

He was from the country back of Newburg, and he came to town for the first time. As he looked at the telegraph wires he said, "Why do you make your wire fences so high?"

"He was kneeling at her feet and saying: 'My precious sweet, life lingers to me as a petunia streaked with the glorious golden fretting of a soul which knoweth no love so—' 'O, Henry!' said she, 'that's the cheese.'"

Rome Sentinel—"It was very careless leaving the parrot in the parlor Sunday evening, but she never thought anything about it, until Monday morning, when he roused the whole house by making a smacking noise and crying, 'Darling Susie, darling Susie.' He kept it up all day, too, and the old folks are much interested in the case."

A youngster being required to write a composition upon some portion of the human body, selected that which unites the head to the body: "A throat is convenient to have, especially to roosters and ministers. The former eats the corn and crows with it; the latter preaches through his'n, and then ties it up. This is pretty much all I can think about necks."

Barnum was travelling once on board of one of the river steamers, where they feed you for a moderate outlay (say seventy-five cents a meal) very sumptuously, but the portions supplied are usually of microscopic dimensions. He called at tea-time for a beef-steak. The negro brought him the usual shrivelled bit of broiled flesh, certainly not more than sufficient for two mouthfuls. Barnum poised the morsel on his fork, scanned it critically, as though it were a sample of steak submitted to his inspection and then returned it to the waiter saying "Yes that's what I mean bring me some of that."

## JOHANN WOLFGANG VON GOETHE.

BY DUMDOG.

Thomas Carlyle, who first taught England to appreciate Goethe, writing in 1832, says: "This, the highest that can be said of written books, is to be said of these, (Goethe's Werke) there is in them a new time, the prophecy and beginning of a new time; the corner-stone of a new edifice for mankind is laid there firmly as on the natural rock; for extending traces of a ground plan we can also see, which future centuries may go on to enlarge, amend and work into reality."

Have these words to be taken *cum grano* or in some other than their literal sense? We must remember it is the "Hero Worshipper" who speaks and it is over the grave of his hero, who had just finished his long and wonderful career, and the words quoted form part of his funeral sermon, so to speak, preached to the English people by his most ardent disciple through the columns of the New Monthly Magazine.

Breath of a far different temperature we find in the words of another Scottish Chief, not of the prophetic type—Sir Walter, who having tried his prentice hand in a translation of *Gotz Von Berlichungen*, introduced it to the English world with the certificate that its original was the production of the *elegant author of the sorrows of Werther*! Upon the whole we incline to the belief that Carlyle is no mean prophet even in his own country, that he was on the right track, and had not lost the thread of his discourse when he uttered these significant words. It is not at all likely that he had followed his hero through those labyrinths of science which he explored with such profound insight, for as Lynde of him "with a capacity to grasp physical principles which Goethe did not possess, and which even total lack of science has not been able to atrophy, it is the world's

loss that he in the vigor of his years did not open his mind and sympathies to science and make its conclusions a portion of his message to mankind."

Carlyle's promise of a new dispensation therefore was not founded upon Goethe's science—and yet strange to say Goethe's claim to messiahship is in some degree confirmed by his science. If there is any truth in the theory of development, and no man of science worthy of the name in these days for a moment doubts it, then Goethe is entitled to rank as the first to grasp that conception which has so recently been expanded and confirmed by Spencer and Darwin, and which forms the central idea of that new time of Carlyle's prediction.

Goethe was a poetical not a mathematical scientist, he had no capacity for the purely inductive method, hence, in physics where this method is indispensable, he has failed utterly, his *Farbenlehre* in which he endeavours to overthrow Newton's theory of colors is a mere *ignis fatuus*. In the organic sciences, however, he brought to bear a different faculty, and he had a conscious knowledge of its value; it was the method of combination or comparison—the poet's legacy from nature. With this faculty divine he grasped the fundamental idea of the theory of development. This was done first in his *Metamorphosis of Plants* published in 1790, where he attempts to show that the infinite variety of forms in the vegetable kingdom has arisen from the development and metamorphosis of a single organ. It is true he errs in considering that organ the *leaf*, instead of the *cell*, but it must be remembered he worked without the microscope. Applying his method and faculty to the study of the animal kingdom, he was the first to show that the skull in all vertebrate animals is composed of the same bones as the vertebrae. *This vertebral theory of the skull* was the greatest advance in comparative anatomy that had been made up to that time. It was another convincing proof of the unity of plan in nature—an elemental idea of the modern monistic philosophy.

In 1796 Goethe expresses the bearing of his two great discoveries in the following words: "This much then we have gained, that we may assert without hesitation, that all the more perfect organic natures such as fishes, amphibious animals, birds, mammals, and man at the head of the last, were all formed upon one original type, which only varies more or less in parts which are more the less permanent, and still daily changes and modifies its form by propagation."

Elsewhere this other passage occurs: "If we consider plants and animals in their most imperfect condition, they can scarcely be distinguished; but this much we can say, that the creatures which by degrees emerge as plants and animals out of a common phase, where they are barely distinguishable, arrive at perfection in two opposite directions, so that the plant in the end reaches its highest glory in the tree, which is immobile and stiff, the animal in man, who possesses the greatest elasticity and freedom."

The only radical difference between this and Darwinism is, that the latter shows *how* the whole thing is done.

In his old age, between 30 and 40 years after these great discoveries, Goethe had not lost his interest in the nature philosophy (*natur-philosophie*.) The last labor of his long life, finished a few days before his death in March, 1832, was to write an interesting account of the great dispute which had lately been raging in France between Cuvier and Geoffroy de Saint Hilaire, the latter being the champion of the development theory, the