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## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgements</td>
<td>2</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>3</td>
</tr>
<tr>
<td>Welcome to the Gallery Gateway</td>
<td>4</td>
</tr>
<tr>
<td>Key Exhibition Details</td>
<td>5</td>
</tr>
<tr>
<td>Gallery Views</td>
<td>6</td>
</tr>
<tr>
<td>Introduction: Exploring The Rosenbach’s Rich American History Collections</td>
<td>8</td>
</tr>
<tr>
<td>William Apess and R.B. Lewis</td>
<td>11</td>
</tr>
<tr>
<td>John Greenleaf Whittier</td>
<td>14</td>
</tr>
<tr>
<td>Philip, Sachem of the Wampanoags</td>
<td>15</td>
</tr>
<tr>
<td>Baron Friedrich Wilhelm August Heinrich Ferdinand Steuben</td>
<td>17</td>
</tr>
<tr>
<td>Brown Going to Court, 1859</td>
<td>22</td>
</tr>
<tr>
<td>Phillis Wheatley</td>
<td>24</td>
</tr>
<tr>
<td>Thomas Jefferson</td>
<td>26</td>
</tr>
<tr>
<td>Gershom Mendes Seixas</td>
<td>31</td>
</tr>
<tr>
<td>Nakahama Manjiro</td>
<td>32</td>
</tr>
<tr>
<td>Visit The Rosenbach</td>
<td>34</td>
</tr>
</tbody>
</table>
WHAT IS A GALLERY GATEWAY?

Welcome to the Gallery Gateway for The Rosenbach’s exhibition Out of Many, One: Diversity and the American Experiment. This Gallery Gateway provides all of the content presented on-site in The Rosenbach’s exhibition galleries in an easily-accessible, easy-to-print online format.

The Gallery Gateway is a hybrid of a traditional museum exhibition catalogue and digital exhibitions that have become popular in recent years. The Gateway presents a large amount of visual and text-based content in a PDF format that makes exhibition content as accessible as possible. The document can be viewed online or downloaded to a personal device for viewing or printing.

The purpose of the Gallery Gateway is to make exhibition content available to those who cannot visit The Rosenbach in person and to create a permanent record of the information shared in the exhibition.

The Rosenbach will make Gallery Gateways for its exhibitions available in its Online Exhibition Portal at rosenbach.org/gallery-gateway. You will also find other special features there, including sound effects for web listening, digital interactives, graphics from the gallery, interviews, and other video content. Check the portal for other features as more Gallery Gateways go live.

HOW TO USE THE GALLERY GATEWAY

View the Artifacts
• Explore photos of objects included in the exhibition.

Read the Text
• Engage with the interpretive text that accompanies artifacts on display in the exhibition.

Consider a Visit!
• Discover The Rosenbach through research, tours, and programs.
The American experiment in democratic government brings together all kinds of people to participate in civic life. This display of rare books, manuscripts, and artworks highlights a diversity of individual experiences in our country’s history, from the founding of Plymouth Colony through the turmoil of the Civil War.
INTRODUCTION

Exploring The Rosenbach’s Rich American History Collections

Illustration from Nakahama Manjiro (1827–1898). [Hyōson kiryaku]. The Story Five of Japanese: A Very Handsome Taile [sic], October 25, 1852. AMs 1296/14. The Rosenbach, Philadelphia. This illustration from Manjiro’s manuscript gave this exhibition its name. It features an unofficial motto of the United States: *E pluribus unum*, Latin for “Out of many, one.”
Sometimes, fact is more remarkable than fiction.

In Out of Many, One: Diversity and the American Experiment, The Rosenbach tells a truly remarkable story: how ordinary people in colonial North America and the early United States contributed to civic discourse, challenged the status quo, and shaped the development of a distinctive society in what has become the world’s oldest republic.

The Rosenbach unveiled Out of Many, One as a part of Philadelphia’s 2019 Independence Day festivities. The Rosenbach’s library contains dozens of letters exchanged by Founding Fathers along with other iconic documentary treasures from the Revolutionary War and Early Republic, but the curatorial team decided not to focus on the familiar faces of Revolutionary history in this small display. Rather, the exhibition encourages visitors to reflect on one of the most characteristic aspects of life in the United States: how individual people can shape civic discourse in a pluralistic society. In Out of Many, One you will meet many fascinating characters from American history. Some will be well known to you, while others will be less familiar. Some of the stories are inspirational, whereas others are tragic and anger-inducing. In every case, you will encounter people who used language, writing, and involvement in the public sphere to try to shape the course of civic thought.

The Rosenbach’s collections related to American history and culture offer remarkable insights into the development of the United States from colonial days through the middle of the 19th century. If you are interested in exploring all that these collections have to offer, please see page 34 of this Gallery Gateway for more information about how to contact our research library.
The American experiment in democratic government brings together all kinds of people to participate in civic life. This display of rare books, manuscripts, and artworks highlights a diversity of individual experiences in our country’s history, from the founding of Plymouth Colony through the turmoil of the Civil War.

The Rosenbach frequently uses the artifacts you see here—along with many similar objects from our collection—in its exhibitions and programs. We invite you to return to The Rosenbach after your visit today, to see an exhibition, participate in a Hands-On Tour, attend a program, take a course, or make a research appointment.

Talk with a staff member or visit rosenbach.org to learn about our upcoming programs and the benefits of becoming a member.
The two books displayed here, written by advocates for Native American and African American rights, show how people could use the power of writing and publishing to sway public opinion about America’s history of racial oppression.

William Apess was a Methodist minister and member of the Pequot tribe of New England. His mother had both African American and European American ancestry. His book *A Son of the Forest* tells the history of his life and shares his thoughts on the oppression of Native peoples. “No doubt there are many good people in the United States, who would not trample upon the rights of the poor,” he writes, “but there are many others who are willing to roll in their coaches upon the tears and blood of the poor and unoffending natives.”

In *Light and Truth*, the inventor, businessman, and author R.B. Lewis wrote the first-ever published history of African American and Native American peoples. Lewis’s goal in the book was to challenge the harmful belief that African Americans and Native peoples were “inferior races” compared to whites. Part African American and part Native American, Lewis offers a different perspective on world history than most thinkers of his day. This edition of the book was published in Boston in 1849 by “a Committee of Colored Men,” as the title page indicates.
A SON OF THE FOREST,
THE
EXPERIENCE
OF
WILLIAM APES,
A
NATIVE OF THE FOREST.

WRITTEN BY HIMSELF.


NEW-YORK:
PUBLISHED BY THE AUTHOR.

G. F. Bunce, Printer.
1831.
LIGHT AND TRUTH:
COLLECTED FROM
THE BIBLE AND ANCIENT AND MODERN HISTORY;
CONTAINING THE
UNIVERSAL HISTORY
OF THE
COLORED AND THE INDIAN RACE,
FROM THE CREATION OF THE WORLD TO THE PRESENT TIME.

BY R. B. LEWIS,
A COLORED MAN.

Search this work with care and candor;
Every line and page you read
Will brighten all the truths of Scripture,
Proved by history — plain indeed.

BOSTON:
PUBLISHED BY A COMMITTEE OF COLORED MEN.
BENJAMIN F. ROBERTS, PRINTER.
1849.
Once a beloved American poet who was taught in many public-school classrooms across the country, John Greenleaf Whittier was one of the New England “Fireside Poets” of the late 1800s. He was celebrated for his sentimental verses. Earlier in his life, however, the Quaker Whittier gained fame as an outspoken and controversial abolitionist advocate. This book, published in Philadelphia in 1838, is filled with anti-slavery poetry that Whittier wrote to shape public opinion about the horrors of human bondage. The poems harshly condemn slavery and ask Americans to consider if the institution fits within the nation’s democratic principles. Here is an excerpt of the first poem in the book:

Our fellow-countrymen in chains!
Slaves—in a land of light and law!
Slaves—crouching on the very plains
Where roll’d the storm of Freedom’s war! ...

Up now for Freedom!—not in strife
Like that your sterner fathers saw—
The awful waste of human life—
The glory and the guilt of war:
But break the chain—the yoke remove,
And smite to earth Oppression’s rod,
With those mild arms of Truth and Love,
Made mighty through the living God!
From the earliest days of settlement by Europeans, the history of the North American continent has been dominated by stories of encounters, dialogues, conflicts, and changing power balances between Indigenous peoples and settlers. This manuscript involves one of the most famous Indigenous people in New England’s history: Metacomet, also known as King Philip.

The document is a copy of a deed for transfer of land that King Philip had made in 1672. This document dates to 1719. It records a sale of land by King Philip to William Brenton, James Walker, William Harvery, Walter Dean, Richard Williams, and John Richmond.

King Philip was an important chief of the Wampanoag people in New England at the end of the 1600s. He faced the challenge of establishing working relations with the English settlers whose numbers were increasing. He sought to build a cordial relationship with the colonists. But as their numbers expanded, and as relations with other Native tribes grew tense because of the new pressures on indigenous cultures, the relationship soured. Beginning in 1671, Plymouth Colony started taking land and resources from Philip. A few years later, in 1675, Philip and his allies went to war with the English. Philip was shot dead on August 12, 1676, and the residents of Plymouth put his head on display outside Plymouth, leaving it there for more than twenty years. His body was dismembered, and his wife and son were sold into slavery.

The story of King Philip reflects the difficult choices that Native leaders had to make as they navigated diplomatic relations with colonists and previewed the many conflicts over land that have marked U.S./Native American relations over the last four centuries.
Who was the most influential gay man in American history? The answer may surprise you.

It can be difficult, if not impossible, to draw conclusions about the sexual inclinations of historical figures because of sparse evidence and changing language surrounding sexual and romantic relationships. Yet scholars agree that Baron von Steuben, George Washington’s Chief of Staff and Major General of the Continental Army, had homosexual tendencies and was one of the greatest American military leaders during the Revolution.

George Washington hired von Steuben at a low point for the American cause, after three years of war against the British. The army lacked leadership and discipline. Benjamin Franklin suggested to Washington that von Steuben, a Prussian, be hired to lead the army, despite rumors that swirled around European courts regarding the baron’s interest in men. After it became clear that his career in Europe would be stymied by rumors of homosexual activity, von Steuben decided to pursue a fresh start elsewhere. Franklin and Washington almost certainly knew of the rumors but approved of von Steuben’s military prowess.

Von Steuben did not leave his same-sex desires behind in Europe. An aide reported that the baron hosted evening parties for young military officers—on the condition those officers attend in the nude. The baron formed emotionally close and perhaps even romantic relationships with the aides-de-camp William North and Benjamin Walker, with whom he lived. He also helped Americans win the war. After the Revolution, von Steuben received United States citizenship and adopted both North and Walker, who lived with him on his estate.

Von Steuben wrote the letter seen here to William North, whom historians are quite certain was a romantic interest of the baron. Both North and Walker ended up marrying women and starting families of their own, but they maintained their close relationship with the baron.
Dear Friend, You: The 13 inst I received by Mr. McFarland this day before yesterday, I am extremely happy to hear that you are "all well, by the time you must have received two more letters from me, with both where forwarded by Mr. Douglass" under cover to Mr. Cogges at Albion, you can not accuse me of negligence, so much the more as I go to the expense of writing to you in English. Had I written my dear Dolph that quarters were so essential to your farming business, I should not have been so uninterested to deprive you of his assistance, but should have taken other means to forward the mill from money to Sigers. Who I am afraid will be in extreme distress by this delay which may perhaps discourage the whole settlement, but thinking that you would hire another man, I paid upon him as the most proper man for accelerating this business. I am perfectly satisfied with your arrangements on this subject, & should be very sorry if you had sent him away before your Wheat is in the ground. No news from the other side of the water. I began to doubt, to fear - but cannot help it. This moment our friend Dunn left me, he comes from the Mississippi by the way of N. Orleans by water.
Sailed at the Falls of the Ohio on Saturday, made a trip to New Orleans with three cottons loaded with Tobacco, Cotton, Book, Beef, Butter &c. Lost unfortunatly one cotton in the Mississippi. Carried the two remaining to New Orleans, was well received by the Governor, sold his cargo for six thousand Spanish Dollars, comes now to fetch his wife & family & returns immediately to that blessed country. When shall you see me? Let me know for both cottons produced? My affairs in Congress are at the same point as when I wrote my last letter to you. If I can not sell this cotton here I do not see how — but no more of this.

Your Mama arrived the Day before yesterday in good health & good humor. I spent last Sunday in your house.

I eat with every day my dinner with Walky & her wife, their 3 children. I enjoy some happy hours in this disagreeable place.

God bless you my dear children. I am

[Signature]

Your affectionate friend,

[Signature]

Gen North
Your Affectionate Friend

Steuben
Baron of the erbus
22 June 1788

William North Esq.

To the care of Jacob
Brown Esq.
Albany

Duncansbrough
Historians point to John Brown’s raid on the Harper’s Ferry armory in October 1859 as one of the events that led to the Civil War.

John Brown (1800–1859), a tanner from northwestern Pennsylvania, hid approximately 2,500 slaves passing through the Underground Railroad from 1825–1835. He moved to Springfield, Massachusetts, in 1846 where he met Frederick Douglass and by 1850, was actively protecting freed blacks from the Fugitive Slave Act. His stance on armed insurrection to abolish slavery was not well received among pacifists. In 1856, with other abolitionists, Brown killed five slave hunters in the Pottawatomie Massacre, the start of Bleeding Kansas. He continued gathering arms and ammunition, intending to invade and govern a portion of Virginia.

Brown planned to raid an armory, arm neighboring slaves, and encourage them to march south, gathering more slaves along the way. Just 21 men joined him. On October 17, 1859, he succeeded in raiding the armory, but when a passing train tried to warn passengers, the baggage man, a free black, was shot. Many of Brown’s men were killed or captured by locals, while others sought refuge inside the armory engine house. Surrounded there by US Marines led by Robert E. Lee, Brown refused to surrender and was struck in the head when he was taken captive. Brown faced three charges: murder of four whites and one black; conspiring with slaves to rebel; and treason against Virginia. The trial, held in Charles Town, 7 miles away, lasted one week. Deliberations lasted just 45 minutes. Brown was found guilty on all counts.

This drawing, depicting Aaron D. Stevens being carried on a stretcher followed by the injured Brown escorted to the courtroom by militiamen, appeared in Frank Leslie’s Illustrated Newspaper on November 12, 1859. Though the image and story were reported approximately two weeks after the trial, the “real time” coverage was extensive. In 1860 Leslie’s Illustrated had a circulation of 164,000.
Phillis Wheatley (ca. 1754–1784) was born in West Africa and brought to colonial Boston when she was only 7. It is believed that she was named after the ship on which she was transported to America. John Wheatley purchased her as a domestic slave for his wife, Susannah. Phillis was taught to read in English, Latin, and Greek, but it is not known whether Susannah’s education level was adequate to accomplish this, or if only the male members of the family or neighbors may have been involved in teaching her classical languages.

Her early promise in composing poetry led to her initial publication in the *Newport Mercury* newspaper in 1767. Susannah sent Phillis to London in 1773, where she met the Countess of Huntingdon, who assisted her in publishing this volume of poems, the first by an African American woman. Her authorship was received with skepticism at home, but upon their examination of her, a group of 18 notable white, male Bostonians acknowledged her authorship.

Phillis’s poems speak to her intellect, learnedness, and engagement with the artistic and political community around her. Through the publication of her book, she gained recognition at home and abroad and created a lasting challenge to existing stereotypes about race, sex, education, and humanity itself.

In 1774, shortly before Susannah’s death, the Wheatleys freed Phillis. She married a free African American man, John Peters, in 1778 after John Wheatley’s death. She and her husband struggled with poverty and the loss of several children. Phillis published more poetry, but, despite her enormous accomplishments, died ill and poor at age 30.
The main author of the Declaration of Independence, Jefferson was absent from the United States during the Constitutional Convention and the period during which the ten amendments of the Bill of Rights were debated and approved.

David Humphreys, a friend with whom he corresponds in the letter shown here, had recently written to tell him about the progress of the Bill of Rights. Jefferson responds outlining in almost check-list form his preferences for a bill of rights that he would like to see amended to the new Constitution. He includes the right of thinking, publishing, speaking, or writing; the right of free commerce; the right of personal freedom; and trials by jury. He notes that it is dangerous not to define the circumstances of governments’ keeping a standing army. And he states his opposition to the perpetual re-eligibility of the president for office. How do these suggestions differ from our current Bill of Rights?

The other documents you see here are lists in Jefferson’s hand that show family relationships and birth years for 75 enslaved persons at his Tomahawk and Bear Creek

Continued on next page...
plantations, and how textiles were allotted to them. The textiles appear to be the kinds that they would then use to make their own bedding and clothing. Why do you think it was important for Jefferson to know about the family history and ages of the people he enslaved?

Look carefully and you may notice partial fingerprints left by Jefferson after getting ink on his finger. Remember that these documents were being written using quill pens and inkwells.

These pages show the difficult story of one of our nation’s founders, who espoused the equality of all in the Declaration (and even wrote scathingly against slavery in his first draft!), yet took no measures to free those he held in slavery. In fact, 41 of the 56 signers of the Declaration, from both the north and south, were slaveholders. In the previous document, Jefferson encouraged additional freedoms be added to the U.S. Constitution in a Bill of Rights. For whom were these rights intended?

How does reading these two documents together make you feel? And what challenges exist in America still today in the effort to guarantee all citizens equal protection under the law?
 Governed well under way, the English papers of English ministry say the king is well. He is better, but not well: no matter, requires a longer time to convince against it. It’s return, then insanity. One alone can distinguish accidental insanity from habitual lunacy.

The operations which have taken place in America lately, fill me with pleasure. In the first place, they realize the confidence I had that whenever our affairs get obviously wrong, the good sense of the people will interpose and set them to rights. The example of changing a constitution by assembling the wise men of the state, instead of assembling armies, will be worth as much to the world as the former examples we had given them. The constitution too which was the result of our deliberations is unquestionably the wisest ever yet presented to men, and one of the accommodations of interest which it has adopted are greatly pleasing to me, who have before had occasions of seeing how difficult these interests were to accommodate. A general concern seems to authorize us to say, it has some defects. I am one of those who think it a defect that the important rights not placed in security by the frame of the constitution itself were not expressly secured by a supplementary declaration. There are rights which it is useless to surrender to the government, and yet not governments have always been fond to invade. These are the rights of thinking, of publishing our thoughts by speaking or writing. The right of assembling, the right of personal freedom. These are in

Dear Creek

Sarah Hubbard, ab 42
Cate, ab 47
Amos Hubbard, 51
Cate Rachel, ab 57, Aug
Mary, 52
Dorothy, ab Sep
Dear, 02 Nov
Sally, Cate, 08 Aug
Billy, 06 Aug
Anderson, 18 May
Reuben, Hannah, 62
Austin, Beth, 70, Aug
Kloa, William, 70
Gideon, ab Sept
Billy, ab 05
Boswell, ab Dec

Fanny, Mills, ab 06, Aug
Rachel, ab 07, Feb
Phoby, ab July
Caeaman, Beas, ab Sep
Cate, Such, ab 89
Dany, 06 June
John, 07 June
Daniel, Such, ab Sep
Stephen, Such, 05
Cate, Beth, ab 88, Jan
Mary, Beth, 91, Jan

Fanny, 09 July
Mary, 09, May
Phil, 07, Aug
Milly, 06 May
O'Conner, ab May
Anderson, 18 Aug

Ac, 02
8b
James Hubbard, 10 ½ yds. woolen. 2 ½ yds. linen, of which 10 are for a bed for Catie.
Catie. 1 blanket for Catie.

A. Nichols, 5 ½ yds. woolen. 7 ¾ yds. linen. 1 blanket.
Catie. Rachael's 1 yd. woolen. 6 ¾ yds. linen.

Maria. Catie's 18 ¾ yds. woolen. 6 ½ yds. linen.
Mary
Isaac
Both

Salley. Catie's
Betty
Anderson.
Her youngest.

Reuben. 5 ½ yds. woolen. 7 ¾ yds. linen.

Auden:

Hanna:
19 ½ yds. woolen. 5 ¾ yds. linen. 2 ½ yds. of the 3 ½ yds. of the 3 ½ yds.

Rachel.
2 ½ yds. linen.

Betty
Bexton

Ferrey. Miller.
8 ½ yds. woolen. 8 ½ yards of the 9 ½ yds.

Rachael.
11 ½ yds. linen.

Betty
Bexton

Catie. Suck's
Mary
10 ½ yds. linen.

Daniel. 5 ½ yds. woolen. 7 ¾ yds. linen.
Stephan. 5 ½ yds. woolen. 7 ¾ yds. linen.
Catie. Betty's 5 ½ yds. woolen. 7 ¾ yds. linen. 1 blanket.
Mary. Betty's 5 ½ yds. woolen. 7 ¾ yds. linen.
An early publication of the Continental Congress, this volume contains all 13 state constitutions, the Declaration of Independence, Articles of Confederation, and current treaties. It was owned and annotated by Gershom Mendes Seixas, the first native-born Jewish religious leader in America and the minister* of the first New York and Philadelphia synagogues. His handwritten notes provide a systematic analysis of each state's legal position towards its Jewish residents at this early stage of independence. This page is opened to his notes at the end of the section on Pennsylvania.

In 1790, Seixas's brother Moses, the head of the Newport, Rhode Island, synagogue, would write a letter to George Washington. Both men's letters confirmed the desire for a government which gives "to bigotry no sanction, to persecution no assistance." It is interesting that Gershom Seixas points out in his notes in this book rules in state constitutions that barred Jews from full participation in civic life, several of which would last until the passage of the 14th Amendment to the Constitution passed in the wake of the Civil War.

* "Rabbi" was a term used only for those formally trained in Europe at the time.
In 1841, five Japanese companions set out in a small boat for a day of coastal fishing off the island of Shikoku—near the shores of modern Kochi Prefecture, Japan.

A storm took their boat out to sea for nine days, depositing them on a small island. They were finally rescued by an American whaling ship. Manjiro, the youngest of the group at age 14, continued on with the ship’s captain after his friends were deposited in Oahu. When he arrived with Captain William H. Whitfield in Fairhaven, Massachusetts, he became the first Japanese person to live in the United States.

Manjiro attended school, learned English, was trained in skills required for work on whaling ships, and set off on sea voyages. A keen observer of America and Americans, he traveled west to participate in the Gold Rush. After ten years, he decided to return to Japan, although it was against the law to do so. Aboard a ship to China, he stopped in Oahu and gathered two of his original fishing friends who returned with him. They re-entered Japan through Okinawa and were immediately seized and interrogated.

One of Manjiro’s interrogators was also a writer and illustrator, who thought Manjiro’s incredible story should be written down, as it sounded like a fairy tale. This illustrated volume is one of a set of four that comprise Manjiro’s own copy of his story. Some of the illustrations are in Manjiro’s own hand.

Continued on next page...
Manjiro would soon act as an interpreter for Admiral Perry on his arrival in Japan and he later became a diplomat to the United States. He would even see Captain Whitfield again. He spent his life advocating for friendship between Japan and the west. His descendants and Captain Whitfield’s descendants have retained their close bond, providing their nations with a back-channel of communication during the darkest times of World War II.

Today, their legacy of peace and friendship includes an annual meeting and homestay conducted alternately in Japan and America to promote cultural understanding. In 2020, the Grassroots Summit will be in Philadelphia and the entire year has been declared the Year of Japan. Please visit The Rosenbach’s website early in 2020 to learn more about exhibitions, programs, and events related to Manjiro.
How to Make a Research Appointment and Access Other Rosenbach and Free Library of Philadelphia Resources

The Rosenbach’s world-renowned collection of rare books, manuscripts, and fine and decorative-art objects is accessible free of charge for your study and use.

To learn more about the kinds of materials we hold, visit rosenbach.org/collections. Also, explore the various Collections Guides and databases accessible at rosenbach.org/research/catalogs-databases. The Rosenbach’s Manuscripts Online database allows you to search for items in our Americana collection and browse important documents from our George Washington, Abraham Lincoln, and Robert Morris holdings.

To communicate with a member of The Rosenbach’s staff about our holdings, visit rosenbach.org/research/make-an-inquiry. Research appointments may be made at rosenbach.org/research/make-an-appointment.

The Rosenbach offers an array of tours and programs designed to showcase our collections and inspire learning. To learn more, visit rosenbach.org/visit and rosenbach.org/events.

Call The Rosenbach at 1.215.732.1600 to speak with a representative.

The Rosenbach also encourages you to explore the resources of our affiliated institution, the Free Library of Philadelphia. Visit the Free Library’s catalog at catalog.freelibrary.org to discover resources including audiobooks available to Free Library of Philadelphia cardholders. Also, visit freelibrary.org/collections to learn about Special Collections accessible at the Parkway Central Library (1901 Vine Street, Philadelphia).
We foster inquiry, learning, and creative thought by engaging audiences in programs, exhibitions, and research inspired by our collections.