. The report was adopted. The debate of the evening was on the question of "Legislative Prohibition," which, after a lengthy discussion, was decided by the chairman in the affirmative.

UNIVERSITY SERMON.

THE University preacher on 26th Feb. was Rev. James Ross, B.D. '81, of Perth, Ont. We furnish a synopsis of his discourse:

"His word was with power."—Luke iv. 32

The astonishment in the synagogue in Capernaum is shared in by many now who profess to be unable to find an adequate cause for the results of the life of this incomparable teacher. The term is rendered "authority" in the revised version, which is doubtless correct. He had risen to expound an idea, not to dwell upon a word, and power best expresses the conception of the teaching of Christ. How different are the degrees of power throughout all nature, even among the same order of beings. One of the herd is the recognized leader, and in the early days of this settlement was rewarded by wearing the bell. The delight which the child experiences as he knocks a costly vase to shivers is the joy which accompanies the discovery of power. All through life we have more ability to destroy than to build, far greater opportunities of injuring our neighbors than of doing them good. Agamemnon was no more truly a king than many a school boy on the play ground. What different values are attached to the words of different men! From the lips of one teacher they will fall powerless, useless, while from another they will come with such force that they can arouse even the unwilling soul to activity, and seem capable of conveying a portion of the spiritual force of the speaker into the mind of the hearer. The highest manifestation of this power which earth hath seen was made by Him in whom dwelt the fullness of the Godhead. We cannot analyze all the elements of the power which He possessed, but the very purpose of his mission was that He might confer upon as many of the children of men as received Him the power to quicken intellectual life and call forth moral energy, that all might like Him exert a mighty influence in making others partakers of this honor and happiness.

The preacher said: "What is the purpose of your seclusion here and your close study for years, but to increase your efficiency for your life work. For what end were these walls reared by the self-sacrifice of many but to perpetuate mental and moral strength to communicate power. You all desire this gift. It is a wish inseparable from the soul which has any true nobility. Whether you go forth like your Master to proclaim the unsearchable riches of God's love, or to minister to diseased bodies, or fill a place in the educational ranks of the country, to take part in its commerce, or to expound its laws, your desire is that your words may be fraught with life, may arrest attention, awaken emotion, and give a new spring to the soul which hears." How can this power be produced or increased? What are the elements of which it is composed? He passed such adventitious elements of power as animal magnetism, unusual tact, material wealth and social position, not because these things had little effect upon the mass of mankind, but because they are the result of accident rather than culture and do not pertain to their religion. It is a light thing to be pitchforked by outward

circumstances or political intrigue into a position where one may command armies, or mould civil or ecclesiastical law; it is the nobler dignity of humanity to remain a mechanic or day labourer and yet exercise a power which is beyond the reach of Bishops or Princes and even Kings—the power of influencing men for good.

1. In order to have this spiritual power we must be certain of something. Belief is the foundation of all action, and the more definite it is the more powerful the action that springs from it. Nothing is more weakening to the influence of a man than to be uncertain of everything. Some men make their formulæ so broad and so vague that they think they will include every particle of truth, whereas they mean nothing. Every man moves in the centre of a landscape of intellectual light, and the difference in the distances which different men can see does not appear to be so great as is continuously supposed. Man at his best can only see a certain distance and no further, and it will do him little good to be continually prowling round the outskirts of possible knowledge and deluding himself with the vain hope that he will yet explain the origin of evil or the mystery of the two wills. Look at them fairly once for all, and when you have settled to your satisfaction that there are things which you cannot know while here let them rest. Be clear like him we call Lord and Master, who said, "We speak that we do know, and testify that we have seen."

2. Purity, Christian holiness, is power. He who would influence others must begin by influencing himself. How can he who has by yielding himself to the most abject slavery and selfishness ever be exalted in the throne of any other mind? He who voluntarily yields to that which he knows to be wrong approaches the presence of his own higher nature as Satan approaches the presence of the celestial powers:

"As a poor, miserable captive thrall
Comes to the place where he before had sat
Among the prime in splendour, now deposed,
Ejected, emptied, gazed, unpitied, shunned,
A spectacle of ruin or of scorn
To all the host of heaven."

As the athlete who wishes to have power above his fellows must exercise himself in severe and exhausting tasks, as the scholar who desires his intellectual powers to appear at the best must polish them with the discipline of hard and abstruse subjects, so the aspirant for spiritual power must train himself by the most unwavering devotion to that which is right and true.

"Who best
Can suffer, best can do; best reign
Who first hath well obeyed."

Christ here, as everywhere, is the model to which we may look with confidence. He possesses the highest standard of excellence in his teaching, and makes no apology for not conforming to it as every other teacher is constrained to do.

3. Love is an important element of power. The mightiest forces are not of the head but of the heart. Love is the spirit of self-sacrifice, and its very existence alters the relation of the soul in which it dwells to other souls. The true type of power is not the hurricane that sweeps over continents, lashes the sea into fury, and makes desolate many homes. Neither is it the fire which lays waste the fairest parts of earth, and destroys the thought and toil of centuries in an hour. The noblest material custodian of power is the sun, which calls forth and diffuses motion over the earth, which quickens life, clothes the snowy waste with all the luxuriance of tropical verdure, which sets in motion forces of inconceivable magnitude to which the fire and storm are but child's play. After it has gone down the warmth it has imparted remains and operates. Love possesses the power of kindling a reciprocal affection,

and when once this is effected the most potent of all laws has been established and the most to be dreaded of all punishments is set up for the transgressors of it. This holy affection ceases not at death. Many a man has accomplished far more by his death than he could have done by his life. What love accomplishes such results? Love to God as the only true and proper object of the supreme affection of the soul, and love to man who was made in the image of God.

4. The greatest of all the elements of power is the indwelling of the Holy Ghost in the soul. When a man passes that crisis in his history which is commonly known as regeneration, the third person of the adorable Trinity dwells in his spirit just as truly and really as the symbol of Pharaoh's presence dwelt in the dark and awful shrine in the Holy of Holies. The natural gifts of a man can never appear at the best until they receive the quickening which it alone can give. The engine stands upon the track a marvellous conception of mechanical art, but without steam it is powerless. The steam adds no wheel, no lever, no valve, but it gives tremendous force to those already in existence and brings out their utility. Therefore while a man may cultivate all the powers and qualities which the mental and moral forces without and within can produce his manhood is incomplete, it has not reached its goal until the power of the Highest overshadow it, and the energy of the Eternal brings out the best that is human.

In concluding, the Rev. gentleman said, we will be called to account for the elements that lie dormant as well as those which are in active exercise. Many a student goes to college to have a good time, and uses his brilliant talents to get through with as little study as possible. A dreadful perversion of genius. It is the duty of every human soul to develop all its faculties, to call forth its mighty energies, to cause its word to be with power.

→ PERSONAL. †

H. H. CHOWN, M.D., '80, late of Wellington, Ont., has sailed for England with the intention of walking the hospitals of the Metropolis.

MR. COLIN A. SCOTT, of the class of '84, has been appointed Headmaster of Louise School in this city.

MR. J. V. ANGLIN, ex-editor of the JOURNAL, who has been teaching in a western town, has returned to the city.

F. KOYL, M.D., '81, has left for Drayton, Dakota, where he will practice his profession.

MR. L. A. ROSS, who spent two sessions as a member of '83, but who was unable to return this year, will, we understand, return next session and graduate with '84.

MR. R. L. SMITH who also entered with '83, is at Princeton. He writes to a friend that it is "an immense place for fun."

MR. ROBERT MOIR, an old member of '82, took a very high stand in Mental and Moral Philosophy at the late Christmas Examinations in the University of Toronto. Mr. Moir will be one of the competitors this spring for the gold medal given in that subject. We wish him all success.

MR. JOHN BONNER, '45, one of the oldest graduates of the University, died last week in New York.

MR. J. H. BIRKETT, an alumnus in medicine who for some

time occupied a responsible position in the manager's office of the Locomotive Works, Kingston, left last week for New York. Mr. Birkett had a host of friends in the city whose best wishes follow him.

••DE NOBIS NOBILIBUS. ••

WHAT IS IT?—This, gentlemen, is a man called a "divinity." The term is misleading, it only means that he is prosecuting his studies in Divinity Hall. He is fairly reeking with Theology and Hebrew roots. He can distinguish between clean and unclean animals and enumerate the functions of the High Priest. He is also bulging out with Apologetics and the Mosaic Law, and he studies natural history and can tell you all about the Diet of Worms. Why does he hold that sweet child on his knee and pat its cheek? Oh, he is getting his hand into making pastoral calls. What is he talking about? The Second Advent. There are some more of them over there. What are they doing? They are being examined by the Presbytery for "license." What are they saying? They are reading Hebrew. Does the Presbytery understand them? Sh-h-h-h. What will he do after leaving college? He will be "called," take a Kingston lady to share his "manse," build a new church, and be made the recipient of a fur coat and a cutter.

What is that, mother? Mr. Lamb, my son. He belongs to the class of '85 and is extremely fond of his gown and mortar board. He is also fond of pastry and Tim Doolan's oysters. He makes merry with companions over the "Concursus" and vows he will never be "brought up." He talks about "licking cops," "mashing girls" and "sloping" in the most familiar manner. Who did he get these low terms from? Smart of '84. Will he get over these little weaknesses? Yes, but not before A.D. 1884.

What is it? This lovely work of nature and art is the Kingston girl. To nature she is indebted for that fine complexion, that graceful carriage and those bright eyes; to art for the bang, the valise and the little fur cape. What is she doing now? She is walking on King street. What is that college-looking fellow doing? Oh, he is calculating when he will "catch up" with her. What will he do when he catches up? He will bow and she will look surprised. Then they will begin to talk. Is she a good talker? She is, but it is possible to limit her conversational power. e. g. to the following: (1) The weather. (2) The next "Patience." (3) Oscar Wilde and his poems. (4) Mrs. —'s party. (5) Lady students. (6) The University services. (7) The conversazione. Does she ever diverge from this list? Sometimes. What does she say when he asks her if she has read Mr. Swinburne's Trilogy? She entreats him not to ask her what she has read; for she has not read anything "clever."

"SIGNS of an approaching end"—the number of notices on the bulletin boards.

The Rifle Company has completed its session's drill and will now "stand easy" until next fall. Dear, dear! How we shall miss those imposing "parade notices" of our friend the Sergeant-Major, to be sure. The old bulletin board will not look the same without them.

Our Irish freshy was on the rampage the other day. We met him in the corridor, and by way of salutation, we murmured "St. Jacob's oil." "Oil murder you if you say that again." He growled and we—well we knew his power so we "subsided" as it were.

"Not prepared this morning, Professor," was ill last night, took aches all over my body early in the evening,

and—"Ah! I fancy you took cakes or something earlier in the evening, didn't you?" Collapse of the freshy.

WEARING HIS GOWN UNDER DIFFICULTIES.—An incident occurred not long ago, which shows to what an extent the wish to uphold the dignity of our University on all occasions may be rooted in the minds of some, and how the conscientious determination to comply with her wishes has been accomplished under the most trying circumstances. Here are the facts of the case. Some evenings ago, in the suburban residence of one of our citizens, a lamp, that had been left burning after the family had retired for the night, was discovered in flames, the oil in it having caught fire. The alarm was given, and several members of the family arrived on the scene, among them a student, habited in—would you believe it—his gown. Of course he must have thought that on such an occasion such a costume would add solemnity and dignity to the scene; whether it did or not is disputed, but it certainly did add ridiculousness to the wearer. But this was counteracted by his kind-heartedness and magnanimity of mind, for never thinking of himself in this time of peril, he actually approached within one rod of the lamp and wringing his hands in anguish, implored the gentleman of the house who was attempting to take down the burning lamp to be careful of himself and not run into danger.

A la Rev. Mr. Rainsford.

"Alas! Alas!" the maiden sighed,
As mournfully her tears she dried,
"And must I all these seasons wait
Until my love is twenty-eight?"

DURING the recent debate on "Prohibition" in the Alma Mater Society, the leader of the affirmative was citing statistics, in which it was stated that in a certain town in Maine the arrests for drunkenness in an entire year only amounted to one-and-a-half for each 1000 of the population. The speaker admitted his inability to understand how the statistics were arrived at so accurately—even to a fraction, when a member suggested that the second individual arrested was only half-drunk.

WHILE the procession of art students, clad in academic costume, wended its way up King St. at the funeral of the late Dr. Yates, an elderly lady with an Hibernian accent was heard to remark in a stage whisper to a female companion, as she pointed mysteriously to the sable crowd, "Them's all ministers."

••EXCHANGES. ••

UPPER Canada College, anxious to keep up with the times, has launched a most creditable sheet on the journalistic sea. They call it the *College Times*. The young gentlemen are to be congratulated on the appearance and tone of the paper which we have pleasure in placing on our exchange list.

In Boston when the Greek play was being performed, during the applause some one shouted "Author!" "Author!"—*Oberlin Review*.

Come, come, don't try to palm off the old Dublin joke on the intellectual community.

"MIXING innocent young women with wild, ungovernable young men at college, in order to reclaim the boys to a sense of duty—to reform them, so to speak—as some so-called "educators" have done, and others propose to do, seems to us like putting sound apples into a barrel of decaying ones to preserve the latter."—*Notre Dame Scholastic*.

THE *Scholastic* refers to a reason for co-education which is entirely new to us. But we are sorry that on seeking to express its prejudice against co-education the *Scholastic* could not have found a simile less coarse than the one made use of.

❖ COLLEGE WORLD. ❖

EVERY year a large number of Toronto University undergraduates in medicine go to Victoria for their degree of M.D. This proceeding appears to make the *Varsity* (the Toronto paper) savage. It contents itself with firing off annually a few rounds of blank insinuations at the standard of the Cobourg University.

FROM the *Educational Record* we get the annual report of McGill College, Montreal. The number of students in the University is 381. Of these 83 are undergraduates in Arts, and 40 are "occasional or partial" in the same faculty. The latter class is probably mostly made up of students of the Presbyterian College, Montreal. Morrin College, Quebec, furnishes 14 undergraduates and Richmond College 9. The number claimed to be benefited educationally is 919. But this figure is arrived at after rather far-fetched reckoning. The number of volumes in the library is 10,000. The College is reported well off in scholarships, there being 14 of over \$100 each. Mr. W. C. McDonald has given \$25,000 to furnish 10 annual scholarships.

HIS EXCELLENCY has for some time past been maturing a plan for the formation of a Royal Society for Canada, and has been in consultation with the principal literary men in the country. The following is the text of the official announcement for the formation of the Society:

Patron—His Excellency the Governor-General.

Officers appointed by the Governor-General for the first meeting:

President—J. W. Dawson, C.M.G.; LL.D.; F.R.S.

Vice-President—Hon. P. J. O. Chauveau, LL.D.

PRESIDENTS OF SECTIONS.

Section 1.—French literature, history and allied subjects—J. M. Lemoine, Esq., member de la Société Americane de France; Faucher de St. Maurice, membre honoraire de la Société des Gens des Lettres de France.

Section 2.—English literature, history and allied subjects—Daniel Wilson, LL.D., F.R.S.E.; Goldwin Smith, M.A.

Sec. 3.—Mathematical, physical and chemical sciences—T. Sterry Hunt, LL.D., F.R.S.; Chas. Carpmeal, M.A., Superintendent Meteorological Service of the Dominion.

Sec. 4.—Geological and biological science—A. R. C. Selwyn, LL.D., F.R.S., Director Geological Survey of the Dominion; George Lawson, Ph. D., LL.D.

Honorary Secretary—J. G. Bourinot, F.S.S.

The membership will, for the present, be limited to twenty in each section, and will consist of authors of original works or memoirs of merit, and of persons who have rendered eminent services to literature or science in Canada.

These first officers are well selected—that is, on territorial considerations—and the first meeting, probably the most distinguished literary assemblage ever held in Canada, will be witnessed.

We hail the formation of this Society with a vast amount of pleasure, and anticipate it will begin an epoch in the field of Canadian letters, and occasion a great im-

petus to the progress and development of science and literature in the Dominion.

A CURE FOR ESTHETICISM.

My dear Miss—, just suppose,
How could I paint the accruing woes?
Esthetic tendencies to true high art
Should, lightning-like, strike your tender heart:
A tendency your words to mumble,
Or take an odd esthetic tumble;
To love faint lilies that nor spin nor toil;
Use three times daily St. Jacob's Oil.

What did they pay you for that, *Varsity*?

❖ BON MOTS. ❖

OPERA IN COLORADO.

(A MANAGER SPEAKS.)

I HIRED a brilliant "Opera Co."
In Denver town to revel,
And opened there 8th *ultimo*,
With Meyerbeer's "Bob the Devil."

I had to spell the Opera thus,
To suit the population,
Else every man would make a fuss
And swear like thunderation.

Next on the bill, to please a *pal*,
A jovial, hearty *feller*,
Came Balfe's divine "Bohemian Gal,"
And two acts of "Oteller."

Old "Mose in Egypt" with its prayer,
And "Billy Tell" came after,
While "Gussy Third," by French Auber,
Brought money, praise and laughter.

"Lulu di Lammermoor" just took
By storm the cultured city,
While "Fra the Devil" simply shook
The *elite* by each ditty.

So then Rossini's best I billed,
"Seville's Tonsorial Artist,"
And every Denverite was thrilled
And called it Rossy's smartest!

But one thing drew the mighty town,
Although 'twas hot as Tophet,
And I helped Meyerbeer's renown
By posting up the "Profit."

Alas! the miners thought it had
Something to do with money,
So they pronounced the music bad,
And one said to me, "Sonny,

If you don't leave this first-class place
By 6 A.M. next Sunday,
Your corpse will dangle in disgrace
Upon a tree by Monday."

Of course, what could I do alone?
So I obeyed the yawper,
And now upon the Yellowstone
I roam, a beauteous pauper.—*Ex.*