Detailed Reports on the Salzburger Emigrants Who Settled in America...

Marsh, Ben, Jones, George Fenwick, Urlsperger, Samuel

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JanuarY 1752

1. This was Ursula Eckert. See entry for 16 Jan.
2. Mount Pleasant was across the Savannah River some miles up stream from Ebenezer.
3. Johann Ludwig Mayer had recently been appointed justiciary, or secular manager, at Ebenezer.
4. Boltzius was fond of commenting on the points of scripture he cites. Here he is alluding to 1 John 1:23.
5. Cf. King James, “And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 6:9)
6. Wer in der Gnadenzeit mit Gott sich nicht verträgt, der bleibt in Ewigkeit von Gottes Freudenhaus ganz ganz geschlossen aus, vergiß er in dem Weh auch eine Tränensee. From a hymn.
8. A gossip (Gevatter) is someone bound by bonds of baptism, which bonds were very strong, the co-sponsors then becoming kinsmen. It is not stated whether Boltzius was the godfather of one of Kalcher’s children, or vice-versa, but it was surely the former.
9. “Now let us bury the body.”
10. This is not from Hebrews but from Matthew 10:22.
11. So ruh ich nun, mein Heil, in deinen Armen, du selbst soll mir mein Ewiger Fride seyn; ich wickle mich in deine Gnade ein; mein Element sey einzig (und ewig) dein Erbarmen. From a hymn.
12. Name given to the old Uchee land across Ebenezer Creek, which had recently been given to Salzburgers and was then being settled by members of the second Swabian transport and by some of the people of Ebenezer.
13. 2 Peter 3:15.
14. Thomas Gschwandel’s only daughter was Margaretha, who was born in 1732. There is no record of her having married Josef Schubdrein.
16. Following Roman and Lutheran practice, Boltzius numbers this commandment as the seventh, but theft is clearly indicated.
17. Although Boltzius accepted charities from penitent people, he made it clear that they could not buy salvation that way, as the Roman Catholics were accused of doing. Salvation came through faith alone, not through good works.
18. Durchbruch, Pietistic term usually meaning a recognition that even the worst sinner can be saved by faith in our Savior.
19. Peter Hammer from Chemnitz.
22. Within a few lines Boltzius has called her both Eva and Ursula. Perhaps her name was Eva Ursula. The name appears mostly as Eckhart.
23. Er klopf an, du musst heraus, da wirt nun nichts anders draus, from unidentified hymn.
25. Wiese must be a typo for Weise.
26. Heinrich Melchior Muhlenberg and Pastor Johann Peter Brunnholtz were leaders of the Lutheran community in Philadelphia. Muhlenberg had visited Ebenezer of his way from Europe and was to do so again.
27. Boltzius has named only two.
28. “general, special, and most special.”
29. Possibly Jacob’s ladder in Genesis 28:12. (Pniel)

FEBRUARY 1752
2. The city in eastern Germany where Boltzius and Gronau were ordained. It is now spelled Wernigerode.
3. Psalms 23.
4. Ein Arzt ist uns gegeben, der selber ist das Leben, Christus für uns gestorben, hat uns das Heil erworben. From a hymn.
8. Allusion to Matthew 5:45.
9. A Lycee for young noblemen, a part of the Francke Foundation.
10. “It was done.”
11. Probably “words of comfort.”
12. Wir sind die zarten Reben, der Weinstock selbst bist du, daran wir wachsen und kleben, etc.
13. “By majority vote.”
14. “Small things grow in peace, in discord they fall apart.”
15. See note 12 above.
16. Es kann uns nichts geschehen, als was Gott hat ersehen, und was uns heilsam ist. Ich nehme es, wie er es gibet, was ihm von mir beliebet, dasselbe hab ich auch erkiest. From a hymn with typical Pietist theodicy.
17. Fleuch vor der Sünde, wie vor einer Schlange, etc. Sirach 21:2.
18. Brown flowers were a favorite of medieval German poets. We would probably call them red.
19. Psalms 104:3.
NOTES

MARCH 1752

1. In Pietistic parlance, a secure (sicher) person was one who expected to achieve salvation on his own merits rather than through rebirth in Jesus. Such self-made (selbstgemachte) salvation was a sign of pride.
4. Hymn by Court Chaplain Friedrich Ziegenhagen. See entry for 10 March.
6. It is not clear whether this hymn was actually composed for Ebenezer in Georgia.
7. The King James version is very different.
8. 1 Timothy 6:10.
9. Inadvertently, Boltzius is confirming the view of the Malcontents, the disaffected party in Savannah, that the Salzburgers' success depended upon support from Europe.
10. Both the Boltzius and Lemke families were heavily engaged in silk manufacture.

APRIL 1752

4. Psalms 8:2.
5. See 51 April, note 10.
6. This appears to have been Mrs. David Zubly.
7. See 52 Jan., note 16.
9. Theobald Kieffer, Jr.'s sister Elisabetha Maria had married Nikolaus Kronberger.
10. This was probably a snide allusion to the Moravians, who had been so helpful to the Salzburgers during their sojourns in Savannah.
14. Throughout his reports Boltzius seems confused between the names Lackner and Lechner, since the same family appears to have used both. Here he covers himself by using both forms. In the very next entry he uses the form Lackner.
17. Psalms 145:18.
1. *Frau Doctor* naturally meant the wife of Dr. Goetz.
2. Ott was a true Salzburger. Boltzius says “from Memmingen” meaning that he was among those exiles who had sought refuge in Memmingen before going to Georgia.
5. See 51 Jan., note 27.
6. Boltzius is depending upon hearsay, which must have been exaggerated.

**JUNE 1752**
1. Because Boltzius has not explained this useful work, we can suspect that Urlsperger made some sort of a deletion.
2. “Arguments concerning what is necessary and useful.”
3. Allusion to 1 Corinthians 9:22.
5. Romans 8:37.
7. *Das grosse und schwere Seelenleiden, welches der Herr Jesus als der Mittler der Welt am Oelberg erduldet hat*.
8. Ebenezer Creek.
10. The King James Version has nothing similar at this point.
14. The Halle typesetters, not knowing Welsh names, set the name as Cloyd.
15. This hymn is based on Psalms 65:2. The King James version is quite different.
16. “God will provide.”

**JULY 1752**
1. Psalms 63:4; Genesis 41:9; Romans 2:4.
3. Pascal Hetzel, a Protestant theological student in Alsace, has kindly found this information about the Schubdrein family of Weiher (Weyer) in the *Registre des Citoyens*.
5. See note 1 above.
6. See April, note 16.
7. Master Hildebrand, deacon in Augsburg.
10. An anti-fever remedy in which there is quinine bark.
11. *durch allzustarkes Ausdünstien*.
12. Allusion to the hymn *Got hat alles gut gemacht*. 
13. Boltzius must mean of bricks (Backsteine), since there are no stones in the area of Ebenezer.

14. In Germany it was not uncommon for ovens to be fueled and emptied from outside the house so as to keep the house clean and not disturb the occupants. The 15th-century Austrian poet Oswald von Wolkenstein tells an amusing (but hardly true) story of how he was able to force the Emperor, who was unavailable in his chamber, to emerge by over-stoking the oven from outside the chamber.

15. The Trustees had allowed each family one lot in town, two acres near the town for a garden, and forty-eight acres further away for a farm. Most of the Salzburgers had moved from town to live on their farms.

17. Ambrosius Wirth, Herzensprüfungen.
19. Such cannibalism among the Indians was common folklore.
20. Martin Luther, Haus-Tafel or Tabula Oeconomica.
25. Christi Blut und Gerechtigkeit, das ist mein Schmuck, etc., by Ludwig, Count Zinzendorf.
26. Boltzius writes und das hohe Lied anfangen, which is not clear in this context.
29. Anfechtungen were the temptations to doubt Christ's mercy.
31. diarrhea colliquativa, unidentified.
32. Und weil du mir mein Ein und Alles bist, so ists genug, dass dich mein Geist geniesst, from a hymn.

A U G U S T  1 7 5 2

1. Boltzius, following Roman Catholic custom, calls this the fifth commandment. See 51 Feb., note 15.
2. See April, note 16.
4. "Behind Abercorn" means behind the town looking from the river.
5. ist contract worden, not clear.
6. Allusion to the hymn Gott hat alles wohl gemacht.
7. This must have been Johann Martin Rheinländer because he and Ursula Kalcher and Maria Brandner were the only survivors from all the many children who were born in Old Ebenezer.
8. "Other things being equal."
9. "Decoctions."
10. Wir wissen, dass denen, die Gott lieben, alle Dinge, etc., unidentified; Job
1:21; Gott hat noch niemals was versehen in seinem Regiment; nein, was er thut und lässt geschehen, das nimmt ein gutes Ende. From a hymn.

12. Psalms 68:20 in the Luther translation. The wording in the King James version is entirely different.

SEPTEMBER 1752

1. Johann Vigera had been the conductor of the fourth Salzburger transport. Failing to find employment in Ebnezer, he had gone to Philadelphia and married an English woman.
2. See April, note 16.
3. In their idealism, the Trustees had wanted a colony of self-sufficient yeoman farmers ready to defend their land.
4. The English had refused to adopt the new calendar because of their inertia and also for fear that, having been introduced by Pope Gregory, it must have some kind of a papal plot. England was then, like the United States now with regard to the metric system, the only civilized country that refused to modernize.
5. The Salzburgers en route to Georgia were organized as a congregation at St. Anne's in Augsburg.
7. "Everonward!"
11. Romans 8:37.
12. Although, as Voltaire was soon to say, the Holy Roman Empire was neither holy, nor Roman, nor an Empire, it still designated a geographic area and commanded a certain romantic love and reverence from its inhabitants.
13. Philipp Jacob Spener, from Alsace, was a leading Pietist at Halle.
14. One might expect a destructive wind to have come to Charleston from the southeast rather than the southwest.

OCTOBER 1752

1. Tobit 3:23.
2. The widow Pieta Clara Haefner married Adam Straube.
4. Wirtsch soon began writing his name Wertsch. He later became one of the two leading citizens of Ebenezer.
6. i.e., of Pietist dogma.
7. See 51 Jan., 27.
NOTES

NOVEMBER 1752

1. The name usually appears as Prickel or Prückel.
2. Boltzius calls this sickness Gelbsucht or yellow jaundice, but the black vomit suggests yellow fever, even though the plagues of yellow fever in South Carolina had not yet reached Georgia.
3. S.h., written in Latin letters, would appear to be some circumlocution for a privy (Schaishaus?).
4. The term s.v. probably means salve venia (with your permission).
5. The Society for the Propagation of the Gospel in Foreign Parts and the Society for Promoting Christian knowledge, both founded by Thomas Bray.
7. See 51 Jan., note 27.
8. See 52 July, note 12.
9. A trading post up the Savannah River near Augusta, not to be confused with the city of Savannah.
10. This word, like English “Welsh,” originally meant “non-Germanic.” In South Germany it meant either French or Italian. Perhaps maize was planted first in Northern Italy, or else Boltizus may have used the word merely in the sense of “foreign.” It might be noted that a turkey was a “welsches Huhn.”
11. One of the Sheftal boys.
12. Ottolenghe, a convert, was from Italy, but the name sounds like a derivative of a German name such as Otto Lange.
13. This could have been either Thomas Bosomworth or Bartholomaeus Zouerbuehler.
14. Boltzius failed to mention the arrival on the Success of the Bornemann party from Götingen.
15. Boltzius explains this as Dornencreek.
16. There was already a Halifax in Nova Scotia and one in North Carolina.
17. He meant to say “month.”
18. This was Johann Christoph Bornemann, who came with his father-in-law Johann Heinrich Grewe.
20. Aber einer schafft diess, der andere das, seiner armen Seele er ganz vergass, etc, from a hymn.

DECEMBER 1752

1. Ziegenhagen Passionspredigten.
2. Wernigerode (written here in its older form Wernigeroda) was dear to Boltzius because it was there that he and his former colleague Gronau were consecrated on their way from Halle to Amsterdam.
3. Johann Georg Walch, Einleitung in die Religionsstreitigkeiten in und ausser der lutherischen Kirche; see 51 Jan., note 27.
4. Such German stoves, called Franklin stoves in America after the man who popularized them, were far more efficient than fireplaces.
7. The word tüchtig, which had originally been synonymous with its English cognate doughty, had gradually taken on Christian and bourgeois values such as self-sufficiency, capability, industry, and reliability.
8. *Elend* is used here in its earlier meaning of exile, that is, alienation from God.
10. Deuteronomy 33:3; Psalms 34:9; Jeremiah 17:14.
12. Boltzius and his successors had all taught in the schools of the Halle Orphanage, which were part of the Francke Foundation.
13. Court Chaplain Samuel Lau (or Laue) had consecrated both Boltzius and Gronau at Wernigerode.
15. See 51 Nov., note 8.
16. A cure-all distilled by Johann Caspar Schauer of Augsburg.
17. The third Swabian transport had arrived with a captain Brown at almost the same time as Habersham's ship, the *Success*. The latter brought the Bornemann party, which will be discussed. Capt. Brown's ship has not been identified.
18. Boltzius often numbers an item as no. 2 without having designated a no. 1.
19. Lutheran ministers from Halle were then serving in Danish missions in India.
20. “May it be done!”
23. Samuel Urlsperger's *Ausführliche Nachrichten* (the source of the *Detailed Reports*) were issued irregularly in “continuations.”
25. Johann Anastasius Freylinghausen, *Geistreiches Gesangbuch*; Freiherr Carl Hildebrand, Baron von Cannstein, subsidized inexpensive Bibles; see 51 Jan., 27; Martin Luther, *Kleiner Catechismus*.
26. “The Lord hath helped so far” was one translation of “Ebenezer.”
27. *In Europa, sonderlich an der Kiste von Grossbritanien alt ist den 25. und 26. August Cap. ein weit heftiger Sturm gefuehlt worden, als Jahr 1739*. It is not clear what *alt* and *Cap. mean*. It is surprising that the year 1739 was mentioned instead of 1738, when both the *Oliver* and Whitier's *Palatine* were wrecked.
28. “Balama” is, of course “Bahama.” The whole passage seems to have been rendered poorly.
29. Compared with the other prices, it appears that the English traders paid the Indians well for their deer hides. It was certainly easier to shoot and skin a deer than to raise and harvest two hundredweight of wheat.
31. Philippians 4:6
32. By “gentlemen” he was probably alluding, among others, to the Bornemann and the Grewe families. Perhaps English gentlemen were settling at Halifax at the same time.
33. *Jesus nimmt die Sünder an*.
34. Boltzius is alluding to the parable of the sower who went forth to sow (Matthew 13:3). He must have forgotten his grammatical structure, since he uses *ihnen* instead of *sie*.
35. The word *Hauswesen* includes the house, farm, and the entire family economy.
36. It is not clear what this hand was.
37. Allusion to Numbers 11:23, "Is the Lord's hand waxed short?"
38. Identified in next entry.
39. in capitu discentium
41. Such long sentences, which were felt to show transports of religious fervor, were common in sermons.
42. Anselm Wilhelm Boehm, court chaplain before Ziegenhagen.
44. It is not clear what these "signs" (Zeichen) are.
45. The Palatines who arrived in 1749 on the *Charles Town Galley*. 
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