

Crossing the Channel – British-German Historical and Cultural Dialogues

Edited by

Rudolf Boch, Marian Nebelin
and Cecile Sandten



Duncker & Humblot · Berlin

Prinz-Albert-Forschungen

Prince Albert Research Publications

Prinz-Albert-Forschungen
Prince Albert Research Publications
Neue Folge

In Verbindung mit
Ronald G. Asch, Franziska Bartl, Ralf Behrwald, Jeremy Black,
Christopher Clark, Carl-Christian Dressel, Hermann Hiery,
Ludger Körntgen, Hans-Christof Kraus,
Stefan Schieren, Dieter J. Weiß

herausgegeben von
Frank-Lothar Kroll

Band 2 / Volume 2

Crossing the Channel – British-German Historical and Cultural Dialogues

Edited by

Rudolf Boch, Marian Nebelin
and Cecile Sandten



Duncker & Humblot · Berlin

Bibliografische Information der Deutschen Nationalbibliothek

Die Deutsche Nationalbibliothek verzeichnet diese Publikation in
der Deutschen Nationalbibliografie; detaillierte bibliografische Daten
sind im Internet über <http://dnb.d-nb.de> abrufbar.

Alle Rechte vorbehalten

© 2022 Duncker & Humblot GmbH, Berlin

Fremddatenübernahme: L101 Mediengestaltung, Fürstenwalde

Druck: Das Druckteam GmbH, Berlin

Printed in Germany

ISSN 2199-4285

ISBN 978-3-428-18065-3 (Print)

ISBN 978-3-428-58065-1 (E-Book)

Gedruckt auf alterungsbeständigem (säurefreiem) Papier
entsprechend ISO 9706 ☺

Internet: <http://www.duncker-humblot.de>

Contents

Introduction: Crossing the Channel – British-German Historical and Cultural Dialogues By <i>Rudolf Boch, Marian Nebelin, Cecile Sandten</i>	1
Notes on British-German Perspectives on Johann Joachim Winckelmann's Alleged Homosexuality By <i>Till S. Kronsfoth</i>	15
The Old English Materials of Northern German Scholars and the <i>Dictionarium Saxonico-Latinum</i> of John Joscelyn and John Parker – A Preliminary Study By <i>Melanie Vollbrecht</i>	21
Lavater's Physiognomics and Feuerbach's Concept of Projection in George Eliot's <i>Middlemarch</i> By <i>Eike Kronshage</i>	49
Misplaced Politeness and Anglo-German Racial Thought: Charles White, Edward Holme, and the <i>Account of the Regular Gradation in Man</i> (1799) By <i>Andrew Wells</i>	73
From 'Hereditary Greatness' to Biopolitics: An Anglo-German History of Twin Research By <i>Wieland Schwanebeck</i>	99
Mediating European Culture in the Age of Nationalism – the Liberal Catholic Historian Lady Charlotte Blennerhassett (1843–1917) By <i>Laura Pachtner</i>	115
A Garden of One's Own: Female Self-Enunciation through Enacting an English Garden in Germany – Elizabeth von Arnim's 'Garden Novels' By <i>Cecile Sandten</i>	149
List of Names	165
List of Places	170

Introduction: Crossing the Channel – British-German Historical and Cultural Dialogues

By *Rudolf Boch, Marian Nebelin, Cecile Sandten*

Dialogues are communicative dynamic processes consisting of interactions between a minimum of two partners. Plato adopted the dialogical form to present, check, confront and criticise divergent opinions within his philosophical treatments.¹ Therefore, dialogues impart more than one side of a discourse. They include errors and misunderstandings as well as their solutions. Intellectual exchange has always been carried out in a dialogical form. Generally speaking, a dialogical exchange is one of the major components in humanity's cultural evolution as well as humanity's history of science, although cultural encounters, and in particular cultural transfers, do not take shape uniformly but, as Erich Kistler and Christoph Ulf have pointed out with regard to cultural encounters and transfers,² occur in many different contexts and circumstances.

A dynamic example of cultural and historical exchange has always been British-German relations.³ This intellectual mutual crossover is commonly believed to have intensified in the eighteenth century, more precisely, during the period of the Enlightenment.⁴ During this time, Britain was fast advancing as a world economic and political power, becoming an Empire, with

¹ Cf. *Geiger* (2009), pp. 336–372.

² *Kistler/Ulf* (2012), p. 54: “Kulturbegegnungen und Kulturtransfers [verlaufen] nicht gleichförmig [...], sondern [kommen] unter vielen unterschiedlichen Bedingungen zustande”.

³ In this context, the nation state is used as a point of reference. This point of reference is also part of a more complex, “larger ecology of connections” (*Sartori* [2016], p. 205). Therefore, histories of intellectual entanglements always refer to areas and objects on the same level, a more comprehensive level, or a smaller one. For example, the British-German dialogue is part of the intellectual history of Europe, which is not only a history of individual nation states, but equally a part of the history of a superordinate if vaguely demarcated unity known as ‘Europe’, an immense number of local and regional histories, and numerous histories of regional connections. Cf. *Řezník* (2008), pp. 105–106.

⁴ *Knapp/Kronshage* (2016b), p. 2.

London as its centre,⁵ and German writers, artists, and politicians were becoming increasingly interested in the ideas, language, science, religion, and the beginning industrial developments in the country across the Channel.⁶

The contributions to our volume “Crossing the Channel” delve into various aspects of this relationship. To lead into this particular and lively crossover, in order to exemplify the diverse interactions in British-German intellectual exchange, a few examples of this exchange will first be highlighted. In the first section (I.), this will be shown to be an entangled history. The second section (II.) will provide a brief introduction to the contributions in this volume. Since the articles in this volume represent exploratory studies they will provide many opportunities for further academic engagement. This will be briefly outlined in the third and final section (III.) of this introduction.

I. British-German Intellectual Exchange: An Entangled History

Over the past two decades, it has been suggested that the history of intellectual relations between different nations must be conceived not as a history of international relations⁷ but as an *entangled history/histoire croisée*.⁸ A most fitting example of these forms of cultural exchange are, first and foremost, literary texts, as in, for instance, Daniel Defoe’s *The Life and Adventures of Robinson Crusoe* (1719), which reflects cultural relations on a variety of levels: Symptomatically, *Robinson Crusoe* was translated into German only one year after its publication.⁹ In the first sentence of the novel, Crusoe recounts his family background and mentions that his father was “a foreigner

⁵ Ibid.

⁶ Ibid.

⁷ On the historiography of the history of international relations see *Raphael* (2003), pp. 138–153; *Thamer* (2003).

⁸ Cf. *Zimmermann* (2010), 173–175; *Gecser/Klaniczay/Werner* (2011), 23–24. From the perspective of entangled history/*histoire croisée* Ottó Gecser, Gábor Klaniczay and Michael Werner distinguish between “three principal levels” of research: “The first is that of the active interdependence between the objects under study. ‘Active’ here does not only imply that the individual objects are closely entangled with one another [...], but also that the involved entities constitute themselves by means of this interaction with the other(s). The second level is the irreducible imbrication of different chronologies. [...] Third comes the level of references to more or less shared models” (ibid., p. 23).

⁹ Regarding German adaptations of *Robinson Crusoe*, see Nicholas Enright’s most interesting article “Eine ‘Geschichte des Menschen im Kleinen’. Johann Karl Wezels Neubearbeitung des *Robinson Crusoe* (1779/80) und die Vierstufentheorie Adam Smiths” (in: *Knapp/Kronshage* [2016a], pp. 93–112).

of Bremen” who had first settled in Hull.¹⁰ He further details that he was of “a very good family in [Germany], and from whom [he] was called Robinson Kreutznaer; but, by the usual corruption of words in England, [they] are now called – nay [they] call [themselves] and write [their] name – Crusoe.”¹¹ Defoe’s choice of the German Hanseatic city, Bremen, as Robinson’s cradle may have been rooted in his later occupation as a merchant, a circumstance that might have brought him in touch with traders from Bremen.¹²

As Lore Knapp and Eike Kronshage maintain in their introduction to the essay collection *Britisch-Deutscher Literaturtransfer 1756–1832*, Great Britain developed a cultural charisma that gripped most European countries and led to a true Anglophilia in Germany in the century of the Enlightenment.¹³ However, as underlined in the example of Robinson Crusoe, the British-German exchange was not a one-way street. Young aristocrats and sons of wealthy people in England, Scotland and Ireland studied the classics – Latin and Greek, architecture, art, history and languages – and were sent on a three-year “Grand Tour” to the European continent, including Germany.¹⁴ Likewise, young aristocrats and wealthy young men in Germany also went on their own “Grand Tour,” which would bring them to different European countries, among them, England.

The field of intellectual exchange is a broad one: Apart from aesthetic discourses related to such topics as literature, philosophy, religion, or the arts, other, sometimes unexpected, fields were also of interest. For instance, among these was gardening, a topic that enjoyed great popularity, particularly during the Enlightenment period. In the late eighteenth century, the typical English landscape garden was recreated in a most fascinating fashion by Duke Leopold III Friedrich Franz of Anhalt-Dessau (1740–1817). In the garden realm in Dessau-Wörlitz, he built one of the first and largest English

¹⁰ Defoe (1719), p. 8.

¹¹ Ibid.

¹² One of the famous houses in the Böttcherstraße, an alley completely built in an expressionist architectural style is called Robinson Crusoe House.

¹³ Knapp/Kronshage (2016b), p. 2.

¹⁴ On the “Grand Tour” cf. *Wilton-Ely* (2010). A valuable source is Jeremy Black, who in *The British and the Grand Tour* writes: “As tourism became less the monopoly of the wealthy, increasing numbers of less affluent tourists travelled. They preferred a shorter and less expensive alternative to the Grand Tour, and few of them visited Italy. Instead they tended to travel to Paris and the Low Countries, and the latter witnessed an expansion in British tourism. [...] Another area that saw a marked expansion in British tourism was east-central Europe, particularly Berlin, Dresden and Vienna. In 1769 Robert Keith, envoy in Dresden, complained: ‘I have, within this month, had an inundation of English, who have nearly eaten me out of house and home. The nine and twentieth left me a week ago’” (*Black* [1985], p. 3). In his study, Black also reconstructs many travel itineraries.