A STUDY OF HOME LIFE AS SEEN IN
GOETHE'S WORKS.

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   b. walls
   c. two or more stories

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Preface.

When I choose to write about the home life as pictured in the writings of Goethe, I realized that Goethe was a man who, himself, had no real homelife until very late in life, except as he had a comfortable, good and comparatively happy home in his youth. It is true that, at times he was not living in the greatest harmony with his father, but he had a loving, kind, and sympathetic mother, who seemed to understand him better than his father did. He had one sister whom he loved and confided in and who was a great chum of his.

So while he was not a man who had a natural home-life after he left his father's roof, it seemed, nevertheless that I must be able to glean from his writings certain more or less definite pictures of home-life as he saw it in his wanderings from place to place, as well as in his own home, as he returned thither from time to time, and before he left.

In reading Weinhold's "Die Frauen im Mittelalter", I gained a more definite idea as to how I might be able to get my pictures in mind and then draw conclusions. Weinhold wrote his book by putting together little remarks from all the writings of the Middle Ages with which he was familiar. His work is a very comprehensive view of the life and customs as they were mentioned in these books. In my little study
of Goethe's works in the same light, I have learned from Weinhold how each little touch or reference to any home picture may be utilized in forming the whole. However, I shall not be able to make a very connected and definite piece of work as so many little remarks and references are made to such individual and special circumstances that it would be unjust to take them as referring to the general or common. It is hard to conclude anything definite from such isolated and particular cases. Nevertheless we can get a more or less definite picture of the life of the people among which he lived and with whom he had most intercourse. So with this idea in mind I pursued the study and reading of his works.

Of his works those were recommended to me, from which I might be able to gain the most of the material for which I was looking. So I have used only five of his works in the preparation of this paper.
The House.

Neither as to the exterior nor interior of the houses mentioned, does the author give us any very clear or definite pictures, but we do learn that the houses had gardens in their rear. Here the people spent a great deal of their time, resting, reading and entertaining guests and themselves. ¹ The author tells how his own house and one other were so situated that they did not have as large and pretty gardens as some of the neighboring ones had. ² He also mentions a high wall separating the houses from each other so that they were able to see into the neighboring garden only from the second story window. ³ That the houses were of more than one story in height, we get from the same description. They also had an attic chamber; ⁴ but that there were more than the two stories we find only hinted at. ⁵ The city itself was surrounded by a high stone wall, ⁶ and outside of this were the green fields and meadows.

The inside of the houses is hard to describe in detail. However, we can get some idea of Goethe's early home in these lines: "Die alte winkelhafte, an vielen Stellen düstere Beschaffenheit des Hauses war übrigens geeignet Schauer und Furcht in Kindlichen Gemüttern zu erwecken". ⁷ That it had a large room in the rear in which his grandmother lived

1. A.m.L. 6:3  2. A.m.L. 6:7
7. A.M.L. 6:31
we know, but how the room was arranged we cannot say, and
know only that it was connected with the front hallway.\footnote{A.M.L. 5:25}

Wilhelm Meister's home we find described as a "Bürgerhaus"
of order and neatness.\footnote{Wm. M. I. 60:10}

Goethe's own house as it was re-
built after his grandmother's death, had a stairway ascending
from the first floor thru the middle of the house, and had
large hallways at the landing which might easily have been
rooms themselves.\footnote{A.M.L. 281:34}

The Leipzig mode of building stairs is
given in these lines: "Wenn unsere Treppe nach der Leipziger
Art, an die Seite gedrängt und jedem Stockwerk eine abgesch-
lossene Thüre zugeteilt gewesen wäre."\footnote{A.M.L. 281:44}

The kitchen was one of order and neatness, but more
than this is not said of it. Adjoining it was the storeroom
which was usually locked and the children were allowed to
enter it only when they should help their mother, for here
was kept the supply of food and good things to eat. The key
was once left in the door and Wilhelm entered and saw the
"Kästen, Säcke, Schachteln, Büchsen, Gläser"\footnote{Wm.M.I. 25:35} and took some
of the good things and went to the attic to eat them.

A good description of Wilhelm's bedroom is given us:
"Seine Bettvorhänge waren in grosse Falten aufgezogen und
mit Quasten befestigt, wie man Thoren vorzustellen pflegt
er hatte sich einem Teppich in die Mitte des Zimmers und
einem feinern auf den Tisch anzupassen gewusst, seine Büch-

\begin{align*}
1. & \text{A.M.L. 5:25} & 2. & \text{Wm. M. I. 60:10} \\
3. & \text{A.M.L. 281:34} & 4. & \text{A.M.L. 281:44} \\
5. & \text{Wm.M.I. 25:35}
\end{align*}
er und Gerätschaften legte und stellte er fast mechanisch so dass ein niederländischer maler gute Gruppen zu seinem Stilleben hätte herausnehmen können. Bedding consisted of pillows, mattresses, strawbags, and plumeaus.

Libraries are mentioned in both Wilhelm Meister and in the home of Goethe's father, but not very much is said of them other than that they contained many and well chosen books.

In the drawing room there had been a collection of old and valuable paintings which were sold when the house was changed.

There was an entrance hall or what might be called a reception hall in which the children played.

The furnishings of the house consisted of chairs and tables. A table is quite well described in these lines: "den glänzend gebohnten Runden, braunen Tisch, er stand auf mächtigen Füssen. The following lines give us some idea of the furnishings of the drawing room. "Diese seidene Tapeten, diese englischen Mobilien sind sie nicht auch unnütz? - - - Wenigstens bekenne ich, dass wir diese gestreiften Wände, diese hundertmal wiederholten Blumen, Schnorkel, Korbchen, und Figuren."
Bedroom furnishings I have already mentioned in speaking of the bedroom in Wilhelm's home.

Buffets and cupboards are mentioned. The lights consisted in general of candles. They are spoken of as being without snuffers in one particular instance so there must have been some with snuffers. The cut glass flask and metal tray on which the green drinking glasses were carried give us an idea of some of the things used in serving wine.

Food.

The food consisted of various kinds of meats, of fowls and animals caught and killed in hunting besides the farmyard fowls and animals. Along streams and near bodies of water, fish were caught and used. When Hermann goes to the poor travelers with his supplies hams are mentioned. In the store-room already mentioned we found potatoes, dried apples, candied orange peeling, prunes. Other fruits were: pears, grapes, chasselas, muscatel, peaches. Of vegetables we find mention of potatoes, peas, lentils, cabbage. Grain and maize are mentioned as grains.

Bread is spoken of as in loaves and rolls. Zwieback is used. Cake is also mentioned. Drinks consist of beer and wine, both of which Herman takes to the travelers. Punch and chocolate are used more rarely for lighter lunches.
and entertainment drinks. Soups\textsuperscript{1} and stews are made by the poor woman whose husband had gone to Switzerland and had not returned.

The meals were three principal ones: breakfast,\textsuperscript{2} dinner (Mittagsessen)\textsuperscript{3} and supper (Abendbrot)\textsuperscript{4}. Besides these meals the families together with guests are often served between these times to light luncheons. When out at night people often go to inns and restaurants and order drinks and other things to eat.

Nowhere is there a clear description of the table service given, but it is incidentally mentioned, so we know that it was used. A student is told of, who used napkins,\textsuperscript{5} and in speaking of the beautiful things in the house of Wilhelm's uncle he mentions these things: "Aller Hausrat, Tafelzeug, Service, und Tischaufsätze stimmten zu dem Ganzen".\textsuperscript{6}

Clothing.

The materials used for clothing are linen for general use,\textsuperscript{7} cotton,\textsuperscript{8} muslin for underwear,\textsuperscript{9} wool is used for some articles of dress, taffeta used for trimming garments,\textsuperscript{10} and priests wore silk robes.\textsuperscript{11} Serge\textsuperscript{12} is mentioned, as also is barracan\textsuperscript{13} and gold brocade.\textsuperscript{14} Velvet\textsuperscript{15} with fur lining is used for heavy winter cloaks.

We find a number of interesting individual costumes described and possibly we can get a better mental picture of

\begin{itemize}
  \item 1. Werther 9:9
  \item 2. Wm. M.I. 324:12
  \item 3. A.m.L. 352:35
  \item 4. Wm.M.II 114:19
  \item 5. A.m.L. 295:13
  \item 6. Wm.M. II 114:19
  \item 7. Wm.M. II 196:36
  \item 8. A.m.L. 36:36
  \item 9. Wm.M. 15:16;46:34f
  \item 10. Wm.M. 112:28
  \item 11. A.m.L. 319:13
  \item 12. A.m.L. 36:36
  \item 13. A.m.L. 36:39
  \item 14. A.m.L. 36:40
  \item 15. A.m.L. 538:12
\end{itemize}
these if taken in the authors words. The first is that of a traveler: "Er fand, dass ein Westchen, über das man im Notfall einen kurzen Mantel würfe, für einen Wanderer eine sehr angemessene Tracht sei. Lange gestrickte Beinkleider und ein Paar Schnürtiefeln schienen die wahre Tracht eines Fussgängers. Dann verschaffte er sich eine schöne seidene Schärpe die er zuerst unter dem Vorwande, den Leib warm zu halten umband, dagegen befreite er seinen Hals von der Knechtschaft einer Binde und liess sich einige Streifen Nesseltuch ans Hemde heften . . . Das schöne seidne Halstuch, das gerettete Andenken Marianens, lag nur locker geknüft unter der nessel tuchnen Krause. Ein runder Hut mit einem buntem Bande und einer grossen Feder machte die Maskerade Vollkommen."  

This is the description of a more elaborate attire: "Schuhe von sauberem Leder, mit grossen silbernen Schnallen, feinem baumwollen Strümpfen, schwarzen Unterkleidern von Sarsche und einem Rock von grünem Berkan mit goldnen Ball itten. Die Weste dazu von Goldstoff, war aus meines Vaters Bräutigams Weste geschnitten".

In Werther the author describes a man's outfit consisting of a blue frock-coat, a collar and facing with a yellow vest and trousers. This is not the conventional dress, but that worn by the revolutionists. The men wore

1. Wm. M. 195:29 ff
2. A.m.L. 36:36
3. Werther 60:26
shirts of linen.

The priests or clergy wore long black silk robes over a black suit of clothes. We find the description of one who had taken the tail of his robe and tucked it into the pocket of his robe for convenience.

The following describes the dress of a boy, although it is worn by little Mignon in Wilhelm Meister. Little Mignon was wearing it when Wilhelm bought her and later would not change it for the dress of a girl. "Ein kurzes seidnes Westchen mit geschlitzten spanischen Aermeln, knappe lange Beinkleider mit puffer standen dem Kinde gar artig."

The foregoing give us some idea of the different articles worn by the men and their means of adornment in the individual cases; but they are too isolated to draw any conclusion as to the general garb. It is also more than likely that the different classes wore different styles; but as to that we cannot find anything very definite. However, it is quite evident that a good deal of attention was paid to the manner of dressing, for we find Hermann complaining of his coat being too long and his collar too common; also he combed his hair up in a certain way different from the way he commonly wore it, when he went to see the neighbor's daughter, and he pulled his hair down with his fingers in disgust.

1. H.u.D. 7:18
2. A.m.L. 319:8
3. Wm. M. I 89:13
4. H.w.D. 11:1
when he returned home because they had made fun of him.

It seems that Hermann's father wore a flowered dressing gown quite commonly and that the children sometimes made fun of this, which would anger Hermann so that he would strike right and left until his friends or tormentors fled from him in fear. ¹

Of the wearing apparel and mode of dressing of women the author gives us a general description when he says that among the middle class of common people the girls still retained the custom of binding the hair in braids and winding into a knot which they fastened with a large hairpin, with a certain closefitting (knappe) mode of dress on which a train would have been out of place. ² He continues that the most pleasing thing about it was the fact that this garb did not distinguish sharply the different classes of girls; for there were some prominent houses which did not want to give up this costume for their daughters. The rest dressed according to the French fashions; and this class increased yearly. What this French manner of dressing was, he does not tell us.

Quite a clear picture is given us in the description of Dorothea: "Denn der rothe Latz erhebt den gewolbten Busen, Schön geschnürt, und es liegt das schwarze Mieder ihr knapp an; Sauber hat sie den Saum des Hemdes zur

¹ H.u.D. 19:3 ² A.m.L. 291:4
Krause gefaltet, Die ihr das Kinn umgibt das runde mit
reinlicher Anmut; Frei und heiter zeigt sich des Kopfes
zierliches Birund; Stark sind vielmal die Zöpfe um silberne
Nadeln gewickelt; Viel gefaltet und blau fängt unter dem
Latze der Rock an Und umschlägt ihr im Gehen die wohlge-
bildeten Knochel".¹

In describing Friederika the author gives us an
interesting picture, but at the same time says it is almost
out of style; nevertheless, it is a part of the mode of
dressing as he saw it: "Ein kurzes, weisses, rundes Rückchen
mit einer Falbel, nicht länger als dasz die nettsten Füüs-
schen bis an die Knochel sichtbar blieben; ein knappes
weisses Mieder und eine schwarze Taffetschürze . . . . und
beinahe schien fur die gewaltigen blonden Zöpfe des nied-
lichen Köpfchens der Hals zu zart".²

Another picture of a different kind: "Das Frauen-
zimmer kam ihnen auf ein Paar leichten Pantoffelchen mit
hohen Absätzen aus der Stube entgegen getreten. Sie hatte
eine schwarze Mantille über ein weisses Neglige geworfen
das eben weil es nicht ganz reinlich war, ihr ein haus-
lliches und bequemes Ansehen gab; ihr kurzes Rückchen liess
die niedlichsten Füsse von der Welt sehen".³

In all three of the foregoing pictures we see
the short skirt with the feet and ankles exposed; so we
might fairly conclude that the dresses were generally worn

short. A bodice is worn by two of the girls and so seems to have been a quite common mode of dressing, also in the description of Dorothea the remark about its being laced neatly tells us that they were the laced bodices.

Weinhold in his book made the remark that the poorer class of people imitated the richer ones in style of dress, but the materials of which they were made were not the same, so possibly that is the case in this period too. It seems to have held on to the present day even. He does not specify whether the richer people wore better clothes or not, but in all probability they did.

Straw hats seem to have been worn quite commonly by the girls as we find them mentioned several different times.¹

The cloaks were made of wool, as was Natalie's, or velvet as was the one worn by Goethe's mother.² The latter is described quite carefully as one having a fur lining, and closing at the breast with a gold cord and tassels. It was worn for protection from the cold in the winter.

Ribbons and lace are mentioned as being worn.³

In the Goethe family it was the custom to have a tailor come into the home and make the clothes.⁴ This same tailor seems to have made the clothes for the children as well as for the man of the house, but whether he made the clothes for the mother we do not know.

¹ Wm.M. I 93:36 ² A.m.H. 344:11 ³ Wm.M.I 61:16 ⁴ Wm. M. I 186:18
They had wardrobes in which they hung their clothes, for when Hermann returns from the neighbor, so disgusted, he hangs his coat in the wardrobe.\(^1\) So we may conclude that these wardrobes were tall enough to hang the clothes into.

**The Hair.**

The men paid almost as much attention to dressing their hair as did the women. They curled, pumped and combed it up, or wore it in a wig, sometimes adding false hair in order to make it up in the latest style.

The priest is described as having his hair parted and combed up into a round lock\(^2\) -- not a very clear picture of it, but the best that is given.

In speaking of his own hair the author says:

"Ich hatte schöne Haare, aber mein Frisur versicherte mir sogleich dass sie viel zu tief nach hinten hin verschritten seien, und dass es ihm unmöglich werde, daraus eine Frisur zu bilden, in welcher ich mich produzieren dürfe, weil nur wenig kurze und gekrauste Vorderhaare statuirt wurden. Alles übrige vom Scheitel an in den Zpof oder Haarbeutel gebunden werden müsse.\(^3\) He continues by explaining how, after the barber was thru with him, it was necessary for him to be careful from early in the morning, to sit upright and not make

\(^1\) H.u.D. 11:27  \(^2\) A.m.L. 319:11  \(^3\) A.m.L. 292:16
any sudden or false movement or he would be in danger of shaking this piece of false hair awry or off. We find these same wigs mentioned as worn by several other men.\(^1\) In another instance he tells how he had his hair finely arranged in these line: "Ich war frisiert und gepudert, die Locken standen mir wie Flügelchen vom Kopfe".\(^2\)

In the instance of the young Goethe it seems he had his hair dressed and was generally fixed up by the barber in the early morning, while in the case of the father the barber came to the house on Saturday evening to tend to the hair and shave him.\(^3\)

Among the women it was customary to wear the hair in braids wound around the head or up into a knot and fastened with large hairpins. The hairpins were large and made of silver. Combs are spoken of.\(^4\) Bangs\(^5\) are mentioned together with hair puffs. What kind of hair puffs these were, is impossible to say, but it seems as if they were an arrangement of the hair somewhat similar to the bangs. That there was a difference in the manner of dressing the hair in the earlier years of the author's life from those in the later years, we can assume from his description of his sister. He describes her as a rather plain woman, because of her prominent brow; but says that

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her beauty might have been improved by the later mode of curling the hair about the brow, temples and cheeks, while it was really lessened by the style of dressing the hair then. He says it was style to comb the hair up and away from the face as much as possible, and this merely emphasized her already too prominent forehead. 1

The author considered large heavy braids of hair beautiful, as he always dwells on their description with seeming pleasure. He describes Friederika's as long, heavy blond braids. 2 In describing Mignon he says of her hair: "Lange schwarze Haare waren in Locken und Zöpfen um den Kopf gekrauselt und gewunden". 3

Jewelry. 4
Jewelry was quite commonly worn by the women. 5 It consisted of jeweled combs, rings, perfume bottles, necklaces and lockets, scarfpins and pomade bottles. 6

The attitude toward dress is well expressed in the following lines: "Wie thoricht lehnen sich doch so viele Dichter, und sogenannte gefühlvolle Menschen gegen Putz und Pracht auf; und verlangen nur in einfachen der Natur ange- messenen Kleider die Frauen alles Standes zu sehen. Sie schelten den Putz, ohne zu bedenken, dass es der arme Putz nicht ist, der uns miszfallt, wenn wir eine häusliche oder

minderschöne Person reich und sonderbar gekleidet erblicken; aber ich wollte alle Kenner der Welt hier versammeln und es fragen, ob sie wünschten, etwas von diesen Falten, von diesen Püffen, Locken und leuchtenden Steinen wegzunehmen?" 1

The Family.

The intercourse between the young people began quite early and was free and unrestricted. The girls began to receive attentions from the young men as young as sixteen years of age. For we read in Aus meinem Leben that Goethe was only fifteen when he was paying attention to Gretchen. She was a year or two older than he was. The girls attended dances with the young men, took promenades and walks, and stayed out late at night without being chaperoned. 2 They attended great festive occasions in pairs or groups, and went to inns for refreshments, late at night. Note the lines: "Hier gingen wir nun zu Viere aneinander geschlossen höchst behaglich auf und ab ... fanden wir ein ganz artig eingerichtetes Speisehaus; und da wir keine Gäste weiter antrafen, indem alles auf der Strasse umherzog, liessen wir es nur um so wohler sein und verbrachten den grössten Teil der Nach im Gefühl von Freundschaft, Liebe und Neigung." 3

It seems that the custom of chaperoning was not commonly followed. We find it mentioned, once, however, The

first time that Werther goes out with Lotte, the Base acts as chaperon. So it must have been done by the more particular people.

The young people sometimes met each other on the street, while out walking, and became acquainted without an introduction, then later planned other meetings to get better acquainted. They also started flirtations in restaurants and so became acquainted.\(^1\)

Probably the following will explain, in part, how it happened that this was done as much as it was. In speaking of the dance and its chances for becoming acquainted: "Artigkeiten wurden mit Artigkeiten, Briefchen mit Briefchen erwidert; Kirche und Promenaden wurden von nun an zu Rendezvous; unsere jungen Bekannten luden uns schon jederzeit zusammen ein; wir aber waren schlau genug, die Sche dergestalt zu verdecken, dass die Eltern nicht mehr davon einsahen, als wir für gut hielten".\(^2\)

That the foregoing was not sanctioned as conventional is shown by the quotation in that the children did these things without letting the parents know about them. The young people of a neighborhood formed clubs which would meet as often as once a week. They met in the evening so they had opportunity to get acquainted.\(^3\) These meetings gave them chances for courtship, and when they became somewhat better acquainted the young men would call on the girls of their choice on Sunday afternoon and here meet the parents.

\(^1\) A.m.L. 223:25 \(^2\) Wm. m. II 76:40 \(^3\) A.m.L. 526:11
So we have Hermann going over to the neighbors on a Sunday afternoon with a view of seeing the daughter of the house. But as sometimes happens even today, he didn't suit the girls and other fellows, so they made fun of him, and he went home disgusted.¹

That it was customary for the parents to choose what girl the son should call on is hinted at in the urging of Hermann by his father to pay court to the neighbor's girls.² Also a mother might encourage a young man to call again, by inviting him to call again, if she were pleased at his attentions to her daughter.³

When a young man didn't feel free to call upon the girl of his choice, he learned where she went to church and sat where he could watch her thru the service, thus satisfying, to a certain degree, his desire.⁴ When Hermann returns from the neighbors we hear him say that those girls are not the kind that appeal to him anyway — they are vain, frivolous, and unloving.⁵ But later he describes the qualities which appeal to him in a woman: "Nun als ich heut am wagen dich sah, in froher Gewandheit, Sah die Stärke des Armes und die volle Gesundheit der Gleider Als ich die Worte vernahm, die verständigen, war ich betroffen, Und ich eilte nach Hause, den Eltern und Freunden die Freunde Rühmend nach ihrem Verdienst".⁶

The kind of a young woman which Goethe thinks a man might wish to marry is described thus: "Ihre Gestalt war schön und regelmässig, ihr gesicht angenehm, und in ihrem Betragen waltete eine Ruhe, die von der Gesundheit ihres Körpers und ihres geistes zeugte. Sie war sich zu allen Tagen und Stunden völlig gleich. Ihre häusliche Thätigkeit wurde hochlich gerühmt, ohne dass sie gesprächig gewesen wäre, konnte man an ihren Auserungen einen geraden Verstand und eine natürliche Bildung erkennen". Such are the girls which appealed to the young men.

It was not always a free choice between the young people for Weinhold relates of how the parent or guardian used to choose the man for the daughter or ward and she was compelled to marry him, so even in Goethe's time we see vestiges of this old rule. For it seems that the young people had to abide by the wishes of the parents and only with the approval of the parents could they marry. Edward and Charlotte had loved each other when younger, but because of financial reasons Edward's father chose another girl for his son, and Charlotte had to marry a well meaning and respected man, but one whom she did not love. So also Hermann's father chooses that he shall marry the daughter of the neighbor; but Hermann, after trying his chances, decides he will not

1. A.m.L. 526:37 2. Wahl. 344;23-30
marry one of them. However, his father gets angry with him because he refuses and only after the mother pleads her son's cause does the father relent, and that only, after the son says he would rather stay single than to marry any other girl than the girl he loves.

Another instance of the guardian choosing a man for the daughter is given us in the marriage of Wilhelm's sister.¹

In choosing a mate for the son or daughter, economic conditions played a strong part. For instance when Hermann was thinking of marrying the father urges him to choose a bride with a good dowry. He continues by saying that a good man deserves a wife who has some money, and so it seems well that the wife bring useful gifts, baskets and chests. Then the mother does not prepare the linen in vain, and the godparents give their silverware, and the father puts aside the rare piece of gold. Also that the young woman feels comfortable in a house in which she sees her own things in the kitchen, and other rooms. He concludes by saying that after all a man looks upon that wife only as a maid who enters his house empty-handed.²

The father or guardian gave a rich dowry to the children who married according to his wishes.³

We have a good illustration of the part which money played in choosing a life mate, in these lines:

"Ja, mein Hermann, du wurdest mein Alter höchstlich erfreuen,

According to Weinhold, in the middle ages, the courtship culminated in the engagement, which was quite as important as the wedding itself. It consisted of a ceremony in which the two parties were pledged to each other in the presence of friends and relatives, and was almost as binding as the wedding. It was later followed by the marriage.

In my readings, I find nothing definite in regard to this custom. In Hermann und Dorothea we have a suggestion of a succeeding marriage, but nothing definite. At the wedding of Wilhelm's sister, we have no intimation of a previous engagement ceremony.

In the case of Hermann and Dorothea, the old custom of exchanging rings was adhered to as nearly as possible under the circumstances: "Eilig fasste darauf der gute verständig Pfarrherr Erst des Vaters Hand und zog ihm vom Finger den Traurig, Nahm den Ring der Mutter darauf und verlobte dei Kinder; Sprach: Noch einmal sei der goldnen Reifen Bestimmung, Fest ein Band zu knüpfen, das vollig gleiche dem Alten." That a priest performed the ceremonies we can be certain, from references in the different cases.

1. H.u.D. 10:24  
2. Wm. M. II 113:18  
3. H.u.D. 46:40  
Weinhold mentions the custom of announcing the wedding three times, from the pulpit, before the actual performance could take place, but I could not find any reference to any such fact in the books which I read for this paper.

The actual wedding ceremony was an occasion of great importance and enjoyment. The wedding of Wilhelm's sister gives us some idea as to how elaborate the occasions were made when the parents or guardians were in a position to spend a great deal of money. The guests were invited in large numbers and consisted of relatives and friends. They stayed for several days to help to keep up the gayety for the occasion. The uncle had several marshalls employed, whose duty it was to see that the guests were entertained in the best way possible, and that all might have something to do. The younger ones had things suited to their liking, for their enjoyment, while the older ones had things planned for them which would suit them. Gradually the guests departed and the gayety ceased, then the young couple went to their home.

Where the children made their home depended on what one of the children in the father's family it was that married. If it was a daughter she left the home, if the oldest son, he brought his wife to live in the house with the parents. In Hermann and Dorothea we find hints to this

1. Wm. M. 114:24  2. Wm. M. 115:4
effect in the mother saying she needs a daughter to help her with the work, and again when the father speaks to Hermann of bringing a daughter into his home.¹

Goethe himself was reared by his parents who lived in the home of his father's mother, and tells of how the children used to play around their grandmother's chair.² He also, in one place, mentions her living in a back room in the house. Then later in speaking of his own possible marriage he says: "Das Bewustsein, das Ganze (Haus) sei auf eine Schwiegertochter eingerichtet lag freilich zu grunde; aber auf ein Frauenzimmer welcher Art war dabei gerechnet?"³ It is curious to note that he does not fully approve of the arrangements so made. It is evident that he thinks it is not suited to the woman of whom he is thinking at the time.

Division of Labor.

The women take care of the household. This includes sewing, mending, cooking and cleaning. They are always busy with some household duties, and train the daughters that they may help them in this work. The training of the young woman for her part in life is quite strenuous, for we find her spoken of as a dutiful, busy girl who worked by her mother's side in everything.⁴ Another good description of the training and duties of the young woman is given in the following:

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"Dienen lerne bei Zeiten das Weib nach ihrer Bestimmung: denn durch Dienen allein gelangt sie endlich zum Heßchen, Zu der verdienten Gewalt, die doch ihr im Hause gehört. Dienet die Schwester dem Bruder doch früh, sie dienet die Eltern, 
Und ihr Leben ist immer ein ewiges gehen und Kommen, Oder ein Heben und Tragen, Bereiten und Schaffen fur Andere. Wohl ihr, wenn sie daran sich gewöhnt, dass kein Weg ihr zu sauer Wird, und die Stunden der Nacht ihr sind wie die Stunden des Tage, Dazu ihr niemals die Arbeit zu klein und die nadel zu fein dünkt, Denn als mutter, fürwahr, bedarf sie der Tugenden alle, Wenn der Saugling die krankende weckt und Nahrung begehrt Von der Schwachen, und so zu Schmerzen Sorgen sich häufen Zwanzig Männer verbunden ertrugen nicht diese Beschwerde, Und sie sollen es nicht; doch sollen Sie dankbar es einschen: 1  

Order and cleanliness was the training of both boys² and girls but sometimes these were forgotten.³ The girls also learned to spin and weave⁴ but among the poorer class they sometimes went out of the house to work.⁵

1. H.u.D. 36:34  
3. Werther 26:17  
4. A.m.L. 139:22  
5. " 139:35
The men were more concerned about the money making and the things outside of the house. In Hermann and Dorothea we have the merchants who spent most of their time with their business. They spent Sunday with the family at home. In the Goethe home the father had charge of the instruction of the children, besides his regular business. Here however, we find that a great deal of the heavy work is done by the servants. The younger Goethe was left in charge of his father's office whenever an opportunity offered itself in order that he might learn the business.

Characteristics of Father and Mother.

We have a good picture of the typical German father in these lines: "ein zwar liebevoller und wholgesinnter, aber ernster Vater, der, weil er innerlich ein sehr zartes Gemüth hegte, äußerlich mit ungläublicher Konsequenz eine ehere Strenge vorbildete, damit er zu dem Zwecke ge langen möge, seinen Kindern die bests Erziehung zugeben, sein wohlgegründetes Haus zu erbauen, zu ordnen und zu erhalten."

In the books which I have read the father is stern and gruff, but loving his children so much as to be determined that they should do what he said, and thus he gives them the training which he thinks will make the best men and women of them. So Goethe's father frightens the children back to bed when they get up because they are afraid.
They have the choice between the fear of the stern father and the original fear of the darkness until their mother buys them to go to sleep with the promise of peaches in the morning.¹

This same father never could see anything done in vain and since he was always busy himself, he could never see anyone about him in idleness. So after his marriage he kept his wife busy writing² and later when his daughter was at home, he kept her so busy that she had hardly a moment's time to herself³. When the younger Goethe was sick, his father could not wait for him to get out and work, but kept urging him before he was ready.

In Hermann und Dorothea the sternness of the father in requiring the son to marry the girl which the former had chosen, drives the son out of the house and possibly away from home. And it is the mother's intuition which makes matters right again.⁵

In the case of Zimmermann we have an extreme case of severity and cruelty, which the father practiced toward his daughter. He was so severe with her that she feared to speak in his presence and this same cruelty had driven her brother insane.⁶

The mother on the other hand was kind, gentle and forgiving. Her intuitive understanding of the children made her more sympathetic with the children. She could get

the children to do a thing with less friction and with better results than could the father with his sternness. Nevertheless she always took into consideration the father's standpoint on anything. So we see the mother winning the children into quietness and sleep by the promise of a few peaches,\(^1\) while the father merely frightens them more.

The roughness which drove Hermann out of the house and possibly from home, would not have gained the desired end, if it had not been for the kindness and sympathy of the mother who followed the son out into the field where he had gone to think over the trouble and decide what to do.\(^2\)

On another occasion when the son has done something which to the father seems very wrong, the mother knows that unless the affair is handled carefully there will be trouble between the father and son which will end disastrously. So she warns the son and then gets the father to let a third person be the one to deal with the son. She fears that the father will be too severe with the son.\(^3\)

These lines will illustrate the attitude of the mother toward her children: "Denn wir können die Kinder nach unserem Sinne nicht formen; so wie Gott sie uns gab, so muss man sie haben und lieben".\(^4\)

The wife also knew how best to manage matters between the children and father to keep peace in the family. When the father was too severe, she would make it right with

\(^1\) A.m.L. 7:3  \(^2\) H.u.D. 18:35  
\(^3\) A.m.L. 164:5  \(^4\) H.u.D. 13:31
the children in some way so as to satisfy them and yet not be
crossing the will of their father. She usually managed to
gain her end. If all other measures and pleadings failed
she would resort to tears and so gain her desire.¹

The companionship between husband and wife was
pleasant in general. The young wife takes her sewing and
goes into the room where her husband is working, that she
may be with him, but waits until he has finished his work
before she talks to him.² Then they discuss in a friendly
way their friend, and altho they do not always agree on all
points they do not quarrel.³ In another instance they dis-
cuss the advisability of bringing a third person into the
home, and this is quietly settled.⁴ That they were compan-
ionable and congenial toward each other may be taken from these
lines: "Vater, sprach sie, wie oft gedachten wir, unter ein-
ander Schwatzend, des frohlichen Tages, der kommen wurde,
wen nKunftig Herrmann, seine Braut sich erwähle nd, uns
endlich erfreute."⁵

Children.

Birth.

The attendants at the birth of a child are a
midwife (Hebamme) and some of the women relatives.⁶ I find
no mention of the presence of a doctor in any case. Some-
times the ignorance of the midwife caused the death of the

child, and it seems that there was no one to give these women instruction, for Goethe says at his birth, because of the ignorance and awkwardness of the midwife, he came into the world apparently dead. Because of this fact, his grandfather, the mayor Johann Wolfgang Textor, took occasion to establish the position of an accoucher, who should give instruction to midwives concerning their duties. This he says was of service to those born after him, if not to himself. Among the poorer people they did not have even the help of a midwife, and often no clothes for the babe.

At the time of birth it was customary that some one should read the child's future in the stars, that they might know what to expect for it. This was done at Goethe's birth. It is a custom which Weinhold mentions as having come down thru the ages.

Soon after birth, the child is taken to the church and baptised. Usually some friends of the parents act as godparents. In the case of Charlotte's child the friend made a talk at the baptism, setting forth what he hoped and expected for the child. A prayer is offered also.

Weinhold says that it was customary for the godparents to give the child presents at many points in life, such as the first day of school, birthdays, confirmation and

2. A.m.L. 4:12
3. H.u.D. 7:3
4. A.m. L. 3:34
5. Wahl 484:12
wedding days. The only mention of such presents which I find was in Hermann and Dorothea, in speaking of the marriage of Hermann. It was spoken of as if it were the customary thing.

The Rearing of Children.

The rearing of the children was done by the mother herself among the poor, and very often among the wealthier class. But it seems that it may have been the custom among the richer to have regular nurses for the children. The mothers usually cared for and nursed the child herself. However, in the case of Charlotte's child, it was fed milk and water and Ottilie took it upon herself to take care of the child.

When there were older children in the family it was the duty of these to take care of the little children, when the mother went about her work or had to go away for a few hours. And, whether it was the rule or not, I do not know, but in the case of Lotte, when her mother died she took the care of the younger children upon herself, at the mother's request.

The children were rocked in cradles, some of which were quite elaborate—this of course among the wealthier again—this description of one in the Goethe's

family gives us some idea of the quality and style: "eine Übergrosse von Nussbaum, mit Elfenbein und Ebenholz eingelegt".¹

Children were told stories,² just as they have been thru all the ages, and were quick to detect any change, if told a little different from the way they had first heard it. Some of the tales told the children are interesting. For instance, the children, whose mother is dead, are told that the blackman has carried their mother away.³ A rather unusual one is given in Hermann und Dorothea when the women tell the children not to cry, at Dorothea's leaving, for she is merely going to get the candy which the little brother ordered as the stork carried him past the confectioners.⁴

The parents were strict with the children and tried to make them do what they thought was best for them regardless of how the children felt about it. So we have the parents of Goethe making the children sleep alone in order to have them get over being afraid.

Education

Girls.

The education given the girls among the wealthier class of people was a great deal like that of the boys, but to a certain extent only. The sister learned Italian from her father while the brother learned French and Geometry.


Min. M. 76:12
However, the girls were given instruction in sewing, knitting, spinning and weaving; because we have the wealthier women going into the city to give the girls of the poorer classes instruction in these same tasks and household accomplishments. The better class of people did not send their children to the public schools where they had to mix with the children of the poorer classes; but they engaged instructors to give their children instructions. The remark that, while the house was being altered, the Goethe children were sent to a friend's where they might attend a public school, and where they endured roughness to which they were unused, shows that the children were not generally sent away to school.

We find the statement, also that if one family did not wish to hire a private instructor alone, several families clubbed together and employed a teacher for their children. But even in these private schools the children quarreled and made trouble between their parents.

Later they arrived at the idea of establishing boarding schools (Pensionen) in order to keep their children separate from the poorer ones.

An English teacher was employed that Goethe and his sister might become more proficient in the use of the English language. Of course such as this are only isolated

cases, but it is more than probable that the friends of the family and their class did the same.¹

The instruction of Ottilie may be given as an example of the instruction with regard to general behavior and bearing given the girls: "Es gehört, sagte sie (Charlotte) eines Tages zu ihr (Ottilit) unter den liebens würdigen Aufmerksamkeiten, dass wir uns schnell bücken, wenn jemand etwas aus der Hand fallen lässt, und es eilig aufzuheben suchen. Wir bekennen uns dadurch ihm gleichsam dienstpflichtig; nur ist in der grossen Welt dabei zu bedenken, wenn man eine solche Ergebenheit bezeigt. Gegen Frauen will ich dir keine Gesetze vorschreiben. Du bist jung. Gegen Höhere und Aeltere is es Schuldigkeit, gegen deines Gleichen Artigkeit, gegen Jüngere und Niedere ziegt man sich da durch menschlich und gut; nur will es einem Frauenzimmer nicht wohl geziemen, sich Männern auf diese Weise ergeben und dienstbar zu bezeigen."²

Girls and boys both were taught to dance and given instruction in music.³ The instruction in music consisted of learning to play one instrument, at least, usually the piano and sometimes to sing. Almost all the women mentioned, play and some of them sing also. The men usually

¹ A.m.L. 94:32
² Wahl 374:33
³ Wahl 348:27; 353:32; Werther 76:15; H.u.D. 11:14
can play some instrument. This is true of the class of people in which Goethe lived and moved, but whether the poorer class gave their children instruction in music, is impossible to say.

Some of the instruments mentioned are, flute, piano, zither, and triangle, mandolin, drums, hautboy, clarionet, trombone, and coronet. The last five are used in bands.

The boys studied French as early as twelve years of age, also arithmetic and dancing. Goethe read Ovid early. When boys were old enough they were sent to academies where they might pursue their school work. The girls were never allowed these privileges, but boys of the lower classes sometimes attended and these helped themselves thru schools by tutoring the children of the poor in religious instruction, and by doing errands out of school hours. The author says that they studied their own lessons late at night, if at all.

The teachers at the academies were rough and unkind to the boys, whom they beat and abused quite generally, but the boys hardened themselves to this.

All classes of children received religious instruction. The wealthier ones had instruction from their special tutors and the poorer ones received it in school.

  " 22:16  Wm.M.I 76:12
or at the hands of the Academy students. It seems the girls and boys alike received the same instruction, at least, there was nothing said to the contrary. There were libraries in the homes of the wealthier class but not many books suited to children; the following lines give us a good idea of the few books in the libraries which children enjoyed: "Ausser dem Orbus Pictus des Amos Comenius kam uns kein Buch dieser Art in die Hände; aber die grosse Folio-bibel, mit Kupfern von Merian, ward häufig von uns durchblättert; Gottfrieds Chronik, mit Kupfern desselben Meisters, belehrte uns von den merkwürdigsten Fallen der der Welt geschichte; die Acerra Philologica that noch allerlei Fabeln, Mythologien und Giltsamkeiten hinzu".

Recreation.

The little children in the Goethe home used to enjoy playing in their grandmother's room and the author gives us an interesting picture of his grandmother, saying that in her room they always found plenty of room for their play. He mentions a puppet play which she had given for their benefit at one Christmas time. More than this nothing is mentioned that might be an amusement for the children, except that the girls play with dolls and sew clothes for them.

Like other children Goethe amused himself by pulling the petals out of flowers to see how they were fastened

1. A.m. L. 23:31  2. A.m.L. 7:34
into the calyx, and even pulled feathers out of birds wings to see how they were fastened in.  

Amusements.

Dancing.

Dancing was one of the most common, and most generally indulged in, amusements. As said before, dancing teachers were employed that the children might dance well. These dancing teachers gave balls for their pupils. They danced on all festive occasions, and even on Sunday and thru the week on work days in the city. On the farm they had their dances also: "An Sonn- und Werkeltagen schleuderte man keinen Lustort vorbei, ohne daselbst einen fröhlichen Haufen zum Tanze versammelt und zwar meistens im Kreise drehend zu finden. Ingleichen waren auf den landhausern Privat-Bälle, und man sprach schon von den brillanten Redouten des zukommenden Winters." It seems to have been the practice for a young man when just learning to dance to go to a dance among the lower class of people in order to be able to dance well before going into his own class -

The different dances were minuets, an English dance, the quadrille, waltz, promenades. A German dance is spoken of but I have not been able to be certain what kind of a dance it was, however it seems that it must be a quadrille.

1. A.m.L. 90:36  2. A.m.L. 309:28; Wm. M. II 76:36  
Card playing was a form of amusement which was used to pass the evenings. Piquet or Piket and whist are the two games played with the cards.  

Skating was a form of amusement indulged in in the winter.  

Ninepins rolling (Kegelkugeln rollen) was an open air amusement. This was done in the gardens of the homes.  

Fencing was taught the young men and each one tried to become a master in the game.  

Horseback riding was a great sport, and along with this went hunting. They had dogs to chase up the game and hunting-houses in the woods, where they could get something to eat, and where they might rest.  

They had gatherings in the gardens everywhere. This was again a summer amusement. Here the friends met invited guests and entertained them. They had games to play and beautiful walks where people might enjoy walking about. They also served things to eat and drink at these garden parties.  

Concerts in the homes were another means of spending the evenings pleasantly. The concerts were given by young people for their friends.  

Festive Occasions.  

Birthdays were always made the occasion of a
gathering, and celebrated with a great deal of gayety. Sometimes the day was begun with an attendance at church followed by a celebration at home. A dinner was a common way of celebrating the birthday. All the friends and relatives gathered to help make the day a pleasant one.

Christmas was a great festive occasion. Then all the relatives gathered at the grandparents usually. They had Christmas trees decorated with bright objects and candles, which were a great delight to the children. On these trees or under them were placed the presents for the different members of the family and each one was to receive what he most deserved or was supposed to deserve.

New Years Day, again, was a day on which the families gathered at a relative's house to celebrate, and distribute the New Years gifts, which seem to have been quite as common as Christmas gifts. Besides the relatives often intimate friends were invited to spend the day with their friends. The whole village was astir. The city bands and military bands were out and made music in the streets. It was also customary for people to go from house to house thru the village to wish their friends good luck for the year.

Weddings were always occasions of great festivity. The company invited for the wedding often stayed for several

7. A.m.L. 62:10  8. A.m.L. 62:1
days to help make merry.\textsuperscript{1}

Any special public occasion, as the crowning of a king, was a day for general festivity. Everyone was out in his festive clothes, ready to have as good a time as it were possible to have.\textsuperscript{2}

Class Distinctions.

The classes of society were quite sharply divided and it was hard for a person from a lower class to get into the upper class.\textsuperscript{3} The classes in general were: the nobility (Edelmann), the common people (Bürger), the peasant, the servants, and the beggars or vagabonds.

The nobility had possession of the land and lived in luxury and refinement. They had control of the commerce on the streams and overland, in the ports and harbors. They alone had control in Germany.

The position of the common people as compared with the nobility described in the words of Wilhelm: "Ich weis nicht, wie es in fremden Ländern ist, aber in Deutschland ist nur dem Edelmann eine gewisse allgemeine, wenn ich sagen darf personelle Ausbildung möglich. Ein Bürger kann sich Verdienst erwerben, und zur höchsten North seinen Geist ausbilden; seine Personlichkeit geht aber verloren, er mag sich stellen wie er will".\textsuperscript{4} Again, "Wenn der Edelmann im gemeinen Leben gar keine Grenzen kennt, wenn man aus ihm Könige oder könig-Männliche Figuren erschaffen kann, so darf er überall mit einem stillen Bewusst sein vor seines gleichen treten;
er darf überall vorwärts dringen, anstatt dass dem Bürger nichts besser ansteht, als das reine stille Gefühl der Grenzlinie, die ihm gezogen ist. Er darf nicht fragen: Was bist du? sondern nur: Was hast du? welche Einsicht, welche Kenntniss, welche Fähigkeit, wie viel Vermögen? Wenn der Edelmann durch Darstellung seiner Person alles gibt, so gibt der Bürger durch seine Personlichkeit nichts und soll nichts geben. Jener darf und soll nur scheinen, dieser soll nur sein, und was er scheinen will, ist lächerlich und abgeschmackt.²

There were divisions and classes among the common people for we hear Werther say: "Was mich am meisten neckt, sind die fatalen burgerlichen Verhältnisse. Zwar weis ich so gut als einer, wie notig der Unterschied der Stände ist, wie viel Vorteile er mir selbst verschafft; nur soll er mir nicht im Wege stehen, wo ich noch ein wenig Freude, einen Schimmer von Glück auf dieser Erde geniessen konnte".³ This also gives us an idea of the classes of Bürger. In speaking of the students he says: "Es waren Menschen aus dem mittlern, ja wenn man will aus dem niedern Stande, denen es an Kopf nicht fehlte, und die auch, weil sie durch die Schule Glauben, manche Kenntnisse und eine gewisse Bilding hatten".⁴

The actors of whom we hear a good deal in Wilhelm Meister, form a class as it were by themselves. Yet they, if

4. A.m. L. 129:10
good in their line of work, may gain entrance into the better classes.

Servants are mentioned in all of the books which I have read. They do not mix with the upper classes except as their work compels them to, but there are different classes of servants, depending on what kind of servants they are, and what kind of people they serve.

Beggars\(^1\) are spoken of in several places. There were certain rules regarding their treatment. One might refuse a beggar something, but could not abuse one, as they were under the protection of God and the rulers the same as any one else.\(^3\)

"Ich wusste, dass die von S. und T. mit ihren Männern eher aufbrechen würden, als in Ihrer Gesellschaft zu bleiben",\(^4\) merely illustrates how very sharply the upper class insisted on keeping those from the lower class out of their gatherings.

Superstitions.

That the people were superstitious we find evidence of in several places. The instance of twelve persons being invited to a meal and thirteen arriving is a clear instance. The hostess is thrown into dismay for she says

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1. A.m.L. 129:10  
2. A.m.L. 300:22  
3. Wahl 376:29  
4. Werther 52:37
about it causing worry among the guests: "Wo nicht sich selbst doch gewiss einigen der Gäste ein fatales momento mori werden würde."  

It seems to have been a custom for the women to have an oracle in their possession. What sort of an oracle I was unable to find out; but whatever the kind, they were in the habit of going to it and testing it in times of doubt and uncertainty concerning an affair of importance. But the author's words give us the best idea of it: "Die Mutter und wir Kinder, die wir schon früher auf des Grafen Wort gebaut und deshalb einen ziemlich beruhigten Tag hingebbracht hatten, waren hochlich erfreut und die Mutter doppelt getröstet, da sie des Morgens als sie das Orakel ihres Schatskästleins durch einen Nadelstich befragt, eine für die Gegenwart sowohl als für die Zukunft sehr tröstliche Antwort erhalten hatte." It seems, however, that the men did not take any stock in such oracles, for the remark is made that they wished the father might get consolation in like manner.

Religion.

There is so much in the books, which I have read about religion that it will be impossible for me to do more than touch upon it. The belief in Schisksal is one of the first forms of religion which I shall mention. It is a

1. A.m.L. 291:16  2. A.m.L. 74:42
power strongly in evidence in Wilhelm Meister. Wilhelm looks upon it as the leading and guiding force of his life. But Wilhelm was a weak and aimless character and let himself drift as he would without trying to make any of the affairs of his life come out as he should have done. He says of Schicksal that it is "das Schicksal, dasz mein Bestes und eines jedem Bestes einzuleiten Weiz". But while Wilhelm is guided by this power, Goethe cannot help remonstrating against it. "Das Gewerbe dieser Welt ist aus Notwendigkeit und Zufall gebildet; die Vernunft des Menschen stellt sich zwischen beide und weis sie zu beherschen; sie behandelt das notwendige als den Grund ihres Daseins; das zufällige weiss sie zu lenken, zu leiten und zu nützen, und nur, indem sie fest und unerschütterlich steht, verdient der Mensch, ein Gott der Erde genannt zu werden. Wehe dem, der sich von Jugend auf gewöhnt, in dem Notwendigen etwas Willkürlches finden zu wollen, der dem zufälligen eine Art von Vernunft zuschreiben möchte, welcher zu folgen sogar eine Religion sei. Heisst das etwas weiter, als seinem eignen Verstande entsagen und seinen Neigungen unbedingten Raum geben? Wir bilden uns ein fromm zu sein, indem wir ohne Überlegung hinschlendern, uns durch angenehme Zufälle determinieren lassen und endlich den Resultate eines solchen schwankenden Lebens den Namen einer gottlichen Führung geben.  

The Christian religion is the religion, however,
which is the religion of the other characters in these books. The characters are on the whole, God fearing and believing people. In *Hermann und Dorothea*, the mother says that we must take the children as God has given them to us. So I might cite many instances which would go to show that the characters are Christian people.

The Catholic Religion, seems to be more strongly emphasized thru priests and bishops than the Protestant:

"Ja, in der Weihe des priesters ist Alles zusammengefasst, was notig ist, um diejenigen heiligen Handlungen wirksam zu begeben, wodurch die Menge begünstigt wird, ohne dass sie irgend eine andere Thätigkeit dabei notig hatte, als die des Glaubens und des unbedingten Zutrauens. Und so tritt der Friester in der Reihe seiner Vorfahren und Nachfolger, in dem Kreise seiner Mitgesalbten, den höchsten Segnenden darstellend, um so herrlicher auf, als es nicht er ist, den wir verehren sondern sein Amt, nicht sein Wink, vor dem wir die Knie beugen, sondern der Segen, den er ertheilt, und der um desto heiliger, unmittelbarer vom Himmel zu kommen scheint, weil ihn das irdische Werkzeug nicht einmal sundhaftes, ja lasterhaften Wesen schwachen oder gar entdraften konnte".¹ In these lines we have a comparative estimate of the Protestant Religion: "Wie ist nicht dieser wahrhaft geistige Zusammenhang im Protestantismus zersplittert, indem ein Teil gedachter Symbole fur apokryphisch und nur wenige fur kannnisch erklärt werden; und wie will man

¹ A.m.I 230:30-32.
Sunday Church attendance seems to have been the common thing for we find it mentioned in *Wahlverwandtschaften*, and in *Aus meinem Leben* as the usual thing.

Children as mentioned before, were baptized into the church as infants, later they were given instruction in the Bible and catechism, were confirmed and so taken and kept in the church: "Zeigt sich bei der Prüfung dass dies vollständig geschehen sei, so wird es nunmehr als wirklicher Bürger, als wahrhafter und freiwilliger Bekenner in den Schoss der Kirche aufgenommen, nicht ohne äussere Zeichen der Wichtigkeit dieser Handlung". Then he gives us the result of this instruction: Nach einer von Jugend auf eingeleiteten, zu-traulichen Gewohnheit nimmt der Hinfällige, jene symbolischen, deutsmen Versicherungen mit Inbrunst, und ihm wird da, wo jede irdische Garantie verschwindet, durch eine himmlische für alle Ewigkeit ein seliges Dasein zugesichert. Er fühlt sich entschieden überzeugt, dass weder ein feindliches Element noch ein misswollen der Geist ihn hindern könne, sich mit einem verklärten Leibe zu umgeben, um in unmittelbaren Verhältnissen zur Gottheit an den unermesslichen Seligkeiten Theil zu nehmen, die von ihr ausfliessen."°

2. *Wahl* 386:38  
3. *A.m.L.* 131:5  
4. *A.m.L.* 228:35  
5. *A.m.L.* 229:32
Sickness and Death.

Not very much is said about sickness itself but there seems to have been a great deal of sickness among the people. Wilhelm Meister's sister had tuberculosis it seems, and other diseases are mentioned. The most is said of how the children's diseases were quite prevalent and often killed many children, without the parents availing themselves of any of the remedies then known.

Death seems not to have been greatly feared yet it was thought about and discussed quite freely. These lines give us an idea of how it was looked upon: "Niemals gehe ich im Mondenliche spazieren, niemals, dass mir nicht der Gedanke an meine Verstorbenen begegne, dass nicht das Gefühl von Tod, von Zukunft, über mich käme. Wir werden sein, fuhr sie mit der Stimme, der herrlichsten Stimme fort; aber, Werther, sollen wir uns wieder finden?" And the answer: "Wir werden uns wieder sehen".

The only picture of a funeral which I found is that of the funeral of Marianne: "Auf den vier Kandelabern in den Ecken brannten grosse Wachsfackeln, und so nach Verhältniss, auf den vier kleinern, die den mittelern Sarkophag umgaben. Neben diesen Standen vier Knaben himmelblau mit Silber gekleidet und schienen einer Figur, die auf dem Sarkophag ruhte, mit breiten Fächern von Straussenfedern Luft zuzuwehen. Die Gesellschaft setzte sich und zwei unsichtbare Chore fingen

mit holdem Gesang an, zu fragen: Wen bringt ihr uns zur stillen Gesellschaft? Die vier Kinder antworteten mit lieblicher Stimme: Einen müden Gespielen bringen wir euch; lasst ihn unter euch ruhen, bis das Jauchzen himmelescher geschwister ihn dereinst wieder aufweckt". The sermon was preached in French.

1. Wm. M. 269:13