

troubles of the times, His calm retreat at Weimar was invaded by French troops, and even his house sacked. Though resenting with much energy the tyranny of Napoleon, yet, when the storm passed over, he accepted from his hands the cross of the Legion of Honour, and flattered in his writings the despot of Europe.

Goethe's intellectual acuteness, and his insight into nature are shown in his scientific studies, especially in those on the morphology of plants, and on the comparative anatomy of animals. In these he seems to have anticipated some of the more striking teachings of evolution.

The moral defects of his character are only too apparent. Dr. A. H. Strong, in his critical study of this great writer, describes him as a man without conscience ; as incapable of true love ; as destitute of patriotism ; as the poet of pantheism—the "great heathen" of modern times ; as a self-centred, cold-hearted egotist ; as in his old age a self-absorbed and fastidious Lothario, who sought continually, but sought in vain, to renew the raptures of his passionate youth. Goethe's concessions to Christianity, he considers, only apparent. "He had a habit

of putting his thoughts into Christian language, while the substance of them was wholly pantheistic and pagan."

Dr. Strong adds the following stern indictment of the great poet of the Fatherland :

"To bring a whole nation, and to some extent a whole world, into the toils and under the bonds of a Pantheistic philosophy that knows no personal God, no freedom of will, no real responsibility for sin, no way of pardon and renewal, no certain hope of immortal life, is to be the agent of a moral and spiritual enslavement worse by far than any enslavement that is merely physical or political, because it is enslavement of the soul to falsehood and wickedness, and sure in due time to bring physical and political enslavement in its train. Over the door of the house where Goethe was born was carved a lyre and a star. He loved to think it a prognostication of his greatness as a poet. But the star was—

'A star that with the choral starry dance
Joined not, but stood, and standing saw
The hollow orb of moving circumstance
Rolled round by one fixed law.'

Tennyson is not too severe when he intimates that this abuse of intellectual power and this self-exaltation above truth and duty are signs not of human, but of diabolical greatness. It is Goethe whom he calls

'A glorious devil, large in heart and brain,
That did love beauty only, or, if good,
Good only for its beauty.'

THINE AND MINE.

BY RUDYARD KIPLING.

If there be good in that I wrought
Thy hand compelled it, Master, Thine ;
Where I have failed to meet Thy thought
I know, through Thee, the blame is mine.

One instant's toil to Thee denied
Stands all eternity's offence ;
Of that I did with Thee to guide
To Thee, through Thee, be excellence.

Who lest all thought of Eden fade
Bring'st Eden to the craftsman's brain,
Godlike to muse o'er his own trade,
And, manlike, stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest, Who hast made the fire,
Thou knowest, Who hast made the clay.

One stone the more swings to her place
In that dread temple of Thy Worth,
It is enough that through Thy grace
I saw naught common on Thy earth.

Take not that vision from my ken ;
O, whatsoe'er may spoil or speed,
Help me to need no aid from men
That I may help such men as need.