

literary associations connected with it. Goethe resided here for 56 years till his death in 1832. During the last years of this period he was minister to Duke Charles Augustus, a liberal patron of literature. Herder, Wieland and Schiller, contemporaries of Goethe, also held appointments here under the Duke, during whose reign Weimar was visited by many other celebrated men of letters. The finest statues of Goethe and Schiller in all Germany are found at Weimar. They stand side by side in colossal size on the same pedestal. Schiller's left hand is laid upon Goethe's right shoulder; Goethe's left hand contains a scroll; their right hands grasp a wreath which each may be conceived as wishing to put upon the other's brow; while their elevated faces, as if looking away into the infinite, seem full of the wonderful sentiment which pervaded their souls. It is on account of the literary associations of Weimar — associations gathering chiefly about the names of Goethe and Schiller whom Germans almost adore—that it has become a kind of German Mecca which every man of letters in the country plans on seeing before he dies.

A little before sunset the tall factory chimneys of Leipzig became visible, and shortly after I found myself comfortably ensconced in the *Stadt Dresden Hotel*.

THE TONGUE.

There are influences at work in society which, though partially hidden and seemingly insignificant, are nevertheless potent agencies for evil. On account of working beneath the surface their effects are not generally appreciated. The greatest wrongs which are done by men to their fellow-men are not those which the civil law can redress. The deadliest poisons are the most subtle.

That "the tongue is an unruly evil, full of deadly poison," those given to thought and observation have not to live to advanced age in order to realize. The truth is felt by all who know themselves. Too little does thought precede expression, and all are, to a

greater or less extent, continually saying things which are not born of honest convictions. Convictions, creeds, possessions, worldly positions, and personal feelings have more power over speech than justice, reason, thought, and charity.

The mind is ever occupied about something. Persons of studious habits are not strongly attracted by surroundings. They have little worlds within themselves. Those who are not thus inclined are influenced by every external change, and the principal subjects of their conversation are the persons with whom they come into immediate contact. There being no such thing as mature thought with them, and their tongues being always ready for action at the shortest notice, it is not surprising that harmful words are so often spoken. In the majority of instances remarks which are derogatory to the characters of others are not made out of ill-will or with a design to injure, but are hastily uttered from some trifling or uncertain cause. The result of hasty remarks cannot be foretold. Seldom are they reproduced with their original value, whatever their nature. That they present new forms as they fall from different vocal spouts, seems to be a thing inevitable.

In every community are to be found individuals and families estranged from each other; and so great is the enmity oftentimes that one is warranted in supposing the cause to be an enormous injury or injustice done by some one connected therewith, whereas it may often be traced to a trifling remark. By those who affirm that such as deal in cheap talk are not worthy of notice, let it not be forgotten that this class forms no inconsiderable part of many communities. Men should strive to attain thorough acquaintance with themselves, for he who best knows himself has the most charity for others. All find it hard enough to breast the waves upon life's stormy sea without having the difficulties and perils increased by fellow-voyagers.

In every locality there are those who know none midway between gods and devils; and