

men, and talk with them and their families, and he will soon convince himself to the contrary. He will find something at once so manly and so friendly, such a domestic feeling and such a feeling of nature, as will most agreeably surprise him. We have no doubt whatever that it is this nature-loving and poetical feeling which so universally distinguishes the Germans, even to the commonest class; which has been by means of these wanderings wonderfully developed in the man, and thence introduced into and diffused through every member of their families. It is this which sends them forth on all Sundays and holidays in such crowds into the country, to solitary wirthshouses in the woods, into the villages and the hills, to smoke their pipes and drink their coffee in orchards and garden-arbours, all Germany over. It is this which makes them read Goethe, Schiller, Hauff, and such others of their writers as abound in and cherish this spirit. It would have surprised many an Englishman, who has been accustomed to regard a poor saddleler but as a man who reads only his newspaper, and his wife and daughter nothing, to have heard such a family, into whose house we only went to get a strap mended which broke in passing, spending of the delight with which they read such authors; to have seen the glow of enthusiastic pleasure which kindled the father's eyes as you mentioned places in distant states where he had been in his wander-years; and to hear them describe the heavenly pleasure it was to them on summer mornings to arise before the sun and ascend the neighbouring mountains to a tower on their summit, and there to see the sun rise—the wide world below, the clear heavens above; and then to take breakfast there with some of their friends. "Oh!" said the wife, "it was ganz himmlich, himmlich!—quite heavenly, heavenly! and it was impossible not to feel a spirit of worship." The institutions and education which bring such a spirit and such feelings into the heart of the burgher families, are not only a domestic but a national blessing; and that such spirit and feelings abound in this class in Germany, you will at once discover when you will take the trouble to converse freely and kindly with its members.

Our author alludes also to the student life as another of the peculiar features of the country; but briefly; as he has given so fully to the public a detailed account of their customs, and conditions of social existence, he but adds the description of a touching and imposing spectacle he himself witnessed—the burial of a student at Heidelberg.

Howitt now "pulls the bobbin, and raises the latch," and introduces us to the inner life of the German home; their festivals, their birthdays, and betrothals, their poetic and beautiful celebration of the Golden and Silver Marriage, and their other home pleasures; he sketches for us the traditions of the Christ Knechtchen, which so enters into every German child's heart, forming a portion of his character, and generating the sweet and trusting faith which distinguishes them. Who does not, after reading this description, long to be a German child?—the love of the Saviour implanted in the young heart with the highest of their enjoyments, looking to him as their watchful guardian, and the bestower of their most innocent pleasures. Close after Christmas follow the New Year festivities, and then comes the

most brilliant feature of German social winter life, the gay sledging parties. We would fain extract the chapter devoted to the spirited account of this novel amusement, but the limited space of a review will not allow it.

In the chapter devoted to the singular moral characteristics of the Germans, and their oddities of etiquette, we have most peculiar features of character, or rather of manner, presented to us, and after reading it we can well understand why the Germans have acquired the reputation of a phlegmatic people; their apparent unconcern at the troubles and sufferings of others is reprehensible, and must give them, to the careless passer-by, the appearance of a most selfish people; but this is only the crust which their habitual caution, and their fear of getting involved in difficulty, forms over the warm feelings of their hearts; it does not freeze them, it only checks the outward expression, it gives them an impassive appearance, till you look through the frosting into the warm affections which well up, and fill their whole hearts. Many other features of German social life are added, all partaking more or less of the primitive simplicity of the people—long may they find delight in the simple unexpensive pleasure of the social tea drinking, the mirthful games of "Die Wunde Kup," Black Peter, and questions and answers, sports far more healthful in their tendency, though speaking less of what we call refinement, than our stiff and crowded assemblies, where the spirit nurtured, is that of looking well, and outdoing our neighbour in the paraphernalia of dress. He closes this part of the book with a tribute to the language of flowers, which is a distinct and well understood tongue to the Germans:

A pleasing feature in German social life is the language of flowers. This, which is quite extinct with us, is with them as real and poetical as in the East. They have written and printed this language, and it is carefully used or avoided in all presents of nosegays in the little bouquets presented in dancing cottillions, and it extends itself even to colours, some of which, to us lively and pleasing, are to them expressive of violent or hostile qualities. Red and yellow are expressive of pride and state. Thus the flowers and ribbons introduced into all their nosegays, and the bushes which they hang out on all occasions of festivity, days of national or other joy or triumph, have all their precise, and to them very significant language: as the tree adorned with flowers and ribbons, set up on the roof on the covering in of a new house; the garlands which they suspend on the little crosses on the graves, and the garlands of the bride, and the funeral. Garland making is a distinct trade; and you see these expressive and poetical ornaments borne through the streets, in all directions, by the makers, to the houses where they are ordered. By following one of these to the place of destination, you could, without asking a question, perfectly satisfy yourself that there a marriage, a birthday, or a funeral, was about to be solemnized; and in the latter case, whether the deceased were a man, or woman, or