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Opening of the Bechstein germanic
library. Addresses...

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OPENING

OF THE

Bechstein Germanic Library

ADDRESSES

University of Pennsylvania

March 21, 1896



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Bechstein Germanic Library

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PRESS OF AUSTIN C. LEEDS
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PHILADELPHIA

Penn

SPEAKERS

PROVOST CHARLES C. HARRISON

JOS. G. ROSENGARTEN, ESQ., *Chairman*

HON. GEO. F. BAER, of Reading, Pa.

REV. DR. ADOLPH SPAETH, of Mt. Airy Theological Seminary

DR. GOTTLIEB KELLNER, of the "Philadelphia Demokrat"

DR. M. D. LEARNED, Professor of German in the University

25. 10-17-47

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THE BECHSTEIN GERMANIC LIBRARY

The nucleus of the Bechstein collection consists of the library of the late Professor Reinhold Bechstein, of the University of Rostock. Professor Bechstein's early associations with his father, Ludwig Bechstein, for many years the Librarian at Meiningen, gave him a peculiar schooling in the art of collecting books, and his library bears marks of this training.

The collection made by Professor Bechstein has been supplemented by the purchase of other valuable works relating to German, and contains, in its present enlarged form, about 15,000 volumes and 3,000 pamphlets, classified as follows :

1. Periodicals, Works of Reference, Collective Series
2. General Works relating to German Philology and Literature
3. Histories of German Literature in general
4. German Antiquities, Culture and Folk-lore
5. German Language, Dialects, Metrics, and Names
6. Gothic, Norse, Old High German and Middle High German Literature
7. German Literature from 1500 to 1750
8. Modern German Literature

The collection is rich in standard and critical editions of German writers of all the periods, in great works of reference, in large library series, such as the *Bibliothek des Litterarischen Vereins in Stuttgart*, and in rare old prints, such as the Heussler Folio Edition of Hans Sachs, and contemporaneous prints of Luther's works, with the Reformer's autograph. The literature of the classical period of the eighteenth century is well represented, comprising the Weimar edition of Goethe, Suphan's Herder, and others.

Two special features of the collection make it peculiarly valuable as a working library, viz :

1. A full series of periodicals relating to Germanic studies, consisting of about *fifty complete sets* of reviews and publications of learned societies.
2. The unique *Handapparat* of Professor Bechstein, containing about three thousand pamphlets treating of German philology and literature.

ADDRESS
OF
PROVOST CHARLES C. HARRISON.

Ladies and Gentlemen :

It is my happy lot, this afternoon, not to make an address, but to introduce the Chairman of the meeting, Mr. Rosengarten, who will take charge of the proceedings. But before doing so, I may be allowed to say a few words.

We are indebted for the Bechstein Library of Germanic languages and literature not only to the liberality of the contributors; but, it is reasonable to say, to the interest and energy of Professor Learned. After he had been called from Johns Hopkins University to the Chair made vacant by the death of Dr. Seidensticker, and before he had entered upon his duties, Professor Learned was upon the alert to secure adequate library facilities. It was his earnestness and interest which at the start drove us to undertake the purchase of this library.

Of course the equipment of one Department will throw upon us the duty and necessity of taking up and supplying the needs of other Departments, for we are weak at many points. We are all members of the same body, and growth in one direction

means growth in another, if there is a true proportion to be maintained. It will not do to be strong in Germanics and weak in Romance Philology, or in English. This is evident of itself, but the need of symmetrical development is seen to be a pressing one when we consider that graduate students work for their degree upon three subjects. We must also face the practical fact that those who go from our Graduate School to teach, do not always, and do not often, find positions where they have charge of but one subject. In the Colleges and Schools, two and sometimes more subjects are put in the charge of a single teacher, and he must have fit preparation for the entire field of his work. We must, therefore, look forward to the acquisition of new libraries on special subjects, following the purchase of the Bechstein collection.

It seems to me peculiarly appropriate that there should be in Pennsylvania, and permanently housed at the University of Pennsylvania, a great Library relating to the German peoples. Of the thirteen colonies, the State of Pennsylvania was the only one where the knowledge of two languages was necessary to understand the life and the history and to take part in the affairs of the colony. At one time, three-fifths of the population of Pennsylvania were German. For seven years, the ancient languages were taught at the University of Pennsylvania through the medium of German. We of Pennsylvania are indebted to the Germans not only for help in our agriculture, but we are indebted to them for many of our industrial habits and pursuits; for at the time of the first immigration,—which, indeed, was influenced by the direct invitation of

William Penn,—Germany was a farming country ; and we have profited by their aid not only in these directions, but we are indebted to the Germans for much of our early scholarship. These are but few of many reasons, to which, doubtless, reference will be made by those who are to speak to-day, of the fitness of the proposed work at the University of Pennsylvania in Germanics.

Every one of us must have observed within the last few years the great interest which Universities and Colleges are arousing in the public mind. More and more are Universities becoming the object of private benefaction ; and this is due to the fact that more and more are communities beginning to see that of all institutions, Universities are the most permanent, excepting only the church. It is curious and interesting to know that this Library comes from the University of Rostock, which was founded before America was discovered. This enduring character of our Universities affords at the same time the evidence of their necessity and the absorbing purpose of those who work for them.

I wish, on behalf of the University of Pennsylvania, to bid a most cordial welcome to our German-American citizens. We ask you to take part with us in the life and purposes of the University of Pennsylvania ; and to help it to do its share in directing and controlling the social energies of the nation in which we are placed.

Can we appeal to any body of men who have nobler traditions ? Is there any epoch in history more stimulating than the re-creation of Prussia, with education as its corner-stone, after the desolating wars of Napoleon ? A movement started

then which has been continued with ever fresh impulses until this hour. Very earnestly do I ask you to take part in this work of ours.

I wish now to introduce to you Mr. Joseph G. Rosengarten, who is well known to all of us. For many years he has been interested in our work, and the least that I can say of him is that he was the first contributor towards the purchase of the Bechstein Library. I very gladly ask him to preside over the meeting to-day.

ADDRESS
OF
MR. J. G. ROSENGARTEN.

It is very gratifying to mark the valuable addition to the library of the University, presented to it to-day. It is the indication of the growing interest in its work by all of our citizens. Of course, the Germans by birth and descent naturally feel a pride in equipping the University with the best apparatus of German literature. Years ago when large numbers of Germans came to Pennsylvania, there was a good deal of anxiety as to the best way of educating them in English, that they might become good citizens. A Society to establish schools to instruct Germans in English was in active existence for some years. Then too, not only was German taught in the old College, but later in the new University there were complete courses of instruction in German. The experiment was not successful, but it led to the establishment of what is to-day Franklin and Marshall College of Lancaster, which was to do for our Pennsylvania Germans what the College of Philadelphia and the University of Pennsylvania had not been able to do. Then the German Society of Philadelphia established schools where newly-arrived Germans could be taught English and these schools are still doing their work very acceptably.

The University has always maintained its touch with German literature through its succession of excellent and able professors and instructors. The late Professor Seidensticker wrote many useful contributions to the better knowledge of the early history of Germans settled in Pennsylvania, and he also secured for his work at the University quite a good collection of the best German authors. The late Professor McElroy obtained for the University an excellent classical library, collected by a German Professor, and it is a valuable adjunct to the classical studies in the University. The arrival of Professor Learned was followed by the effort to secure for his use a valuable Philological Library gathered by a German scholar. Appeal was made to our citizens of German birth and descent, and their reply was a generous one,—their help was supplemented by that of other friends of the University, and the result is to-day this formal presentation. It gives me great pleasure to accept the invitation of the Provost and to introduce to you the speakers. They are all representative men,—Mr. Baer is President of the Board of Trustees of Franklin and Marshall College, that child of the University, and he is a representative of the Pennsylvania German element which is doing so much to advance education and culture in the parts of the State settled and still occupied by the descendents of German emigrants.

The Rev. Dr. Spaeth is the representative of that Lutheran Church which has always been in touch with the University, its Pastors have always had seats in the Board of Trustees, and is himself an organ of German learning and eloquence. Dr. Spaeth

may well endorse the value and importance of this German Philological Library for the work of education.

Dr. Kellner represents the German press, one of the powerful elements in maintaining the high standard of our German citizens in everything that relates to public interests and especially to education. He will be followed by Professor Learned, to whose suggestion is largely due this addition to the tools of his trade, his apparatus for the instruction he gives in German, for that is no longer merely elementary but it is carried on to a knowledge of the wealth of the German language and literature, and its value and importance in philological studies.

The occasion is one of great interest, marking the renewal of the relation between the University and the German stock of our city, and thus adding one more to its claims on the support of the public in its growing work.

ADDRESS
OF
HON. GEORGE F. BAER.

Mr. Chairman, Ladies and Gentlemen :

The University of Pennsylvania is to be congratulated on the wise judgment displayed in the purchase of Professor Bechsteins' Library. It is most fortunate in having good friends to provide the required funds. The acquisition of so valuable a collection of books, and the placing of them within the reach of American scholars, is in itself a good work and worthy to be commemorated.

The true significance, however, is in the fact that it is an earnest on the part of this great and flourishing University that the Germanic Department shall be a real and active factor of its life, and not, as is too often the case, a mere oramental, colorable adjunct.

Germanic history, philosophy, literature and science, are justly entitled to the first rank in the culture of the world. No one aspiring even to commonplace scholarship dare ignore them, and every real scholar finds them so rich and instructive that their loss to him would be incalculable. But when we come to consider the stupendous work that devolves upon American universities as the creators and leaders of American thought, the acquisition of books re-

ording the progress and development of man without limitation as to race or language, becomes specially important. The problems we are to solve are essentially different from those of any other nation. We represent neither unity of race, history, policies nor traditions.

Comparative philology has demonstrated with reasonable certainty that the Slavonic, Romanic and Teutonic families are kindred; that they are descended from one common family, which in prehistoric times lived on the high table-lands of Asia; that long years ago they migrated westward and southward, and in the course of time developed into many distinct peoples, creating new languages, habits and traditions by which they became strangers to each other. When the cultured Greek, 400 years before Christ, in the time of Alexander the Great, discovered at the mouth of the Rhine, a strange and barbarous people, he had no conception that the Greek and the Barbarian had a common origin, nor the prophetic instinct to foretell that these barbarous peoples would eventually become conquering nations and develop the marvelous civilization which dawns upon us to-day. The original wandering from the plains of Asia marked, so far as we know, the first epoch in the dispersion of the human race.

The second epoch occurred within historic times. It covers the 4th, 5th and 6th Centuries of the Christian era, and is known as the Folk-wandering. The movement was again from the east to the west. "The populous north poured from her frozen loins a mighty host, which, spreading with irresistible power over the whole of Europe, overthrew dynasties, conquered kingdoms and changed the whole

course of human history." These are the peoples we now call Teutons. They were divided into many tribes with distinctive names. As Anglo-Saxons they crossed the channel and conquered Britain; as Franks they established their supremacy in Gaul; as Visigoths they possessed themselves of Spain; as Lombards they became the masters of Italy, and crossed into Africa. How in the intervening centuries they appropriated Grecian and Roman civilization, developed new States, new forms of civilization and new languages, is familiar to us all.

In modern times we have the beginning of the third epoch of wandering, which may be well called the American epoch. It is the epoch of reunion. For two centuries men of every nation have flocked to this new continent, and the end is not yet; they continue to come. In this century alone twenty million have migrated hither. They are divided in race, nationality and speech. They come not as conquerors to divide the land into new principalities and states, to reproduce the antagonisms of the past. They come in peace to reunite mankind. The Aryan and the Semite here meet as long-separated kinsmen, and the Ethiopian stands a wistful suppliant to be admitted to full brotherhood. They have all come to participate in the upbuilding of the people's State; to become citizens of this great Republic. What then shall be the life and organization of this new state in which all these divers people are to have full citizenship, and in the end be given organic unity and homogeneity? Shall we attempt to re-create the past, or select from existing systems one type of national life and of

political and social forms, and by the strong arm of power compel men of all races, creeds, tongues, habits, traditions, to conform with it? This would be to prostrate us on a Procrustean bed, or at least on some bed like that of which the prophet complained when he declared: "The bed is shorter than a man can stretch himself on it, and the cover is narrower than a man can wrap himself in it." Fortunately for us, one factor in this problem has solved itself. It is that of language. Accepting as true, that long years ago these various peoples spoke a common tongue now lost and forgotten, save as its roots may be traced in living language, it is equally true that the speech of this reunited people must be English. But woe betide the man who from this shall conclude that all other problems can as readily be solved by the wholesale adoption of English precedents, ideas, forms and traditions. Admirable as has been the progress of the Anglo-Saxon tribe of the great Teutonic family, and great as has been its achievements, after all, the Anglo-Saxon represents but one phase of the great Teutonic development, and is too insular to meet all the wants of this great continent.

I say it with deference, but in the firm conviction of its proof, that the educational systems of the United States, that which forms the trend of public life and opinion, have failed to meet the full requirements of this nation, primarily because they made too little account of the progress, development and culture of the peoples from the European continents who live among us. Let us take a better view of our mission than that of becoming mere imitators of others. We can best solve the great

problems which in the providence of God have been committed to us as a people, by taking counsel of all these wanderers; learn from each what his people, his ancestors, the nation from which he comes, have done for the improvement of the human race; what state-craft they have developed; what truths by long searching they have found out; what forms of belief they have found conducive to the welfare of man; what orders of society, what social life, what culture, what literature, they have evolved; what plausible experiments in state-craft, in political economy and social life they have tried and found wanting. Let each bring the best his people in their long separation have brought forth, as material fit to be used in the construction of the temple of wisdom, truth and liberty we are engaged in building as the grandest monument of the sovereignty of the people.

In a more restrictive and local sense, as already pointed out by your distinguished Provost, the general purpose of the University to give the study of Germanic history and literature and cultus a more prominent place in its curriculum, is a recognition of the fact that any educational system suited to Pennsylvania must in a broad and comprehensive way take into full account the large Germanic element in her population, their traditions, their language and their achievements. From the very beginning Pennsylvania was the most un-English of all the colonies. Thousands upon thousands of Germans fled from war and persecutions to Penn's peaceful Commonwealth. They formed such a considerable portion of the population in colonial days that the English were constantly clamoring

against their furthur importation for fear of their ultimate political supremacy. Not only does Pennsylvania contain this original population, (commonly known as Pennsylvania Dutch) but out of the large number of German emigrants, (so large that in the last decade they numbered 31 per cent. of the total immigration) a fair proportion continues to settle in Pennsylvania.

The University of Pennsylvania, unless its title is meaningless, must be Pennsylvanian in the same sense that her people are Pennsylvanian. Any university that fails to recognize this German element in our population cannot be a true Pennsylvania university.

Let it be the mission, then, of this University, and of all schools in this free land, to appropriate by careful selection, without prejudice as to race, creed, color or speech, the best in the world, and to assimilate it into a new national life, wherein shall be developed a true scholarship, a good citizenship and a noble manhood, which shall be known by no other name than American.

ADDRESS

OF

DR. A. SPAETH.

Seit etwa einem Viertel-Jahrtausend ergiesst sich nun von Deutschland her in dieses Abendland der stetige, unversiegbare Strom einer friedlichen Völkerwanderung. Hunderttausende von fleissigen Arbeitern, Bauern und Handwerkern sind herübergekommen und haben im Schweiss ihres Angesichts die Schätze heben helfen, die des Schöpfers Hand in den jungfräulichen Boden dieses westlichen Continents gelegt hat. Sie sind gekommen mit Axt und Säge, mit Hammer und Hobel, mit Pflugschar und Spaten und haben die Wüste und den Urwald in einen Garten Gottes verwandelt in Pennsylvanien und New York, an den Ufern des Delaware und Hudson, im grossen Mississippi Becken und an der Küste des Stillen Weltmeers, im wein- und orangen-reichen Californien. In den letzten Jahrzehnten nun ist dieser Völkerwanderung in aller Stille eine andere Wanderung gefolgt, die in ihrer Art noch von viel grösserer Bedeutung ist für die Entwicklung Americas, ich meine die *Bücherwanderung*, durch welche nach und nach eine ganze Anzahl von Bibliotheken die von hervorragenden deutschen Gelehrten im alten Vaterland gesammelt wurden, ihren Weg in diese neue Welt herübergefunden haben. So ist z. B. die Bibliothek

des grossen Kirchenhistorikers Neander in Rochester, N. Y. die des Sanskrit-Gelehrten Franz Bopp auf der Cornell Universität; Freiligraths Bücher sind in Boston und Bluntschli's rechts-und staatswissenschaftliche Bibliothek befindet sich in Baltimore. Und das sind nicht alle. Gewiss weiss Mancher unter Ihnen noch weitere dieser Liste hinzuzufügen. Diese Büchersammlungen sind nicht bloss die Producte, sondern auch die Werkzeuge deutscher Forschung und Gelehrsamkeit. Sie repräsentiren ein mächtiges geistiges Kapital, das, wenn es recht umgesetzt wird, für die Zukunft unseres gottgesegneten Landes noch grösseren Wert hat, als die starken, sehnigen Arme der deutschen Bauern und Handwerker. Wir dürfen uns darauf verlassen, dass der praktische vorwärts dringende Amerikaner solche Bücherschätze nicht hierher verpflanzt hat, um sie in hübschen Nischen und Schränken verstauben und vergilben zu lassen. Sie werden ihre reiche Frucht tragen in der Cultur-Entwicklung dieser Neuen Welt. Und so ist nun, als ein höchst wertvolles Stück dieser modernen Bücherwanderung Bechstein's germanistische Bibliothek hierher nach Philadelphia gekommen. Wir Alle, und besonders wir Deutsch-Amerikaner haben Ursache, uns darüber von ganzem Herzen zu freuen, dass in der Stadt der Bruderliebe und im Staat Pennsylvanien, an der Heimstätte der ersten deutschen Colonisten, da wo ein Pastorius, Mühlenberg und Kunze gewirkt, ein Hauptsitz für systematische germanistische Studien gegründet werden soll.

Die Germanistik als Wissenschaft ist verhältnissmässig von jungem Datum. Die Zeit ihrer Entsteh-

ung liegt im ersten Jahrzehnt unsres Jahrhunderts, als Deutschland unter der Tyrannei des Corsischen Eroberers aus tausend Wunden blutend darnieder lag. Damals wendeten sich manche ernste, reich begabte Geister weg von der trostlosen Gegenwart dem deutschen Mittelalter zu, dem Heldengedicht, der Sage, dem Märchen, der Kaiser-Herrlichkeit vergangener Jahrhunderte. Es war die sogenannte *Romantische* Schule, mit der das Erwachen germanistischer Forschungen Hand in Hand ging. Die Koryphäen der klassischen deutschen Literatur-Periode gaben in dem Stück wenig directe Anregung. Sie lebten mehr in der Antike. Schiller starb schon 1805 und Gœthe hatte bekanntlich einen solchen Eindruck von Napoleon's Grösse empfangen, dass ihm der Gedanke an Deutschlands Befreiung von diesen Ketten ganz hoffnungslos erschien. War nun zunächst die Germanistik im engsten Zusammenhang mit dem wiedererwachenden deutschen Patriotismus gestanden, so hat sich doch sehr bald ihr Horizont erweitert. Sie griff weit über die Grenzen Deutschlands und der deutschen National-Literatur im engeren Sinne hinaus. Sie zog das Angelsächsische und Nordische zu dem speciell Deutschen in den Kreis ihrer Forschung herein und bemächtigte sich so des ganzen Gebietes, das den gemeinschaftlichen Grund germanischer Sprachen und Sitten in Europa bildet.

Und hier liegt nun auch die besondere Bedeutung welche die Germanistik auf dem Boden dieser Neuen Welt beanspruchen darf. Während in der Völkerbildung und Geschichts-Entwicklung des alten Europa der ursprünglich Eine germanische Stamm in seine nordischen (skandinavischen), deutschen

und angelsächsischen Zweige auseinander gegangen ist, kommen nun diese verschiedenen Theile hier wieder zusammen, um in gemeinsamer Arbeit dieses zukunftsreiche Volk und Land zu dem zu machen, was es im Gang der Weltgeschichte werden soll. Wir sind uns ja wohl bewusst, dass wir es hier mit einem Allerwelts-Mischkessel von Nationalitäten zu thun haben, worin, wenn es nur auf das abstracte Recht ankommt, die eine so viel zu sagen hat wie die andre. Wir vergessen auch nicht, dass die Romanen und Slaven mit Deutschen, Skandinaviern und Angelsachsen zusammen der einen indogermanischen Völkerfamilie angehören. Aber wir sind trotz alledem fest überzeugt, dass das germanische Element, und damit meinen wir Skandinavier, Angelsachsen und Deutsche zusammen, über die Zukunft Amerika's entscheiden wird. Nicht Romanisch oder Slavisch, sondern Germanisch wird Kopf und Herz von Amerika sein und bleiben müssen, wenn es seine weltgeschichtliche Mission erfüllen soll.

Wir sind uns wohl bewusst, welchen gewaltigen Vorsprung unter jenen drei germanischen Zweigen das angelsächsische Element in der Geschichte unsres Landes gewonnen hat. Und wir haben gar keine Ursache uns darüber irgendwie aufzuhalten. Ihm verdanken wir die Grundlinien unsres constitutionellen Staatslebens, seinen Parlamentarismus seine Volksregierung. Ihm verdanken wir auch die Englische Weltsprache, die ohne allen Zweifel Amerikas herrschende Sprache bleiben wird. Aber bei all dem müssen wir darauf bestehen, dass Amerika als solches kein Neu-England sein soll, gerade wie es kein Neu-Schweden und kein Neu-

Deutschland sein soll, sondern eben Amerika ! Aber ein Amerika das seine wahre Grösse, seine Freiheit und Cultur wesentlich dem Germanischen Geiste verdankt. Denn dazu hat die Vorsehung Angelsachsen, Skandinavier und Deutsche auf diesem Boden wieder zusammengeführt, dass sie das ächt Germanische, aus dessen gemeinsamem Grund sie alle entsprossen sind, hier zur segensreichen Geltung bringen.

Das angelsächsische Element, besonders wie es in Neu-England vertreten war, hat naturgemäss in den ersten Jahrzehnten unsrer geistigen Entwicklung eine leitende Rolle gespielt. Und durch die herrschende Landessprache wird ihm bei der grossen Masse immer eine gewisse Praeponderanz bleiben. Aber je mehr unser Volk sich selbst und seine Aufgabe in der Weltgeschichte erkennt, umso mehr wird vorläufig einmal der wahrhaft gebildete Theil desselben zu der Überzeugung kommen, dass wir hier nicht den Beruf haben, ein blosser Abklatsch von Englischem Wesen zu sein, dass unser Horizont ein weiterer und freier, unser Ziel ein höheres ist. Neu-England hat seinen Tag gehabt in unsrer Geschichte ; dem Germanischen Geist gehört die Zukunft. Und es ist in der That an der Zeit, dass die klägliche Unselbstständigkeit und geradezu sklavische Abhängigkeit, die dem Englischen Wesen gegenüber bis heute in so vielen Amerikanischen Kreisen geherrscht hat, einmal aufhöre. Es ist wahrhaftig keine Ehre für uns und kein Segen, wenn wir die ganze Weltlage, besonders auch die Europaischen Verwicklungen immer nur durch die Englische Brille ansehen und uns von der " Times " und anderen Donnerern an der Themse,

unser Urtheil über die Tages-Ereignisse vorkauen lassen. In einem Lande, das unter seiner Bevölkerung zehn, oder vielleicht gar zwanzig Millionen Abkömmlinge von rein deutschem Stamme hat, sollte es nachgerade als selbstverständlich angesehen werden, dass jede tüchtige Zeitung unter ihren Mitarbeitern Männer zähle, die eine Rede im Reichstag zu Berlin und eine Mittheilung eines Deutschen Ministers in Original lesen und in ihrer wahren Bedeutung ohne englische Vermittlung wiedergeben könnten.

Trotz dem Vorherrschen der Englischen Sprache muss bei uns das gemeinsam Germanische mehr und mehr zur Geltung kommen. Ist doch im Englischen Sprachgeist selbst das Alt-Germanische, Sächsische das Element, das ihm seine wahre Kraft und Wirkung sichert. Bosworth sagt in der Vorrede zu seinem angelsächsischen und englischen Wörterbuch von 1876: "Wenn der Redner und Schriftsteller nicht bloss den Verstand überzeugen, sondern das Herz ergreifen will, muss er romanische Ausdrücke vermeiden und angelsächsische brauchen, die zu Herzen gehen." Behanntlich ruht die Kraft der Sprache bei den älteren Englischen Dichtern, wie in der alten Bibelübersetzung von 1611 ganz und gar auf diesem germanischen Element. Hamlet's berühmter Monolog: "To be or not to be" hat nicht mehr als dreizehn Wörter romanischer Abstammung. Das Vaterunser der alten englischen Bibel hat unter 69 Wörtern nur fünf aus lateinischer Wurzel. Bei Chaucer und Shakespeare ist der Procent-Satz romanischer Wörter nicht mehr als 10 per cent.; bei neueren Schriftstellern, wie Macauley und Gibbon ist freilich ein erhebliches Steigen des

lateinischen Elements zu erkennen. Aber auch da, wo das Englische am stärksten latinisirt, behält der germanische Wort-Vorrath die Oberhand. Und ein tüchtiges Studium der Germanistik an einer solchen Bildungs-Stätte, wie es die Universität von Pennsylvanien ist, wird gewiss auch wesentlich dazu beitragen, die wertvollsten und kräftigsten Elemente der Englischen Sprache selbst zu pflegen und zu stärken. Es wird fürwahr kein Schade sein, wenn wir der Tiefe und Innigkeit, dem Reichtum und der Kraft des ächt germanischen Gemütslebens dadurch wieder etwas näher kommen.

Und dies führt uns noch auf einen anderen Punct. Es ist noch ein besonderes pädagogisches und sittliches Interesse das wir zu Gunsten der Germanistik geltend machen. Der Stoff der altgermanischen Mythologie und Heldensage ist im Vergleich mit dem der Antike ein so reiner und edler dass ihm an sittlichem Gehalt entschieden der Vorzug gebührt. Ich weiss den Wert des classischen Altertums wohl zu schätzen und verstehe ganz wohl, warum gerade der germanische Geist demselben als Bildungsfactor eine so hervorragende Stelle anweist. Aber es bleibt doch wahr, was Uhland sagt, "das alte deutsche Helden-Epos ist die Poesie der Treue," der unwandelbaren, bis in den Tod beständigen Mannestreue. Was ist dagegen das altgriechische Epos, auch eines Homer, mit seinem Olymp, mit Zeus & Co. als die Poesie des Verrats, der Untreue und des Ehebruchs? Ich glaube, es ist Goethe, der einmal sagt, er danke Gott, dass wir im Deutschen kein Wort für das wälsche "Perfidie" besitzen. Unser "treulos" ist ein unschuldiges Kind dagegen. Dagegen "perfid" ist treulos mit

Genuss, in Übermut und Schadenfreude. Die Grundtugend der Mannestreue aber leuchtet uns auf jedem Blatt der alten Lieder und Sagen entgegen, zu denen uns die Germanistik den Zugang erschliesst.

Eine ganz besondere Freude noch ist es mir, als einem Deutschen und Theologen, dass unter den reichen Schätzen dieser Bibliothek das Reformations-Zeitalter so wohl vertreten ist mit dem Meistersänger Hans Sachs und vor Allem mit Luther selbst, dem Altmeister der deutschen Sprache. Von ganzem Herzen rufe ich darum dieser Bücherei mein Willkommen zu. Sie ist eine Ehre und Zierde unserer Universität von Pennsylvanien. Sie ist ein glänzendes Zeugniß für den Mann, der an ihr als Professor der Deutschen Sprache und Literatur steht und der in der Beschaffung dieser Bibliothek solch zielbewusstes Verständniß, solch warme Begeisterung und solche Hingebung an seinen Beruf bekundet hat. Diese Bibliothek ist recht dazu angethan, germanischen Geist hier heimisch zu machen, Lust und Liebe zum Studium zu wecken und zur Vertiefung in das Beste, was Angelsachsen, Skandinavien und Deutsche gemeinsam miteinander haben. Die Universität von Pennsylvanien hat sich damit für immer einen Anspruch auf die Liebe, Verehrung und Anhänglichkeit aller Deutsch-Amerikaner gewonnen. Möge sie nun auch in Wahrheit werden, wozu diese Bechstein-Bibliothek sie machen soll, der Hauptsitz einer tüchtigen, wissenschaftlichen Forschung auf dem ganzen weiten Gebiet der Germanistik in den Vereinigten Staaten. *Quod bonum felix faustumque sit.*

ADDRESS
OF
DR. G. KELLNER.

Die Universität von Pennsylvanien verdankt ihren Ursprung ebenso, wie deren Bibliothek dem edlen Menschen-Freund Benjamin Franklin. Sein ganzes Streben, nachdem er durch eignes Studium sich durch sich selbst allein herangebildet hatte, ging dahin, dem Volk durch gute Schul-Erziehung jene Bildung zu sichern, deren Erzielung für ihn mit so groszen Schwierigkeiten verbunden gewesen war.

Seit seiner festen Ansiedlung zu Philadelphia, in 1728, im Alter von 22 Jahren, als Buchdrucker und Buch-Händler, war er mit Wort und Schrift auf das Eifrigste bemüht, eine gute Schul-Erziehung der Jugend und die Fortbildung der Erwachsenen zu fördern. Die erste feste Organisation, welche er für letzteren Zweck schuf, war der "Junto Klub," der nur aus 12 Mitgliedern bestand, schlichten Handwerkern und Geschäfts-Leuten, wie er selbst. Zweck des Klubs war gegenseitige Belehrung durch Debatten und Lektüre in allem Wissenswerthen, womit Gründung einer freien Volksbibliothek verbunden war. In 1732 erhielt der Klub einen Charter und 1743 gestaltete er sich zur "Philosophischen Gesellschaft von Philadelphia."

Aus dieser Gesellschaft ging die Errichtung einer höheren Schule, die "Philadelphia Akademie," hervor. Benj. Franklin war damals schon in vollster Entwicklung als Denker und Gelehrter, Schriftsteller und Weltweiser, als welcher er in späteren Jahren zu jenem Weltruhm gelangte, der in dem lateinischen Vers seinen schlagenden Ausdruck fand: "Eripuit coelo fulmen sceptrumque tyrannis" (Er entriß dem Himmel den Blitz und das Zepter Tyrannen). Er hatte feste, liberale und gereifte Ansichten über die Erziehung der Jugend, gab eine Schrift darüber in 1749 heraus und verfasste den Lehrplan der neuen Akademie, die bald darauf entstand und aus welcher später die Universität von Pennsylvania hervorging. Seine Ansichten, sein Geist sind es, nach welchen diese Hochschule nicht bloß eine theoretische Erziehung in den Wissenschaften für Gelehrte geben soll.

Sie soll vielmehr die praktische Anwendung der Wissenschaft auf allen Gebieten des täglichen Lebens lehren und ein Mittelpunkt sein desselben für Volks-Erziehung und Volks-Bildung in Stadt und Staat, und womöglich im ganzen Land. Dazu sollen dienen ihre reichen Sammlungen in allen Wissenschafts-Zweigen, ihre freien Vorlesungen und vor allen Dingen ihre Bibliothek.

Und in diesem Geist hat die Universität, besonders in den letzten Jahrzehnten Auszerordentliches geleistet. Die Ausdehnung (extension) ihrer Vorlesungen in populärster Fassung für das große Publikum, worin sie ein zündendes Beispiel für alle anderen Universitäten des Landes gab, verdienen die höchste Anerkennung aller Freunde wahrer Volksbildung.

Und die Vergrößerung ihrer Bibliothek nach allen Richtungen und deren Eröffnung für das große Publikum ist ein weiterer Schritt, um die Universität zu einem echten Mittelpunkt der Volks-Erziehung und Bildung im Geist ihres unsterblichen Gründers Franklin zu machen.

Alle diese fortschrittlichen Entwicklungen verdanken wir hauptsächlich ihrem vorigen Provost, Herrn Dr. William Pepper, der jahrelang mit größter Aufopferung und Energie in diesem schwierigen Amte so erfolgreich thätig war, und ebenso dem höchst verdienstvollen, ausgezeichneten, gegenwärtigen Provost, Herrn Charles C. Harrison.

Die Einladung, welche uns heute hier in dieser prachtvollen Halle versammelt zur Einweihung einer großen Vermehrung der Büchersammlung der deutschen Abtheilung der Bibliothek entspricht ganz jenem Prinzip, die Wissenschaft und ihren Träger, die Universität, populär, d. h. zu einem Volksinstitut im edelsten Sinne des Wortes zu machen. Diesem Geist und diesem Streben bringen wir unsere besten Glückwünsche dar.

Die bedeutende Vergrößerung jener deutschen Abtheilung, welche letztere Hand in Hand geht mit dem Unterricht in deutscher Sprache und Literatur an der Universität und zwar von Anfang an, leitet unsere Blicke zurück auf jene ersten Zeiten derselben, als sie im Jahr 1791 ihren definitiven Charter erhalten hatte.

Kein anderer Staat der Union ist von seiner ersten Ansiedlung an mit dem Deutschthum so innig verwachsen, wie Pennsylvanien. Auf die Gründung der Anglo-Sachsen-Stadt der Bruderliebe in 1862, folgte neben derselben sofort ein Jahr

darauf, 1683, die Grundlegung der "Deutschen Stadt," Germantown, durch den Gelehrten Dr. Franz Daniel Pastorius, welchen William Penn zu seinem lieben Freund machte, beide erfüllt von demselben lautern Geist der Bruder- und Freiheits-Liebe und der entschiedensten Religions-Duldung.

Ebenso wie die deutsche Stadt Germantown mit Philadelphia zur grossen Weltstadt zusammenwuchs, ebenso sind die Amerikaner deutscher Abkunft mit denen von angelsächsischer Abstammung zusammengewachsen zum unlöslichen Bruder-Bund als treue Bürger der grossen Welt-Republik.

Wo die deutsche Sprache und das deutsche Lied seit jetzt 216 Jahren in dieser Weise ihre Heimstätte gefunden haben, da konnte es nicht an einem Erwachen des deutschen Buchdrucks und der deutschen Presse fehlen.

Am 20. August 1739 erschien zu Germantown die erste deutsche Zeitung im Land: "Der Hochdeutsch-Pennsylvanische Geschichts-Schreiber oder Sammlung wichtiger Nachrichten aus dem Natur- und Kirchen-Reich. Erstes Stück"—und in 1743 folgte der allererste vollständige Bibeldruck im Land—und zwar in deutscher Sprache. Christoph Saur war der Drucker, der sich 1738 in Germantown niedergelassen und die Typen seiner Druckerei von Deutschland bezogen hatte.

Tausende von deutschen Büchern sind seitdem im Land gedruckt worden und die Deutsch-Amerikanische Presse hat jetzt die Zahl von tausend Zeitungen erreicht, darunter 100 tägliche. Das älteste Wochenblatt ist der "Reading Adler," der Ende dieses Jahres sein hundertjähriges Jubiläum

feiern wird; die älteste deutsche Tages-Zeitung der Union ist, der "Philadelphia Demokrat," der 1838 gegründet wurde.

Als alter Editor dieser alten Zeitung darf ich wohl im Namen der Deutsch-Amerikanischen Presse deren Glückwünsche hier aussprechen, und zugleich im Namen des Deutschthums überhaupt für die Pennsylvania Universität. Möge sie blühen und gedeihen immerdar!

Es verstand sich von selbst, dasz man dem deutschen Unterricht an der neuen Universität dahier sofort die gröszte Aufmerksamkeit widmete. Es wurde eine deutsche Schule (Fakultät) errichtet, in welcher Lateinisch und Griechisch vermittelt der deutschen Sprache unterrichtet wurde. Dieselbe wurde jedoch sehr bald in eine einfache deutsche Professur umgestaltet.

Die ersten Professoren für deutsche Sprache und deutsche Literatur waren Rev. Johann Chr. Kunze und Rev. J. Heinrich C. Helmuth, beide Mitglieder der 1764 gestifteten "Deutschen Gesellschaft von Pennsylvanien," welche das gröszte Interesse für den Unterricht im Deutschen an der Universität bethätigte und hauptsächlich veranlaszte.

Eine ganze Anzahl tüchtiger Professoren reiht sich den genannten Männern an bis auf unsern unvergesslichen Dr. Oswald Seidensticker, den ausgezeichneten deutsch-amerikanischen Geschichts-Schreiber, welcher so helles Licht über die Geschichte der Ansiedlung der Deutsch-Amerikaner im Lande verbreitet hat. Für die deutsche Abtheilung der Bibliothek hat er lebhaft gewirkt, ebenso wie für die Bibliothek der deutschen Gesellschaft, deren von ihm geschaffene Archiv-Abtheil-

ung mehrere tausend Bände alter deutsch-amerikanischer Druckschriften besitzt.

Der Nachfolger von Dr. Seidensticker und anderer gelehrter Vorgänger, ist der gelehrte Dr. M. D. Learned, der jetzige Professor für deutsche Sprache und deutsche Literatur an der Universität, welcher ebenfalls der deutschen Abtheilung der Universität seine grösste Aufmerksamkeit widmet, sich durch verschiedene Schriften über das amerikanische Deutschthum ausgezeichnet hat und dem man hauptsächlich die jetzige Erwerbung der Bechstein-Bibliothek verdankt.

Seit 1881 hat die Universität nicht allein über ein Dutzend neuer Unterrichts-Departements gegründet, sondern dieselbe auch durch 14 prächtige Neubauten ausgestattet. Zu letzteren gehört auch dieser Bibliothek-Palast, der 1891 errichtet wurde, und erst genügenden Raum gewährte für Aufstellung von einigen hunderttausend Büchern, und der eine halbe Million fassen kann.

Die deutsche Abtheilung nahm Theil an dieser Ausdehnung und wurde fast noch mehr wie die andern Departements durch Ankauf ganzer groszer Bibliotheken berühmter verstorbener gelehrter Deutschen begünstigt, für alle Zweige der Wissenschaften. So wurde vor ein paar Jahren die Bibliothek des Professor Ernst von Leutsch aus Göttingen von 20,000 Bänden erworben. Und dazu ist jetzt der Ankauf der groszen Bibliothek des verstorbenen Prof. Dr. Reinhold Bechstein von Rostock gekommen.

Derselbe war ein Sohn des bekannten Dichters und Novellisten Ludwig Bechstein, und war einer der hervorragendsten Germanisten der neuern Zeit,

der eine Anzahl Bücher über alt- mittel- und neu- hochdeutsche Literatur herausgab. Seine Bibliothek umfasst einen reichen Schatz solcher Werke und gibt dem deutschen Departement der Bibliothek einen ganz besonders hohen Werth.

Sie enthält unter anderen die Bibliothek des "Literarischen Vereins in Stuttgart" und seltene alte Druck-Werke, wie die Ausgabe von Hans Sachs durch Häussler; Schriften aus der Zeit Luthers, mit dessen Autograph—und Original-Ausgaben der deutschen Klassiker im vorigen Jahrhundert. Sie umfasst 15,000 Bände und 3000 Pamphlete und periodische Schriften und Revuen philologischen und literarischen Inhalts. Besonders für das deutsch-amerikanische Publikum ist dies vom grössten Interesse—abgesehen von dem für die gelehrte Welt. Diese und andere Quellen-Schriften unserer deutschen Literatur, welche wir im alten Vaterland zurück lassen muszten, als wir hierher nach unserm neuen theuren Vaterland kamen, sind uns nun nachgefolgt und wir heissen sie freudig hier willkommen, überzeugt, dasz sie als edle Kultur-Träger ebenso segensreich in unserm neuen Vaterland wirken werden, wie sie dies im alten gethan haben.

Zu ihrer Besichtigung sind wir heute eingeladen! Ihre Benutzung wird uns in zuvorkommenster Weise geboten! Dankbar nehmen wir das an, hoch erfreut über solch' treffliche Schritte der Universität für praktische Volks-Erziehung, ganz im Geist ihres herrlichen Stifters, des Volksmannes Franklin, welcher die Worte sprach:

"Die beste Universität für das Volk ist die beste Bücher-Sammlung, welche Jedem offen steht!"

ADDRESS
OF
PROFESSOR M. D. LEARNED.

At the founding of the Colony of Pennsylvania the Englishman and the German joined heart and hand. Penn and Pastorius were the typical representatives of two great peoples in the establishment of an Anglo-German commonwealth in America, which was to extend its limits far beyond their fairest fancies. Penn's vision of Philadelphia (City of Brotherly Love) has had a larger realization in the national brotherhood of States, and Pastorius' Germanspolis (Germantown) has become the sinew of a mighty German-American people.

The seeds of a system of academic education were sown by these two pioneers in the soil of the new colony. As early as 1683 the new Executive Council proposed, "that care be taken about the learning and instruction of youth, to wit, a school of arts and sciences," and in 1689 the Public Grammar School (modeled after the English Free School) was established in Philadelphia. In 1697 this was chartered as the Penn Charter School, which still flourishes as a memorial of that significant beginning.

Pastorius himself was the principal of the Quäkers' School in Philadelphia between 1698 and

1700, thus bringing to the Philadelphia youth the rich learning of the German university. He was, moreover, notwithstanding his rigid academic training and taste, alive to the practical educational needs of his surroundings, and undertook in 1702, with the support of the Town Council, the organization of a school in Germantown. In addition to this he opened an evening school for those who could not attend during the day. That Pastorius appreciated the necessity of practical education in the Province, and thus anticipated some of the views which Franklin incorporated in his "Proposals Relative to the Education of Youth in Pennsylvania" is shown by the following:

"Ich selbstn gebe sofort etliche 100 Reichsthaler darum, daz ich die köstliche Zeit, welche ich zu Erlernung der Sperlingischen Physik, Metaphysik und andern unnöthigen sophistischen *Argumentationibus* und *Arguitionibus* angewendet, uff Ingenier-Sachen und Buchdruckerey-Kunst gekehret hätte, welches mir nun mehr zu statten kommen, ja mir und meinen Neben Christen nützlicher und ergetzlicher fallen sollte, als sothane *Physic*, *Metaphysic* und alle Aristotelische *Elenchi* und *Syllogismi*, durch welche kein wilder Mensch oder Unchrist zu Gott gebracht, viel weniger ein Stück Brodes erworben werden kann."

As the Germans pushed westward and settled in the interior of the Province they established Church or Sect Schools, but these were not sufficient to meet the demands of the youth of the Province, and what they did tended rather toward conserving the German language to the neglect of English. So the schools opened at Ephrata (1733) and those

established by the Moravians in Warwick, Nazareth and Lititz, and those in Lancaster, Philadelphia and other places perpetuated for the greater part German traditions. Though the official language of the Province was English the most important documents had to be published also in German translations.

It was the realization of the great need of general education, and a growing fear on the part of the English settlers (dating from 1719) lest serious results might follow the exclusive German tendencies of the Province, that gave rise to a charitable movement in the direction of free education of the youth. The need of popular education was very generally felt by the English and Germans alike.

The significant step was taken by the opening of a Charity School in Philadelphia in the year 1740, in the meeting-house which had been erected for Whitefield. Count Zinzendorf also in the year 1742 made an attempt to improve the education of the Germans in Germantown.

The great organizing spirit of the education of the Province at this time was Benjamin Franklin, who had for ten years been studying the problems of modern culture and had been maturing plans for an organized educational system in the Province of Pennsylvania. In 1743 Franklin drew up his "Proposals" for the establishment of an Academy, and in 1749 published his plan as a pamphlet entitled: *Proposals Relating to the Education of the Youth of Pennsylvania*. In the programme published by the Trustees of the newly founded Academy in 1750, a plan of instruction was proposed, "Wherein youth will be taught Latin, En-

glish, French and German language, logic and rhetoric, also writing, arithmetic, merchants' accounts, geometry, algebra, surveying, gauging, astronomy, drawing in perspective and other mathematical sciences, with natural and mechanic philosophy, etc."

Here we have as an essential feature of the curriculum of the new Academy (the nucleus of the University of Pennsylvania) the education of German youth and instruction in the German language. And it must be emphasized as testifying to the liberal purpose of the founders of the Academy—in the face of the hostility of Saur and other Germans to the scheme—that generous provision was made in the programme for the study of the German language by giving it a place by the side of English and French, the other living languages then most prominent in American culture.

The evolution of the College out of the Academy was natural and easy. In 1753 William Smith sent his sketch of a "General Idea of the College of Mirania" to Franklin, then President of the Board of Trustees of the Academy. The result was the extension of the Academy into the College and the appointment of William Smith as the first Provost of the College in 1754. Smith in his sketch had included German among the languages taught in the College of Mirania, as the following passage from Evander's account (p. 37) shows:

"There are likewise Masters in the College for teaching the French, Italian, Spanish and German Tongues at private hours; and a Fencing-Master, who, besides the use of the sword, teaches the Military Exercise. There is lastly a Dancing-

Master ; whom I should have mentioned first ; as this art is learned by the boys when very young."

Though the modern languages were represented more or less as accomplishments in the College of Mirania, yet they were an essential feature of the curriculum, and seem to have been regarded even more seriously by the Trustees of the new College at Philadelphia ; for from the first year, 1754, the College provided for German and French instruction by the appointment of William Creamer as Professor of the French and German Languages.

Professor Creamer held this position, thus keeping intact German Study, till his retirement in 1775, a period of 21 years.

With the development of the College into the University of Pennsylvania, under the new charter of 1779 a significant change was made in the constituency of the Board of Trustees, leading to a new epoch of German instruction at the University, By the new charter representatives of the six leading denominations of the City of Philadelphia,—the Episcopal, Presbyterian, Baptist, Lutheran, German Calvinist, Roman,—were to constitute one of the three classes of Trustees. Accordingly two of the most prominent German divines of the City, Johann Christopher Kunze and Casper Weiberg, became members of the Board. It was through the influence of Kunze and Weiberg that the Trustees passed the resolution Jan. 10, 1880: That a German Professor of Philology should be appointed, whose duty should be to teach the Latin and Greek languages through the medium of the German tongue, both in the Academy and in the University. Kunze himself was elected to fill the chair and his

place on the Board of Trustees was filled by Justus Henry Christian Helmuth.

Kunze's effort to make the University of Pennsylvania the centre of German culture deserves more than a passing notice here, because he was the most conspicuous representative of German education at that time in America and particularly because he seems to have been the first to see the superior possibilities at the University for a great National School of German which should mediate between the culture of the Fatherland and that of America.

Kunze the preacher and the theologian has been highly appreciated by the church historians, but Kunze the Professor and man of letters deserves a more sympathetic sketch. It is this side of his career which appeals to us on the present occasion.

The career of Kunze as educator and man of letters may be treated under the following heads :

1. His Original Poetry.
2. His Educational Work as Professor.
3. His Occasional Discourses.
4. His Hymnological Studies.

In the year 1778 Kunze published a volume of Poems under the title : " Einige Gedichte und Lieder von Johann Christoph Kunze, Ev. Luth. Pred. zu Philadelphia in Nordamerika : Gedruckt und zu finden bei Christoph und Peter Saur, 1778." The importance of this book lies not so much in the value of the poetry as in these three facts :

1. That it is dedicated to a Swedish Society (" Einer Hochlöblichen und Hochansehnlichen Schwedischen Gesellschaft *Pro Fide et Christianismo* ") of which Kunze had been made a member.

2. That it propounds a theological *Ars Poetica* as opposed to secular traditions of poetry on sacred themes, and

3. That it offers a specimen of Christian Epic in the metre of Klopstock's *Messias*, but without the (to Kunze) objectionable element of *invention*.

Kunze's theory of poetry as set forth in the Introduction to his Collection of Poems briefly stated is this: The heathen poets sang of gods and religion, but of gods they no longer believed in, though the people believed in them; hence such poets as Ovid and Virgil toyed with religion. The Christian poets, such as Milton and Klopstock, who wrote on religious or Biblical themes mixed facts with fiction and thus detracted from the power and sanctity of the facts themselves. Kunze would eliminate *invention* and substitute for it *elaboration* and *devotional reflection*. If the Queen of Sheba before Solomon be the theme, for example, the poet may make the queen as beautiful as he can. What she says he may elaborate into a discourse, which sounds queenly and Arabic; but he may not attempt to cite any of the conundrums which she propounded to Solomon, as he would likely select the wrong ones. As a matter of fact Kunze's method was not so essentially different from that employed by Otfried von Weissenburg in his Book of the Gospels in the middle of the ninth century.

A few passages will set forth Kunze's views.

“Meine Dichtkunst, dies Geschenke der Gottheit, soll nur die Gottheit besingen, aber in Kleidung, die die Wollust wirkt, soll sie sein Heiligtum nicht entehren. Ich mus erst einmal hören,

dasz die theologische Sphäre für Dichter erschöpft, ehe ich etwas anders singe. Ich will lieber nicht dichten können, wenn ich nicht theologisch dichten kann. Am wenigsten will ich andern die Vermischung ablernen, nach welcher ietzt ein Lied an die Liebe, und denn ein Lobgedicht an die Gottheit in den Rubriken steht.

Die wenigen und von Eilfertigkeit zeugenden Gedichte, die ich hier liefere werden zur Erläuterung dieser Sache nicht viel beitragen wenn ich ober durch diesen Gedanken etwa das Glück haben sollte, einen gebornen Dichter zur Betretung der hier gezeichneten Fuszstapfen zu reizen, nach welchen er alle seine Künftige Geburten blos der natürlichen oder geoffenborten Gottesgelersamkeit gelobete, und den Schmuck, den man in der anführung fremder Namen sucht, lieber aus dem David, Hiob, Salomo, Habakuk, als aus dem Homer oder Virgil entlehnte; so würde glaube ich, gewis offenbar werden, dasz der bisherige fremde Federschmuck sehr entbehrlich war. Man würde mächtig wie Moses, und lieblich wie der Son Isai, singen. Doch wir haben ia Brokese, Trillers, Miltons, Klopstocks, deren Dichtkunst wahrhaftig nur dem Gegenstande heilig war, der mir allein besingenswürdig vorkommt. Man wird indessen ohn mein Erinern sehen, bei welchen unter diesen noch Vermischungen herrschen, die ich nicht liebe. Indes würde ich kein Wort gesagt haben, wenn wir viel solche Dichter hätten, als diese lichenswürdige und grosse Männer sind und waren. Die ersteren beiden schränken sich mehr auf die natürliche Theologie, die beiden andern auf die geoffenborte ein. Da David weit mehr Psalmen hat, die in die

reinen, als solche die in die vermischten Artikel einschlagen, und ich für die Nachahmung dieses grösten der Dichter enthusiastisch eingenommen bin, als ie Virgil für die Nachahmung des Homers sein konnte; so wünschte ich der Welt mehr Miltons und Klopstoks. Ich lasse hier die Sprache meines Herzens reden, und bezeuge diesen Dichtern den Beifall, den mein Herz fült: Aber ich wünsche ihnen doch ein Verdienst weniger, ich meine das Verdienst der Fiction. Man schreibe dieses lieber dem von mir gestandenen Enthusiasmus zur Davidischen Nachahmung, als einer Tadelsucht zu. David hat auch historische Gedichte, aber ohne Erdichtung. Freilich waren seine Gedichte alle kurz, weil sie zum Absingen verfertigt waren. Bei uns kan hier die veränderte Ursache den Erfolg verändern. Ein ausgebreitetes Gedicht vom Messias oder vom verlornen Paradies, vom Bethlehemitischen Kindermord und dergleichen, wird meine ganze Sele durchdringen. Aber Sachen, von denen ich weis, dasz sie nicht war sind, werden meine Bewunderung mindern. Die Fiction heiszt es, mus Sachen enthalten, die warscheinlich sind. Die Warscheinlichkeit kann im Eigentlichen Verstande hier nicht statt finden, wo man schon die Quellen sogar kennt, aus denen die besungene Geschichte geschöpft wird, und Eingebungen traut auch der vom Vergnügen berauschte Leser dem Dichter in Ernst nicht zu. In der Iliade bewundert man die Erfindung und den grösten Anteil hat der Dichter daran. Der Leser freut sich über die entdeckten Tiefen einer menschlichen Einbildungskraft, und diese Freude gebietet den Beifall. Wird aber mein Messias besungen, da

soll dieser liebenswürdige Gegenstand selbst den grössten Anteil an meinem Erstaunen haben. Von jedem erzelten Umstande mus meine Ueberzeugung mir sagen, dasz er so war oder ohngefähr so war. Die Würde der Sache bringt dis so mit sich. Sie ist an sich gröser und wunderbarer, als sie die Einbildungskraft machen kann. Werden aber dieser reelle Zusäze erlaubt; so befürchte ich, dasz endlich eine Messiade so gern als die Iliade gelesen, und so viel davon, als von dieser, geglaubt wird. Die Fiction ist ia eben nicht das wesentliche des Gedichts. Alcäus erdichtet nicht und dichtet gülden. David dichtet lauter Warheit und singt unaussprechlich erhaben. Der Herr General-Superintendent am Ende brachte die Apostelgeschichte in ein sehr schönes lateinisches Gedicht, und des Frischinus Hebrais ist so schön, als zuverlässig. Wären diese Gedichte deutsch, so wären sie gewis bekannter und würden mehr bewundert. Die lateinische Poesie erfärt ietzt eine Verachtung, die um so viel ungerechter ist, ie mehr die Dichter in der Muttersprache ihr zu verdanken haben, und die so schädlich werden kan, als die gegenwärtige Vernachlässigung der lateinischen Sprache überhaupt ist."

The first few verses of Kunze's "*Dichten vom Messias ohne Erdichtung*" may be cited here with the beginning of Klopstock's *Messias* :

(Kunze.)

Denke und schweige zu denken, geborne vom göttlichen Hauche
Denke, und starre im Denken, doch stammle den starren Gedanken
Hin in die wärmere Brust des lauschenden Richters der Sänger.

(Klopstock.)

Sing, unsterbliche Seele, der sündigen Menschen
 Erlösung,
 Die der Messias auf Erden in seiner Menschheit
 vollendet,
 Und durch die er Adams Geschlecht zu der Liebe
 der Gottheit,
 Leiden, getödtet und verherrlicht, wiedererhöht hat.

It is Kunze's educational work, however, which associates him most intimately with the history of the University. In fact it may be said that education in the larger sense was the labor of his life. As early as 1773 he established a Seminarium or *Lateinische Schule*, the origin of which he has left on record in a letter of May 16, 1773 (Published in Schlözer's *Brefwehsel* 1. 206 ff, Mr. J. F. Sachse's copy):

“Seit meinem Klosterbergischen Aufenthalt hat sich immer in mir eine ganz besondere Neigung gefunden, etwas mit einer Schule darinnen Sprachen und Wissenschaften gelehret würden, zu thun zu haben: die so wenig durch alle meine ganz andere Geschäfte erstickt worden, dasz ich vielmehr noch immer mit den Gedanken schwanger gegangen bin, einmal, wo es der Wille des lieben Vaters im Himmel wäre, dergleichen hier unter unsern Deutschen zu errichten. * * * Mit dem Anfange des neuen Jars 1773 meldete sich ein Hallischer Student bei uns an, der den Rechten ehemals obgelegen, hernach Soldat geworden, und zuletzt lange Zeit auf St. Thomas, Crux, und John * * sich aufgehalten, und mit Unterrichtung der Jugend sich beschäftigt hatte. Er suchte sein Unterkommen, und wies Zeugnisse von der hallischen Universität auf. * * * Merkwürdig

war mir's dasz ich den Tag vorher, ehe Hr. Leps, so heiszt mein Kandidat, sich meldete, von ungefer diesen Gedanken hatte: "Sollte ich einmal in einen Vorrat von 20 Pf. kommen; so wollte den ersten deutschen Studenten, der an unsrer Küste anlanden, und Fracht schuldig seyn würde, kaufen, in meine oberste Stube setzen, eine kleine lateinische Schule anfangen, in den Morgenstunden selbst lernen, und alsdann meinen *Servant* lernen lassen, und durch ein geringes Schulgeld mich bezahlt machen.

Indesz war Hr. Leps frachtfrei, und hatte auch ein wenig Geld, ein par Monate hier zu leben. Ich riet ihm, heir eine lateinische Schule anzufangen, versprache ihm darinn zu unterstützen, und machte ihm einen Aufsatz.

Ich machte einen Aufsatz des Inhalts auf einem Bogen:

"Es seien etliche Beförderer des waren Besten der deutschen Nation in Amerika gesonnen, eine Gesellschaft zu errichten, die den Namen führen könnte: die Gesellschaft zu Beförderung des Christentums und aller nützlichen Erkenntnis unter den Deutschen in Amerika.

The necessary number of subscribers (24) were secured, each contributing 10 £ to the treasury. The members had a right to free tuition, others had to pay. A regular code of by-laws was drawn up, providing for three classes of members of the Society and minutes were kept of the progress of the enterprise. This school seems to have been the first attempt at strict academic instruction among the Germans in America and perpetuated the influence of Francke's Paedagogium at Halle. That

the general ultimate purpose of the school was similar to that of Francke appears from the following passage from Kunze's letter: "Einige endzwecke, z. Ex. wirklich im Lande etliche Kirchen zu bauen, ein deutsch Armenhaus und Waisenhaus zu errichten Prediger zu besolden, erlebe ich ohne Zweifel gar nicht."

Kunze saw in his appointment as German Professor of Philology at the University an opportunity for the largest academic education of German youth and bent his energies toward enlisting the interest and co-operation of the Germans in this department of the University. German was the language in which he interpreted the ancient classics and thus kept the German students in touch with the best culture of the Fatherland and at the same time afforded opportunity for the English speaking student to acquire a fluent knowledge of the German language as the speech of the lecture-room. The German student had here also the advantage of being able to attend the courses in English and thus familiarize himself with the English language.

That Kunze was planning a comprehensive system by which Germans should be prepared for the higher work of the University is evident from the fact that he was active in organizing a movement for educating German children under the auspices of the German Society, as appears in the Society's Charter, Sept. 20, 1781. At the anniversary of the granting of the Charter, Sept. 20, 1782 Professor Kunze set forth more definitely the educational plans of the Society: "For the advancement of knowledge among the Germans, the Society intends in

the course of time, with the help of God, either to establish necessary schools or to make those already established more servicable to the Nation."

In this famous *Gedächtnisrede* of Sept 20, 1782, Professor Kunze exhorts the German "für erhaltung der deutschen sprache unter den hiesigen Deutschen, für Errichtung von Schulen und Bibliotheken u. s. w. sich wirksam zu erweisen." He then gives an account of the German Department at the University and warns the Germans that "die Fortdauer dieser Anstalt vom Gebrauch abhängt, der davon gemacht wird."

Kunze's transfer to New York was made with the expectation that his educational efforts might find more success under the patronage of Columbia College, where he was Professor of Oriental Languages; but his hopes were not realized and he gradually entered more and more into the exclusive service of his Church expressing his educational vigor in organizing the New York Synod.

It was in this latter work that he published a *Hymn and Prayer-Book for the use of such Lutheran Churches as use the English Language*, 1795. In this work Kunze shows that he foresaw the necessity of coming into line with the strong anglicising forces then at work among the Germans in America and so became the pioneer in this field of Church education among the Lutherans. Kunze was in a word educationally a well poised German-American, true to the traditions of his mother tongue, but alive to the demands of the new life in the infant American Republic.

In his occasional addresses Professor Kunze showed himself in close touch with the living cul-

tural issues of the day. Of these discourses delivered during his connection with the University the following are the most important :

Etwas vom rechten Lebenswege Philadelphia, 1781 (Dedicated to *Peter Freiherrn von Hohenthal, Oberconsistorialrath und Domänenpräsidenten in Sachsen*). *Lobet den Herren, der zu Zion wohnt*. (Delivered at the renovation of Zion Church, 1782, after the English had used it as a hospital).

Eine Rede von den Absichten und dem bisherigen Fortgange der privilegirten deutschen Gesellschaft, Philadelphia, Sept. 20, 1782 (Reprinted in Schöpf's *Reise durch die Vereinigten Staten*). It traces the activity of the Society, which through Kunze's efforts had been granted a Charter allowing it to apply a part of its funds to *education*. (quoted above).

Eine Aufforderung an das Volk Gottes in Amerika zum frohen Jauchzen und Danken, u. s. w. (Oct. 11, 1783. Celebration of the day of thanks for Peace and Independence).

Professor Helmuth, Kunze's successor as German Professor of Philology at the University, continued the Policy of keeping the German Society and the German "Institut" (as the German Department was called) of the University in the closest affiliation, thus showing clearly that the efforts of the University and of the German Society were parts of one and the same educational plan.

Helmuth was like Kunze a poet, but of the more exclusively devotional type. He had published in 1781 at Philadelphia his poems: *Empfindungen der Herzens in einigen Liedern*, which compare very favorably with the German church poets of

of the time and breathe the spirit of fervent piety.

But Helmuth like Knnze rendered his greatest service to the University in his capacity as German Professor. He like Kunze kindled the enthusiasm of the German Society for the German Department and was able to report in 1785 that sixty students were in attendance. He sent to Germany a most interesting account of the public exhibition of the work of the students of the Institute given at the anniversary of Charter Day before the German Society, Sept. 20, 1784. This report, which was sent to Germany, runs in English translation as follows:

“After this I went to the meeting of the officers of German Society here, which had requested me to deliver an address at the anniversary. I proposed that they should act as Patrons of the German Institute. They kindly accepted all my propositions and bore the trouble and expense of the whole performance.”

Speaking of the exercises he said:

“To-day our *Actus Oratorius* was held in a very festive style, the first of the kind among the Germans in America. All the members of the assembly, of the Executive Council and *Censors* of the State, the City Council, the entire Faculty and the German Society and many other ladies and gentlemen honored us with their presence. The German Society had provided music, which was played during the intervals. I offered prayer in English at the beginning. After this one of my pupils delivered an English address, thanking the Trustees for their interest in the Germans in establishing the German Professorship. One of the

young students gave an account of the School in the German Language. Two entertained those present with the discovery of a planet, their journey thither and sojourn upon it. German. A Concealed Moral. Another described in German verses the Day of Judgment. After these, another told of the goodness of God, also in German verses. Next, four others entered the stage and discoursed about spirits and witchcraft, one of them describing the new discovery of so-called *animal magnetism*, German. Three others discussed the tolerance of religions, and three impersonated peasant children, one of whom had been in the school two years and gave the others instruction about things they did not know. This was intended to serve as an admonition to well-to-do country people that they should give their children better education. After this I as member of the German Society made an address and our Provost closed with prayer."

Also July 4, 1785, Professor Helmuth gave an oratorical exhibition of his students and invited the German Society. So in 1787 a similar performance in Zion Church.

This account gives suggestive evidence that Helmuth's students had already heard of Lessing's *Nathan der Weise*, which had appeared in 1779, and were being instructed in the best contemporary German thought.

Reference has been made already to the opposition of Saur and many other Germans to the Charity School movement, which planted schools in various parts of the Province between 1750 and 1760, for the education of German youth.

The fear of the English Colonists that German ideas might obtain too strong a foot-hold in the Commonwealth and the organized plan of anglicising the Germans by a system of popular education roused a corresponding anxiety on the part of the Germans lest they should become thoroughly anglicised and lose their German traditions. This alienation of the Germans led to an unfortunate separation of the German and English educational forces of the State after the Revolution, by the transference of the seat of German academic education to Lancaster and the founding of Franklin College, 1787, to meet the specific needs of the Germans.

The mistake was not the founding of Franklin College for the Germans, but the dissipation of the educational energies of the Commonwealth by the dissolution of the flourishing German Institute at Philadelphia and the premature foundation of a German College in the middle of the State at a time when there was not sufficient educational impetus to carry it forward. If the German Institute of the University of Pennsylvania had been fostered for a quarter of a century and then with a strong current of German culture setting toward Philadelphia a Franklin College had sprung up out of soil already prepared, the history both of the University of Pennsylvania and Franklin College might have been far more significant in the annals of the young Republic.

But as it was, neither Franklin College nor the University could maintain the proper cultural balance. The auspicious union of German

and English culture at the University of Pennsylvania during the period of Kunze and Helmuth was retarded for a round century and the graft of German letters into the English stalk was left to send forth its shoot in the chilly soil of New England during the cultural revival of the second quarter of the present century. It was during this period that Harvard had its first Professor of German in Charles Follen, three quarters of a century after the appointment of Professor Creamer at the University of Pennsylvania and half a century after the election of Kunze as German Professor of Philology.

The question of the cultivation and preservation of German language and culture in America must be reserved for another discourse, but this much must be kept in view that no culture, no literature, can attain and maintain full vigor for a long period of time, if left entirely to its own resources. The law of nature that perpetual progressive development must be secured by the crossing of species is not less exacting in literature than in animals and plants. So the years of German alienation from Helmuth to Haldeman were almost barren of German fruit at the University of Pennsylvania save in the Department of Medicine, while Puritan New England was rejoicing in an era of literary awakening from the touch of German Letters.

The revival of German studies at the University of Pennsylvania begins with the researches of Samuel Stedman Haldeman, Professor of Natural History, 1850-53, and Professor of Comparative Philology, 1869-1880. Professor Hadelman

contributed ten studies on conchology, thirty-six on entomology, seven on geology and chemistry, seven on archaeology, thirty-two on philology, and twenty-eight on other subjects. Of the thirty-two contributions to philology, one is of particular importance as inaugurating the study of German dialects in America. This was a paper entitled *On the German Vernacular of Pennsylvania*, published in the transactions of the American Philological Association for 1869-1870, read also before the Philological Society of London, 1870, and published separately with Prefatory Notice by A. J. Ellis, under the title, *Pennsylvania Dutch, A Dialect of South German with an Infusion of English*, Philadelphia, 1872. It was the instinct and experience of a naturalist that led Professor Haldeman to the study of language and gave his researches their peculiar value. The relation of linguistics to etymology attracted him in particular and stimulated his studies *On the Phonology of the Wyandots* (1846), *On Some Points in Linguistic Ethnology, Relations between the Chinese and Indo-European Languages* (1856), and similar subjects, in which the influence of Wilhelm von Humboldt seems clearly traceable. At the time when Haldeman was writing his study on *Pennsylvania Dutch*, dialect study in Germany was still in the formative stage, as a brief mention of the more important works before 1868 will show. Before the middle of the century were such works Stalder's *Vereuch eines schweiz. Idiotikon* (1812), Schmeller's *Die Mundart Bayern's grammatisch dargestellt* (1821), Radlof, *Mustersaal aller deutschen Mundaren*, (1822) and Schmeller's *Bayerisches Wortebuch* (1827-1837) bearing specifically on German dialects.

- After 1850 we note the following as important :
1853. Weinhold *Ueber deutsche Dialektforschung*.
1853-1859. *Deutsche Mundarten I.—VI.*
1856. Brücke, *Grundzüge der Physiologie und Systematik der Sprachlaute*.
1862. Sartorius *Die Mundart der Stadt Würzburg*.
Schöpf, *Tirolisches Idiotikon*.
1863. Weinhold, *Alemannische Grammatik*.
Nassl, *Die Laute der Tepler Mundart*.
1864. Petters, *Beiträge zur Dialektforschung in Nordböhmen*.
Rückert, *Die deutsche Schriftsprache der Gegenwart und deutsche Dialekte*.
1866. Merkel, *Physiologie der menschlichen Sprache*.
1867. Weinhold, *Bairische Grammatik*.
1868. Vilmar, *Idiotikon von Kurhessen*.
Scherer, *Zur Geschichte der deutschen Sprache*.

In England Alex. Melvill Bell had published his *Visible Speech* (1867), and Alex. J. Ellis his *Early English Pronunciation* (1867).

It is hardly likely that Professor Haldeman had access to all the dialect treatises mentioned above. We know, however, that in preparing his *Pennsylvania Dutch* he consulted Stalder, Radlof, Schmeller, Castelli, Brücke, Merkel, and Ellis.

Haldeman's *Pennsylvania Dutch* may be regarded as a pioneer study, *first* in American dialectology, and *secondly* in comparative study of modern German dialects.

The point of view and at the same time the importance of Professor Haldeman's study is admir-

ably set forth by Mr. Ellis in his Prefatory Notice as follows :

“Sufficient importance does not seem to have been hitherto attached to watching the growth and change of living languages. We have devoted our philological energies to the study of dead tongues which we could not pronounce, and have therefore been compelled to compare by letters rather than by sounds, and which we know only in the form impressed upon them by scholars of various times. The form in which they were originally written is forever concealed. The form in which they appear in the earliest manuscripts has practically never been published, but has to be painfully collected from a mass of various readings. The form we know is a critical, conjectural form, patched up by men distinguished for scholarship, but for the most part entirely ignorant of the laws which govern the change of speech. The very orthography is mediæval. We are thus enabled to see as little of the real genesis of language in form, in sound, in grammatical and logical construction, in short in the real truth of philological investigation, the relation of thought to speech-sound, as the study of a full-grown salmon would enable us to judge of the marvellous development of that beautiful fish. Such studies as the present will, I hope, serve among others to stimulate exertion in the new direction. We cannot learn life by the study of fossils alone.”

Simultaneously with the researches of Professor Haldeman in the Pennsylvania Dutch, his colleague Oswald Seidensticker, Professor of German in the University, was breaking ground in another

field of German-American culture—the History and Literature of the German Pioneer in America.

As early as 1864 Professor Seidensticker published a paper entitled *Schiller im Englischen*. This study seems to have served only as the door to a more attractive department, for his studies for the next twenty years lay chiefly in the earlier period of German-American history and literature, and it was only toward the end of his career that he once more published a paper more closely related to the one of 1864 under the title, *The Relation of English and German Literature in the Eighteenth Century*. The work of Professor Seidensticker is so fresh in the minds of those who followed it, that one might perhaps most fitly characterize it by allowing the more important titles to speak for themselves in the order of publication :

1864. *Schiller im Englischen* (Deutsch-Amerikanische Monatshefte).

1870. *Johannes Kelpius, der Einsiedler am Wissahickon* (Der Deutsch Pionier, Bd. 2).

1870-71. *Franz Daniel Pastorius und die Gründung von Germantown in 1683* (Ibid).

1872. *Francis Daniel Pastorius* (Penn Monthly, Jan. and Feb., 1872).

Phonetic Laws and their Limits (Penn Monthly, June, 1872).

The King and the Professors (Penn Monthly, Dec., 1872).

1873. *The Electra of Sophocles, Review* (Penn Monthly, Oct., 1873).

1874. *The First Anti-Slavery Protest* (Penn Monthly, July, 1874).

1875. *Die Beziehungen der Deutschen zu den*

Schweden in Pennsylvanien (Der Deutsche Pionier, Bd. 6).

1876. *Geschichte der Deutschen Gesellschaft von Pennsylvanien* (Philadelphia, 1876).

Die Deutschen von Philadelphia im Jahr 1776 (Der Deutsche Pionier, Bd. 8).

1877. *Deutsch-Amerikanische Biographie bis zum Schluss des vorigen Jahrhunderts* (Der Deutsche Pionier, Bd. 9, 10, 12).

1878. *William Penn's Travels in Holland and Germany in 1677* (Pennsylvania Historical Society, Dec., 1877).

1880-81. *Die beiden Christoph Saur in Germantown* (Der Deutsche Pionier, Bd. 12, 13).

1881. *A Colonial Monastery* (Century Magazine, Dec., 1881).

1883. *Ephrata, eine Amerikanische Kloster-geschichte* (Der Deutsche Pionier, 15, 16, also separately).

Die erste deutsche Einwanderung in Amerika und die Gründung von Germantown im Jahre 1683 (Philadelphia).

1885. *Geschichte des Männerchors in Philadelphia von 1835-1885* (Philadelphia).

Bilder aus der Deutsch-Pennsylvanien Geschichte (Geschichtsblätter a. d. deutschen Leben in Amerika, Bd. 2).

1888. *The Hermits of the Wissahickon* (Penn. Magazine of Hist. and Biogr., Jan.)

1889. *Frederick Augustus Conrad Muehlenberg, Speaker of the House of Representatives in the First Congress, 1789* (Penn Magazine of Hist. and Biogr., July).

1890. *The Relation of English and German*

Literature in the Eighteenth Century (Poet-Lore, Feb., Mar.)

German-American Events, Principally of Pennsylvania, collected and chronologically arranged.

Memoir of Israel Daniel Rupp, the Historian (Pennsylvania Mag. xi.)

1893. *The First Century of German Printing in America, 1728-1830* (Philadelphia).

The value of this work for the study of American culture has not been duly appreciated beyond a limited circle, partly because most Anglo-American historians have been inexcusably slow in recognizing the importance of the German element in the growth of the great American Republic. Then too it must stand as an ineffaceable reflection upon the German-American's interest in his own history, that *Der deutsche Pionier*, which for years contributed to the study of German history and culture in America, was finally allowed to be discontinued for want of even a modest number of subscribers.

The German in America has played his part most nobly. He tills to-day our richest farms and turns the skilful hand in our most important trades; he helps to fight our battles and teaches us the arts of war; he develops American industry and controls great avenues of American commerce; he teaches us the value of literature and supplies us with a new education and a new science. The presence of 10,000,000 Americans in our population in whose veins German blood flows justifies the study of the traditions of this sturdy race. It is in emphasizing the significance of such facts that the importance of the work of Professor Seidensticker and those laboring in the same field

has rendered its greatest service.

This brief survey has made it apparent that the traditions of German studies at the University of Pennsylvania have been at each revival epoch in close touch with the literature and science of the Fatherland and have fostered truly national American ideals by investigating the cultural problems of the German settlers in his adopted Fatherland.

With this heritage of German traditions it remains for us to develop our resources in accordance with the most enlightened methods of the new science of linguistics, which has inaugurated a new epoch in the study of language and literature. Here is the place, the University of Pennsylvania, for a distinctively

AMERICAN SCHOOL OF GERMANICS.

The conditions and the resources are here for such an enterprise. Even a precedent is not wanting, for the *Institut* of Kunze and Helmuth may be regarded as a faint prototype of what might be developed in the more distant future. What conditions! Here is the cradle of German culture in America, whence thousands of sturdy pioneers have gone forth breaking new paths to the shores of the Pacific. Here too are the descendants of the Pennsylvania Pilgrim and his companion settlers still cherishing the traditions of their fathers and preserving their ancestral records under the auspices of the Pennsylvania German Society. Here too is the venerable German Society representing the native German element in its untiring efforts to mediate between the newly arrived immigrant and his new environment and to minister to the cultural needs of the German-American. Here is one of America's oldest Universities with its noble record

representing a long line of German and Anglo-American scholars.

THE RESOURCES

too are ample and unique, making it possible for us to pursue many lines of investigation more advantageously here than in the great university libraries of Germany. A brief mention of these collections will suffice to indicate their importance.

PHILADELPHIA: The Historical Society of Pennsylvania containing as a nucleus of its German-Americana the Collection of Abraham H. Cassel of Harleysville. The Cassel Collection is enriched by other gifts and purchases.

The German Society's Library possesses also rare German-American prints and a rich collection of German literature of the Nineteenth Century pertaining to America.

The Philadelphia Library (particularly the Ridgeway Branch) has valuable material both old and new.

The Library of the Philadelphia *Turgemeinde* contains valuable files of Turner publications and a collection of German books.

Mt. Airy Lutheran Seminary Library has very valuable *Lutherana* besides other important documents relating to the literary and ecclesiastical history of the Germans in America.

Private collections worthy of special mention are the following: Judge S. W. Pennypacker's rich collection of old German-American prints representing the industry of many years and great expense. The Sower Collection in the possession of the descendants of Christoph Saur of Germantown containing valuable Saur imprints. J. F. Sachse's

collection of old German-American imprints and other works relating to the early history of Colonial Pennsylvania, especially the Pietistic Sects.

All these Library facilities are within the limits of Philadelphia, and the University of Pennsylvania has taken account of them in its equipment of the Germanic Department by the purchase of

THE BECHSTEIN GERMANIC LIBRARY, which together with the collection of German books (which I will call the *Seidensticker Collection*), purchased by the late Professor Seidensticker with money contributed by Germans of Philadelphia, supplies the one thing that was lacking to make our facilities for the scientific study of German complete, viz. the *critical philological and literary apparatus*. Such apparatus is the characteristic feature of the Bechstein Collection.

BETHLEHEM AND NAZARETH: The *Moraviana* of Bethlehem are second only to the great collections at Herrnhut, Saxony. The Malin Collection constitutes the nucleus of the Moravian Library and is rich in Hussite documents and related subjects.

GETTYSBURG: The Lutheran Seminary has a good collection of documents pertaining to the history of Lutheran influence in America.

HARRISBURG: The State Library is especially rich in local history, which is of great importance in studying the life and culture of the German settlers of the State.

THE PROGRAMME

justified by these traditions and resources is ample and distinctively national and American:

The scientific study of the *Germanic dialects of America*. High German (Swiss, Suabian, Bava-

rian), Midland German (Frankish, Saxon), Low German (Platt and Netherlandish), Norse (Swedish, Danish, Norwegian, Icelandic). All of these dialects are represented as living speech in America.

The study of *German literature in America* (German Literature written here and the influence of the literature of Germany on our own).

The *German Folk-lore and Culture of America* (manners, customs, and other forms of German culture in American life).

These subjects lead naturally and necessarily to the *Comparative Study of Germanic dialects and literatures of Europe through all the periods of their history*. Thus we may justify each step by the claims of our national cultural genealogy.

It is to the achievement of the fullest success of this School of Germanics, in the estimation not only of contemporaneous American and European scholars, but in the more calm and severe judgment of the future, that we invite the Germans of the City of Philadelphia and of the Country at large to lend their interest and co-operation by contributing serial publications, books, pamphlets and other material relating to the Germans in America.

This is a work in which every German-American as well as Anglo-American may take part without fear of encountering social, political or race prejudice and with the consciousness that he is aiding in strengthening the bonds which unite the two great cultures of modern civilization. Having once formed such an alliance among ourselves, the hearts of the Fatherland will respond to the great work of preserving the history, language, literature and culture of the German in America.

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