

ed with walks and drives, and dotted everywhere with shaded seats. Here whole families are to be found, the older people strolling about or seated on the benches conversing, the younger ones playing together in merry groups, and giving you in their numbers a picture of the prosperity of the country. Keen-sighted benefactors of the public, taking advantage of the tendency of the people to pass their day of rest in the woods, have enclosed one or two large spaces with a hedge or fence, and inside have built dainty and variously shaped summer houses, situated on diminutive streets, avenues and lanes. The whole forms a kind of summer village. It is a pronounced characteristic of the German people, a feature which Goethe could not praise too highly, that they take their pleasure in large companies. They do not as a rule build summer residences and live there in as great a seclusion as they live at their homes in winter. They occupy one little plot of this summer village and chat with one another, each from his tiny garden, or repose each in his little house, and at regular times meet in a central open space to witness some game provided for them and the children by the obliging manager. The naturalness and simplicity of such a summer resort, not more than half an hour's walk from the centre of the city, is delightful without any alloy. The people, who had been working hard all week, were refreshed bodily and mentally by their Sunday outing, their family and social affections were renewed, their simple love of nature was preserved and strengthened, and they returned in the late afternoon to their homes with a feeling which one could not call irreligious. The desire which moves Canadians to go to church, the desire that we may be taken out of our family seclusion and may be able to keep alive our interest in a wide human good, causes the German people to spend the middle portion of every fine Sunday in the green woods, under the free sky, in pleasant good-fellowship.

Occasionally the general inclination to enjoy to the utmost the free hours of Sunday afternoon is not satisfied except by some more public amusement. The Zoological Garden is always wide open, and every month has a cheap Sunday; and twice a year, or oftener, the good city fathers provide the citizens with horse races. In Leipzig the two racing days are Saturday and Sunday, and the largest, happiest and most enthusiastic crowd always gathers at the races on the afternoon of Sunday.

But the day is not yet over, although by this time the churches are all closed. Indeed, the evening is regarded as the time for special amusement, as the afternoon is the time for quiet relaxation. The most frequented places on Sunday evening are the theatre and the beer-garden. While the city theatre is open every evening of the week, summer and winter, and offers the public a fine selection of the

best plays and operas, it is easier to secure a seat in the theatre on any other night than it is on Sunday. If you are poor and wish to get a fairly good seat for a small sum, you must any evening go early to the theatre door and stand in *queue*, on the principle of first come first served; but you must go earlier to the door on Sunday and wait longer, or you will fail to secure a good seat. The Germans have no prejudice against the theatre. The minister attends it as regularly as the layman. Indeed it is regarded by all as a means of instruction as well as of amusement. It ranks side by side with the university, the conservatory of music and the school as a public educator. If the theatre were to be done away with in Germany, or even limited as it is limited amongst us, not only Shakespeare, but even Goethe and Schiller would be much less well and widely known than they now are. Besides the whole atmosphere of the theatre of Germany is superior to the atmosphere of our own. On the other side there exists an inherited taste for fine scenery and good music, and there is a general desire to see operas and plays of the highest kind. So general is the need of a good theatre, that the city has taken control of the stage, issues the weekly program, and pays the actors and musicians. It is difficult for a Canadian, who is familiar with only the manners of our own theatre, to understand the difference in feeling between the ordinary play-goer in Germany and his representative with us. The comparison is in favor of the old land. There every person, man or woman, on taking his seat removes his hat, if he has not already left it in the cloak-room outside. Should he forget to conform to this usage, he is politely reminded of it by one of the door-keepers. Nearly every body is in his seat some minutes before the curtain rises. If late, he must stand till the curtain falls at the end of the first act or scene. Custom has decreed that if any one is late, it is he who must suffer and not those who have taken the pains to be present on time. Talking in the theatre is carried on in the merest whispers, even before the play begins. After it begins even a moderately quiet word may be resented by the listeners around, who, if disturbed, promptly give utterance to a low but sharp sound something like a hiss. The irreverent Canadian, who looks about him in moments of inattention, will observe that almost every person without exception is absorbed in what is going forward. Indeed the theatre of Germany is to be compared as regards its manners and traditions not with the theatre on this side of the water, but rather with our church, and in point of punctuality, attention and quietness of behaviour our church comes poorly off in the comparison. When an opera is being presented the general hush and the losing of the individual in the flow of sound is more than a habit and custom; it is