

## German Historical Institute Fellow Reports

The substantial and highly varied research projects of this year's four GHI-GSP fellows at Horner Library let me again realize the unique wealth of this collection. Each of them reported numerous surprising finds, thanks to the intimate knowledge of the holdings that Bettina Hess, our librarian, and Maria Sturm, chair of the Library Committee, who jumped in later in the summer, displayed to their great benefit. Due to scheduling conflicts we could not have the fellows together at the same time, therefore were not able to have them present their findings in a brown bag luncheon seminar to the members of the German Society. Instead their reports have been somewhat extended and need no further introduction.

-Frank Trommler

### ***Demetrius Augustinus von Gallitzin (1770-1840): A Reformer of Catholic Education in Pennsylvania***

My dissertation project at the University of Münster has the full title, "Demetrius Augustinus von Gallitzin (1770-1840) : Ein transatlantischer Bildungsreformer im Spannungsfeld von Aufklärung und katholischer Frömmigkeit in Münster und Pennsylvania." My research at the Horner Library in June 2015 concerned the life and work of Demetrius Augustine Gallitzin, a Catholic pioneer, priest and missionary in Western Pennsylvania in the late eighteenth and early nineteenth centuries. As a first step towards writing a doctoral thesis about an historical issue, it is absolutely necessary to do archival research to gather information and to gain an overview of the topic in question at the respective archives and libraries.

Gallitzin, born in The Hague in 1770 as the son of a Russian ambassador and a Prussian noblewoman, was raised and educated in the German principality and bishopric of Münster, Westphalia, before he emigrated to the United States in 1792, devoting himself to the Catholic missions in Maryland and Pennsylvania. In the

last third of the eighteenth century the city of Münster was an important center for enlightened Catholic educational reforms, bringing Catholic principles into accordance with enlightened ideas and claims. Today this development is primarily described as a European phenomenon that is often called *Catholic Enlightenment*, but it can be also understood as a transatlantic or global movement.

In the Early Republic the Catholic Church had to respond to the emergence of modern thoughts and enlightened principles in the same way, even within a multicultural and multi-denominational society promising liberty and religious tolerance. The life and work of D. A. Gallitzin offer the opportunity to compare the pedagogical ideals and enterprises begun in Münster with Gallitzin's own achievements in Pennsylvania. Thus I seek to describe enlightened Catholic educational reforms as a transatlantic enterprise of the eighteenth and early nineteenth centuries.

The Horner Library also contains a small collection of rare books and pamphlets about Catholic life in Pennsylvania that has remained mostly unnoticed by historical research. These unexpected treasures illuminate the life and work of several Catholic missionaries, their ideas, achievements, problems, barriers, and even transatlantic contacts between Pennsylvania and Germany. The comprehensive studies of Benjamin Blied *Austrian Aid to American Catholics* (1944), John P. Keffer *Catholic Colonial Conewago* (1965), and especially Leo G. Fink *Old Jesuit Trails In Penn's Forest* (1933) provide further documentary evidence, as all of them refer to D. A. Gallitzin. The GHI-GSP fellowship enabled me to visit some other archives as well, including the Archives of Saint Charles Borromeo Seminary in Wynnewood, which holds a valuable *Gallitzin Collection* with manuscripts, pamphlets, and large parts of the private library of D. A. Gallitzin.

I would like to thank everybody at the German Society of Pennsylvania, especially Maria Sturm, Bettina Hess, and Professor Dr. Frank Trommler for their contributions and expert advice at the Horner Library.

-Andreas Obersdorf, University of Münster

### ***Weimar Cultural Diplomacy and the United States, 1919-1932***

In June of this year I had the opportunity to spend two weeks on a GHI Fellowship at the Horner Library. As part of my dissertation project, I explored the relationship of German Americans to Germany, particularly their transatlantic relief work in the decade of the Great War, 1914 – 24. Immediately upon the outbreak of the war, German-American clubs and churches across the country initiated collections for Germany's wounded, widowed and orphaned.

In line with this general momentum, it was on August 9, 1914, just days into the fighting, that the German Society of Pennsylvania decided to inaugurate a Relief Fund for Germany. In the coming years, this fund would oversee a wide range of collections, bring together German-American women in weekly knitting groups, and help organize large events, including a giant relief bazaar in 1916. Not until 1925 did it cease its multifarious fundraising efforts on behalf of Germany. For the GSP, as for other German-American organizations, relief work was to become *the* central focus of their ethnic activities in the decade of the Great War.

The collections at the Horner Library reflect this contemporary importance. More than a dozen different manuscript collections, ranging from personal papers to minute books, from fundraising materials to diaries, from newspapers clippings to material artifacts, comprehensively document the substantial involvement of the GSP and its members in these endeavors.

The minutes of the GSP women's auxiliary, for

example, detail thousands of items knitted, tens of thousands of dollars raised, and hundreds of shipments made to Germany. As a historical source such minute books are not only fascinating, they are also exceedingly rare. Though hundreds of relief societies were once active across the United States, most of their historical records have been irretrievably lost through the demise of ethnic organizations. As a consequence, few (if any) libraries in the United States can match the impressive range of archival material available on this aspect at the Horner Library.

In exploring these collections, I hoped to understand how so widespread and so emotional an undertaking like relief work affected the way German Americans thought and felt about their ethnic identity and their ties to Germany. Relief work, I would argue, contributed substantially to the cultural mobilization of German Americans on behalf of Germany after 1914. For the average German-American relief work offered the most salient opportunity to contribute directly to the German war effort and to express, as many personal letters intimated, an ethnic loyalty (*Treue*) to the Fatherland.

Depictions of distressed civilians, of German heroism and Allied depravity, which numerous fundraising drives transmitted, also helped forge and sustain emotional and moral alliances with Germany during the period of neutrality and again after the war. In fact, once peace had been established, relief work – this time for a defeated and inflation-ridden Germany – once more brought German Americans together and actually revived the institutional life and transatlantic ties of a brow-beaten, disarrayed ethnic group. Though many historical documents from this era have not survived, relief work for Germany seems to have played so profound a role in many individual biographies and organizational histories that its "story" deserves being pieced together again.

-Elisabeth Piller, Heidelberg University and  
Norwegian University of Science and  
Technology, Trondheim



*German Americans as Rooted Cosmopolitans?  
The Case of Ludwig August Wollenweber (1807-  
1888)*

In my previous research about cosmopolitanism, I was mostly interested in the political impact of world citizenship which was inherited from the 18th century. I intended to examine how the cosmopolitan impulse leads to civic commitment. In this respect, the purpose was to find out which competences are required from the citizen of the world and whether they are distinct from the competences which are attributed to citizens of a particular state.

In the project that I conducted at the Horner Library in July 2015, my aim was to extend this research by bringing in the concept of « rooted cosmopolitanism ». At first sight, the term seems oxymoronic: to have roots means to be embedded in a specific history, nation or people; to be a cosmopolitan is to declare oneself a citizen of the world. In fact, I would argue that « roots » and « world citizenship » are inseparable, as one can pledge allegiance to a country or to a particular area and still conceive of oneself in terms of global identities or universal values.

In my view, the Pennsylvania German community in the nineteenth century appeared to be an appropriate object of study in order to verify if rooted cosmopolitanism is a relevant category for describing the process of integration in the American society as well as the specific link with the German origins. For that purpose, I concentrated on the life and work of Ludwig August Wollenweber, a political author and publisher in the nineteenth century. The first step of the research was to reconstruct the stages of Wollenweber's career.

A Palatine-born printer involved with the publication of liberal newspapers, he was compelled to emigrate to the United States, via France and the Netherlands, in 1832 because he was suspected to be one of the agitators of the *Hambacher Fest*. After having settled down in Philadelphia, he was first engaged on J. G. Wesselhöft's *Schnellpost*. In 1838, he founded a Ger-

man-language paper, *Der Freimüthige (The Free-Thinker)*, which lasted only a short time but which already showed his active commitment in American public affairs.

Wollenweber made his major contribution to journalism and political debate between 1838 and 1852 when he was the owner and the editor of the *Demokrat* (later *Philadelphia Demokrat*), the main German-language newspaper in Philadelphia at that time. During my research stay at the Horner Library, I focused on the coverage of the European Revolution of 1848 in this particular periodical.

The most striking results lay in the global impact that Wollenweber emphasized when he wrote about the Revolution. In his opinion, these events were not just relevant to the Europeans or to the European immigrants in Pennsylvania, but also to all cosmopolitans, i.e. to individuals who believed in democracy and freedom. In this respect, Wollenweber assumes that there is a strong bond between his identity as a German in Philadelphia and his identity as a political actor whose commitment goes beyond borders.

Ludwig August Wollenweber was also the author of several fiction books about daily life and customs of Germans in Pennsylvania. The most interesting ones – written in the 1870s and 1880s – are part of the collection of the Horner Library. Often using expressions from the Pennsylvania German dialect, Wollenweber saw himself as a mediator between the Palatinate and Pennsylvania and therefore as the spokesman of a form of cosmopolitanism that maintains its roots in a particular area.

-Tristan Coignard, Université Bordeaux  
Montaigne

*Beyond the Parish: The Local Norms and Global  
Networks of Early Modern Protestant Charity*

Much research on charity has focused on the effects of charitable activities within and upon local communities. However, in my current research project I examine the uneven, yet steady process of regionalization and globalization that took place in German Protestant charitable activities from the sixteenth through the late-eighteenth centuries. My project will chart this development and interpret its historical meaning for both early-modern Germany and for a wider network of global actors, institutions, and relationships.

During my four-week stay in Philadelphia, I made extensive use of materials at the Horner Memorial Library to build a picture of the charitable activities initiated to assist the migratory movements of Germans across the Atlantic in the eighteenth and early-nineteenth centuries. The sources I consulted ranged from printed materials in the library's extensive pamphlet collection to the eighteenth-century archival collections of the German Society. The German Society itself began as a charitable organization in 1764 to help struggling German immigrants arriving in Philadelphia. Of particular use were German Society's eighteenth-century manuscript records, which will help me assess the amounts of money collected by the organization, the social status of donors, and the types of support given to recent arrivals. The account books, organizational minutes, and correspondence in the Horner's collections reveal the ways that the German Society's charitable work created and consolidated financial, religious, and even personal connections between Germans in Pennsylvania and their prior communities in the Holy Roman Empire.

The Horner Library's pamphlet collection contains the charters and constitutions of multiple charitable organizations in Philadelphia and Pennsylvania founded during the colonial, revolutionary, and early national periods. Examples of institutions to which recent German settlers belonged and/or contributed money included the Niagara Wohltätige Gesellschaft

von Pennsylvania, Gesellschaft zur Unterstützung der Hülfbedürftigen Armen in der Deutsch Evangelisch Lutherischen Gemeinde, Gesellschaft zur Beyhülfe und Unterstützung der armen, alten und kranken Glieder der Deutschen-Evangelische-Lutherischen Gemeinde in Philadelphia, and the Pennsylvania Society for Promoting the Abolition of Slavery and the Relief of Free Negroes.

In addition to my work in the Horner, I also had the opportunity to work in Van Pelt Library's Kislak Center for Special Collections at the University of Pennsylvania. There, I found especially useful a range of materials relating to the orphanage of the Lutheran Pietists in the German city of Halle. This orphanage became an important model for eighteenth-century charitable institutions planted across missionary and colonial networks of the Atlantic and Indian Oceans.

The materials I collected in Philadelphia this summer have helped provide me with a crucial foundation for thinking about the way that charity reinforced the connections which wove together Europe and North America. Rather than positing charity primarily as a local and face-to-face mode of interpersonal social relations characteristic of pre-modern, traditional communitarianism, the texts I examined in the Horner and Van Pelt Libraries suggest that we recognize charity's capacity to synchronize with increasingly modern flows of capital, commercial goods, and labor. What the overall meaning and effects of these entwined forms of redistribution and exchange were in the eighteenth century remains a question to be answered by my continuing research.

-Duane Corpis, New York University  
at Shanghai