

**LEISURE HOUR SERIES.-
NO. 128; THE LUTANISTE
OF ST. JACOBI'S: A TALE**

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Leisure Hour Series.-No. 128; The Lutaniste of St. Jacobi's: A Tale by Catharine Drew

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CATHARINE DREW

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LEISURE HOUR SERIES.—No. 128

THE LUTANISTE OF ST. JACOBI'S

A TALE

BY

CATHARINE DREW

Author of "Harry Chalmers's Legacy," etc.

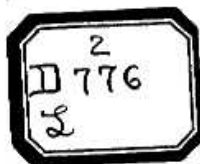


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THE LUTANISTE OF ST. JACOBI'S.

CHAPTER I.

GEORGE NEUMARCK.

MORE than two hundred years ago a letter was written at Königsberg by the Professor of Poetry at the University, Simon Dach, to a friend and former disciple, George Neumarck, a musician at Hamburg.

A moment's reflection will recall to the minds of English readers the names of both these men as writers of verses—some sacred and some secular—with translations of which various writers have made us familiar. In the pages of Miss Catherine Winkworth's *Lyra Germanica*, Simon Dach's name occurs twice, and that of George Neumarck once.

Verse-writing has never been looked upon as remunerative work, poets being proverbially poor men. Music, on the contrary, gives golden

guerçons. But in the seventeenth century the position of the two branches of art was exactly the reverse, the early history of all the greatest musicians being chronicles of years of struggling. Thus Simon Dach found a royal patron and a professorial chair, and was placed beyond reach of want; while George Neumarck was still poor, and worse—unknown to those who might have made him rich.

The tie that bound these two men together as friends was not that of kinship, but something that is often stronger and more enduring than the relationship which is of blood only. Neumarck had been Dach's disciple first, and friend afterwards; under his teaching, and with him as his companion, George had spent the determining years of his life, receiving from his master's teaching certain impressions that turned the whole current of his life into new channels.

With a kind of dismay, born of his affection for his old pupil, Dach regarded George's career with painful interest. In one respect he would not have had it otherwise, and was proud of the result of his lessons; in another, he grieved

that one he loved should, through him, experience the sharp sting of poverty, that fight for bare existence which all the ease and prosperity of his own latter days were powerless to make him forget. That George had chosen rightly in refusing to enter on a career for which easy acquiescence with popular views, and submission of conscience to the guidance of others, were the chief qualifications, Dach reflected proudly; but there were times at which he remembered, with sorrow, that to his teaching was owing the low ebb to which his friend's worldly prospects had now fallen.

It had been Neumarck's misfortune to be a clever child, or, rather, to be considered so. It was the same in the seventeenth century as it is even now in the nineteenth, that when the boy said unusual and unexpected things, the source of which his parents were unable to trace, they thought it must be genius that prompted the utterances, and set him down as an infant prodigy.

It is the trouble of but too many parents in the present day to find callings for their sons. Every market seems to be over-stocked. Neu-

marck's parents only doubted that any of the doors at which George might knock were worthy of such condescension on his part. But whatever threshold he stepped over, they pictured him having to stoop in doing it, so ill-calculated were the lintels in height for an intellectual giant like him.

And now all their great expectations were dead. They had been born almost by the boy's cradle, but all their fond prophecies remained unfulfilled; he disappointed their best hopes, and when he left the University of Königsberg, it was as if father and mother sat by the grave of all their early anticipations. When our story opens, George had been written down by every one as a failure; and in that respect also the seventeenth century resembled the nineteenth, that it only worshiped successful people.

For thirty years previously, Germany had been governed by the sword, or by a succession of swords. The Peace of Westphalia inaugurated a new dispensation, and statesmanship, or, as George styled it, statesmancraft, was to be the controlling power for the future.

In selecting jurisprudence as the future call-