

would doubtless be less of intellectual dyspepsy.

THE MONUMENT OF GOETHE,

erected in 1844, constitutes the chief embellishment of the *Goethe-Platz*. The poet holds a wreath of laurel in his left hand, and the reliefs on the pedestal are illustrative of his literary life.

The House in which Goethe was born has many visitors. It bears an inscription recording his birth on August 28th, 1749. The arms over the door, consisting of three lyres placed obliquely and a star, were chosen by Goethe's father on his marriage with the daughter of the Senator Textor, from their resemblance to a horse shoe, the grandfather of the poet having been a farrier. In the attics of this house he lived from 1773 to 1775 and wrote his 'Gots' and 'Werther'; and in them also occurred many of the adventures which make his biography so interesting.

SIR THOMAS BROWNE.

Thomas Browne, one of the most eloquent and poetical writers of a great literary era, was born in London two years after James I. ascended the throne of England. In early life his circumstances were such as permitted him to embrace the educational advantages which his country afforded. At the age of twenty he graduated at Pembroke College, after which he turned his attention to physic, and was created Doctor of Medicine at Leyden, in 1632. Subsequently he settled as a practitioner in the city of Norwich, and soon became so eminent in his profession that the afflicted far and near sought his advice. In 1655 he was chosen honorary fellow of the College of Physicians, as a man *virtute et literis ornatissimus*. The honor of knighthood was conferred upon him in 1671 by Charles II. Like the majority of England's literary men he experienced the pleasures and benefits of a continental tour.

His first work, *Religio Medici*, was published in 1642. It was written about seven years before, and not with a view to publi-

cation; but it came under the notice of individuals, who, without the author's consent, gave it to the world. It immediately rendered him famous as a literary man. In a brief period it was translated into the Latin, Italian, German, Dutch, and French languages. The work not only gives an account of the writer's religion, but enters into philosophical points. Four years later his *Treatise on Vulgar Errors* appeared. This is more philosophical in its character than *Religio Medici*. It gives us a notion of the idle fancies which then existed; nor, by the way, is our own time free from all such fooleries. Browne himself embraced a few of those errors, such as a belief in witches, which we are wont to look upon as fit to be held by superstitious old women only. There are few upon whom the peculiarities of their age do not more or less firmly fasten themselves.

In 1658 *Urn Burial* was published. Here the author gives an account of the different methods of disposing of the dead in different ages and countries. *Christian Morals* and other short works were published after his death.

"While learning shall have any reverence among men," says, Dr. Johnston, "Thomas Browne will not be deprived of praise, for there is no science in which he does not discover skill, and scarce any knowledge, sacred or profane, abstruse or elegant, which he does not appear to have cultivated with success." He attained that height in knowledge that he felt he knew nothing, "for heads of capacity think they know nothing till they know all."

From his works we easily become acquainted with the man. Such is not always the case. Shakespeare, whose authentic biography is brief, remains to us as one of whom we know little, there being absence of self-reproduction. Like Newton, Browne was very modest and of retiring habits. He reminds us of Spenser in his want of sympathy with the operations of daily life amid the busy crowd. Like the Stoics he was neither transported by mirth nor dejected with sad-