

Brown Bag Seminar with the GHI-GSP Fellows 2016

In a lively brown bag luncheon seminar in the Ratskeller on July 14, more than twenty GSP members engaged with our summer fellows who presented the findings of their research at the Horner Library. Now in its tenth anniversary year, the program, generously sponsored by the German Historical Institute in Washington, brought three fellows to the German Society who pursued research between June 1 and July 15. They were again most ably served by Bettina Hess, our research collection librarian who knows the collection better than anyone, having been the principal cataloger of the Library Cataloging Project in the 1990s.

As in previous years, the fellows have written short versions of their reports for the *Staatsbote* so that all members can follow the variety of issues in German-American history that are being tackled by the young scholars. This year, we had an additional fellow, Timothy Wright, from the University of California, Berkeley, sponsored directly by the GHI in his project, "Ephrata Cloister and the Sources of Protestant Monasticism." Tim gave new details about Conrad Beissel's religious community Ephrata, with which many GSP members are familiar.

The seminar was opened by Lisa Minardi, well known from her contributions to last year's engaging exhibition(s) of German-American material culture under the title, "Fraktur." Lisa supplemented her report on "German Philadelphia" with illustrations of the style and furniture of the first hall that the German Society built in 1806/7, of which only a few documents exist. Joshua Brown of the University of Wisconsin gave us first insights into the development of (written) Pennsylvania High German in the mid-19th century, something that Mark Loudon only touched upon in his successful lecture on Pennsylvania German in April. Hans Leaman of Yale University provided a written report on George Whitefield and the Germans before he had to leave for a teaching engagement.

- Frank Trommler

Uncovering Philadelphia's German History

My dissertation, *Germans in the Quaker City: Ethnicity, Religion, and Material Life in Early Philadelphia*, seeks to resurrect the forgotten story of Philadelphia's early German-speaking community. Recent demographic research indicates that a significant number of German immigrants not only disembarked in Philadelphia but also settled there—comprising some 45 percent of the city's total residents in 1760 and about 33 percent in 1800. Through a detailed investigation of their religious, economic, material, social, and political life, I aim to demonstrate the importance of German-speaking people in the formation of Philadelphia's—and ultimately America's—complex, multiethnic, polyglot identity.

Thanks to the research fellowship from the German Historical Institute, I was able to explore the collections of the Horner Library and discover a wealth of documentary and material sources for this project. Some of these are well-known to scholars, such as the family book kept by GSP founder Heinrich Keppele, but have been primarily studied as historical documents rather than artifacts in their own right. When I first laid eyes on this book, I was immediately impressed by the quality of its materials—from the calfskin binding to the applied nameplate of red morocco leather with gilded and embossed lettering spelling out Keppele's name. On opening the book, I was struck by its beautiful endpapers. A type of so-called "brocade" paper, they were printed with a floral design in a metallic green color and bear the imprint of Simon Haichele of Augsburg, Germany. Heretofore I had only encountered brocade paper on a number of *Taufscheine* made in the 1790s by the artist Friedrich Krebs, primarily for families living in or near Berks County, Pennsylvania. Krebs cut out flowers, birds, and other shapes from the brocade paper and pasted them onto the surface of the *Taufscheine* as decoration. Thanks to the Keppele book, I can now document the use of this paper by Germans living in Philadelphia and establish an important link between urban and rural Pennsylvania Germans.

I also read through the minutes of the German Society from its founding through the early

1800s, giving me a good sense of their efforts to help newly-arrived German immigrants. I was greatly impressed to learn that society leaders such as Christopher Ludwig and Heinrich Keppele routinely called on some of the wealthiest and most powerful English-speaking merchants, including Thomas Willing and Robert Morris, to demand fair treatment of immigrants lately arrived on their ships. I also learned that although many of the society's meetings were held at the Lutheran schoolhouse, a number were held at the private homes of various members such as Heinrich Keppele, Michael Schubart, Ludwick Weiss, and Jacob Graff. This will enable me to explore the role of women in the society, as I suspect the women of these households would have been involved in preparing their homes to host such meetings. Buried within the meeting minutes, I was also thrilled to discover an account of the construction of the society's first purpose-built headquarters, erected in 1806-7, including a list of all the craftsmen involved, the work they performed, and what they were paid. There was also a detailed list of the building's furnishings—everything from a mahogany chair and desk for the president to 18 "spitting boxes" for chewing tobacco to a front door mat and step ladder. I look forward to sharing all of this research as part of my dissertation and a future publication.

- Lisa Minardi, Winterthur Museum & University of Delaware

Pennsylvania High German in Nineteenth-Century America

Among the most educated of Pennsylvania Dutch speakers in the nineteenth century, European German held strong literary appeal – it was the language of their books, their newspapers, and their schools. Yet the distance from the European homeland created a hegemonic shift in the linguistic lives of these early German Americans. In time, a variety of German called Pennsylvania High German emerged in the publications and schools of Pennsylvania. Importantly, because the emphasis was on comprehension of the language, Pennsylvania High German was not held up to prescriptive control of a "standard" variety. During my stay in Philadelphia, I was able to ex-

amine newspapers, almanacs, dictionaries, and other publications from the nineteenth century at the Horner Library and at the Historical Society of Pennsylvania.

I found that Pennsylvania High German appeared in a variety of newspapers, regardless of how prescriptive the publisher. Two newspapers from Berks County, *Alt Berks* and *Der Liberale Beobachter*, provide advertisements exhibiting the multilingual of the rural Pennsylvania Dutch. In 1840, John Braun highlights his *frischen Vorrath Spezereien (Groceries)* and Anton F. Miller the *Rechts Anwald [sic] (Lawyer)* gave the address of his new practice. English was important in the language contact history of Pennsylvania High German. An advertisement in *Alt Berks* in 1852 noted a hefty supply of *Auction Fahnen* 'auction flags' directly opposite the announcement for an *öffentliche Vendue* 'public auction' – vendue was an archaic term in English for auction which peaked usage in the nineteenth century. The most standard German form is also found on the same page listing a *Waisenhausversteigerung und Verkauf* 'auction at the orphanage'. They even were creative with new words like *Vendue Schreyer* 'auctioneer' (literally 'auction cryer', a German English hybrid that does not exist in either Pennsylvania Dutch, English, or European German). My favorites are perhaps the overjoyous announcement "*Hollo! Hollo! Ihr Schrotschützen. Eine Schutingmätsch*" in Molltown on March 4, 1844 and the heavily bolded announcement of "*Neue Güter, neuer Stohr und große Bär gens*" at the corner of 4th and Penn Streets in Reading.

As another, and arguably equally as important contact language, Pennsylvania Dutch loans also appear in Pennsylvania High German. On April 14, 1840, Heinrich Hahs advertised his *großen Vorrath Sättel, Zäume, und Gaulsgeschirr* 'a big supply of saddles, bridles, and harnesses (*Gaul* being the Pennsylvania Dutch and dialectal German word for *horse*). And on September 5, 1843, thirteen angry farmers wrote in to the *Alt Berks* newspaper to publicly shame those who were stealing their *Welschkorn, Grundbernen und Äpfel* 'corn, potatoes, and apples' – *Welschkorn* and *Grundbernen* (*Grumbeere*) being Pennsylvania Dutch terms.

Pennsylvania High German was an important tool for formation of Pennsylvania Dutch identities in their new American homeland. It allowed them to maintain their rural schools, non-urban American identities, and still nod toward their European roots. In all, the period of Pennsylvania High German use – representing both a tenacious yet precarious hold on their European roots and a bridge to their new socio-cultural and linguistic identities – warrants more systematic examination.

-Joshua Brown, University of Wisconsin-Eau Claire

George Whitefield among the Pennsylvania Germans

Thanks to the GHI Fellowship at the Horner Memorial Library, I have been researching cross-cultural connections that German settlers in colonial Pennsylvania forged with the English evangelist George Whitefield. Histories of Whitefield often place him entirely within the context of an English-speaking Calvinist "Awakening" in the mid-eighteenth century. But Whitefield actually interacted extensively with German Pietists during his stays in the Philadelphia area, and both Whitefield and the Pietists understood his mass meetings to be an expression of a trans-Atlantic revival of "experiential" Christianity with strong roots in Germany and Salzburg. His evangelical and philanthropic activities provided a convergence point where colonial German settlers could feel they were an integral part of a larger movement taking place across the Anglo-American world.

1. When Whitefield preached to large crowds near Germantown in 1739 and 1740, a Moravian deacon served as his oral translator, and an early Schwenkfelder leader and a German Reformed lay minister hosted the mass meetings on their farms. In his bestselling journals, Whitefield recounted "sweet Converse" and edifying visits with the "German Brethren." "I want to go up in the Woods to see more of them, but Time will not permit," he wrote. "Oh when shall the Children of God sit down together in the Kingdom of their Father! There we shall all speak *one Language*, and join in singing the Song of the Lamb for ever!" Because Whitefield's *Journals* were widely dis-

seminated, his accounts of the Pennsylvania Germans embedded them firmly into popular understandings of "Providence's" work in the English colonies.

2. Just three months before Whitefield arrived in Germantown for the first time, Johann Christoph Sauer began publishing the first long-running German-American newspaper. Sauer initially published positive reports of Whitefield's revivals, and he followed up on Whitefield's first tour through Pennsylvania by printing the first German translations of Whitefield's sermons. As a radical Pietist, Sauer considered Whitefield's itinerant, outdoor preaching to be a continuation of the Reformation by moving the locus of religious life away from "high church" ritual and the professional clergy. But for this same reason, Sauer stood ready to criticize Whitefield later in the 1740s when he perceived Whitefield to be engaged in too much self-promotion and Philadelphians had erected a large assembly hall to host his sermons.

3. After Henry Melchior Mühlberg arrived in Pennsylvania in 1742, Whitefield also forged a strong relationship with him. Whitefield regarded Mühlberg as a link to the Francke family's Pietist mission network and orphanage in Halle, which he greatly admired as a model for his own school for orphans in Georgia. Mühlberg reported back to Halle on meetings that he enjoyed with Whitefield throughout the 1750s and 1760s, always including words of appreciation for Whitefield's contributions to the German settlers' spirituality.

In the past generation, historians have doubted whether the "Great Awakening" had as profound an impact on American society as traditionally thought – especially outside New England. But when we appreciate these trans-lingual and cross-cultural collaborations, the "Awakening" should probably still be regarded as "Great" after all.

-Hans Leaman, Yale University