FRANCKESCHE STIFTUNGEN

DFG

7. Sekundärliteratur

Halle Pietists in England. Anthony William Boehm and the Society for Promoting Christian Knowledge.

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Göttingen, 1993

Background: Salzburg and Georgia

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I am persuaded, whensoever the appointed Season is arrived for the Conversion of the Jews, there will be a glorious Powring *[sic]* down of the Spirit from above to render their Return to God very conspicuous and extensive … .If these two Gentlemen [Manitius and Widmann] you speak of shall be the happy Instruments in the hand of God for such a Purpose I shall rejoice. I hear their Success hitherto has been but small.[78]

It is unlikely, though, that eschatological convictions of this sort discouraged the SPCK from offering whole-hearted support to Callenberg's Institute: logistics were more important. As Ziegenhagen had realized already, the SPCK's heavy involvement with the Salzburgers did not allow it to respond as fully as it might like to Callenberg's plea.[79]

2. The Salzburger Emigration

Not only did the range of the SPCK's activity stretch from East India to the Levant, but in the 1730s it also reached from Salzburg to the fledgling colony of Georgia in America, where the Society was soon engaged in a heavy philanthropic and religious colonial commitment. Here, at least, the agents of the Society could pursue their philanthropic designs under the British flag, with a degree of operational security.

Background: Salzburg and Georgia

Despite the slow extension of religious toleration in the German-speaking world after the Thirty Years War, vast numbers of Protestants were still left unprotected in Catholic states, and were particularly vulnerable under certain Bishops of the Roman Church.[80] Such a place was Salzburg, where Archbishops had sporadically sought to clear their terrain of heresy, but in the mountains of Gastein around the city had allowed Protestantism an uneasy existence.

Archbishop Firmian, elected to the see of Salzburg in 1727, decided to purge his state of heretics and commissioned Jesuits to go into the mountains and report on the spread of Protestantism.[81] They found evidence that

78 Watts to Callenberg, Newington, 30 Oct. 1734 (ArFrSt K 19:186-87). Watts also sent some books to Manitius, including one on preaching, and wished him every blessing in his labour. (Watts to Manitius, Newington, 28 Apr. 1735 [ArFrSt K 22:178-79])

79 Ziegenhagen to Callenberg, Kensington, 23 Aug. 1734 (ArFrSt K 19:8-9).

80 W.R. Ward, "Power and Piety", pp. 237ff.

81 On the Salzburger emigration, see G. Florey, *Geschichte der Salzburger Protestanten und ihrer Emigration 1731/32* (Vienna, 1977); idem., "Die 'Große Emigration'", in: *Reformation – Emigration* (Salzburg, 1981); G.F. Jones, *The Salzburger Saga* (Athens, Georgia, 1984), pp. 4-8. For an extensive bibliography, see A. Ehmer, *Das Schrifttum zur Salzburger Emigration 1731/33* (Hamburg, 1975).

Protestants were reading forbidden devotional books and gathering secretly for worship. Despite appeals to the *Corpus Evangelicorum* in Regensburg (Ratisbon), Firmian issued an Edict of Expulsion (*Emigrations-patent*) in November 1731, giving Protestants the option of renouncing their Lutheran faith or leaving the country. Over the next year approximately 20,000 emigrants fled Salzburg, most of whom were rescued by Frederick William I of Prussia. He sent agents to gather the refugees and march them in columns to East Prussia and Lithuania, where the previous population had been decimated by a plague. As the wayfarers went through various towns and villages they were received enthusiastically and generously by the Protestant population, many of whose leaders were amazed that the faith of these pilgrims had been kept alive in the midst of Roman Catholicism only through Luther's Bible, his Small Catechism, and a few devotional classics and without pastors or the organized Church.[82] The news of the expulsion and emigration spread quickly through Europe, exciting much sympathy.

At much the same time that these events were unfolding in Salzburg and Prussia and capturing the attention of Europe, a seemingly unrelated, less dramatic development was taking place in England. Thomas Bray and the Associates who succeeded him had devised a plan to provide employment for imprisoned debtors and Christianize the Indians in the region to the south of South Carolina in America. One of the Associates was James Oglethorpe, who became the key figure in the founding of what soon became the colony of Georgia.[83] In 1732 the English crown granted a charter to twenty-one Trustees to establish the colony. The reasons for its foundation were varied, a blend of the military and philanthropic.[84] As a general, Oglethorpe was well aware of the strategic importance of a buffer colony, which would separate South Carolina to the north from the developing Spanish power to the south. In addition, Georgia was to be a haven for the unemployed and debtors from prison. It was further advertised as a new and abundant source for raw materials, especially silk and wine.[85] Finally, it was intended as a model Christian state in which the Indians would be converted and persecuted Protestants could find refuge.[86] Into this plan the Salzburg refugees found a convenient, and some thought, a God-given place. The Earl of Egmont noted in 1733: "it seems a particular design of Providence to erect a colony at this time for an asylum to the persecuted Protestants of Saltsburg."[87]

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82 Ward, "Power and Piety", p. 247.

83 On Oglethorpe, see P. Spalding, *Oglethorpe in America* (Chicago/London, 1977).

84 "Charter of the Colony", printed in: *Col Rec Ga*, i.11-26. Cf. R.C. Strickland, *Religion and the State in Georgia in the Eighteenth Century* (New York, 1939), pp. 11-19.

85 *Reasons for Establishing the Colony of Georgia* (London, 1733), pp. 5-12; *Gentleman's Magazine* 2 (1732), pp. 893f; *Egmont*, 10 May 1733 (i.373).

86 *The Weekly Miscellany*, No. 35 (11 Aug. 1733); cf. *London Magazine* 2 (1733), pp. 399f.

87 Egmont, 10 May 1733 (i.373); *London Magazine* 1 (1732), p. 198.