

EXCERPT: From *Lawmaking and Legislators in Pennsylvania, Volume Two, 1710-1756*, pp. 240-243

For complete essay see *Lawmaking and Legislators in Pennsylvania, Volume Two, 1710-1756*, pp. 240-249

James Burnside
(Burnsides)

ASSEMBLY: Northampton Co. 1752, 1754

b. 4 June 1708, Athboy, barony of Lower Navan, co. Meath, Ire. arr. 1743, from Savannah, Ga. d. 8 Aug. 1755.¹ m (1) 1737 Margaret Bevan (Bovey) (d. 1742)²; child: Rebecca. m (2) 1745 Mary Peters/Peterson (Windover/Wendover) (d. 1774).³

James Burnside, a controversial Irish-born Anglican who converted to Moravianism, served Northampton County for two extremely active terms in the Assembly.

Burnside was born in County Meath, Ireland, in 1708, to Anglican parents who apparently provided him with a "liberal Education." Burnside immigrated to America on 11 September 1733, arriving in Georgia aboard the *Savannah*, on 16 December, only one year after the founding of the colony.⁴

Burnside immigrated to Georgia at the charge of the colony's trustees. He had served a four-year apprenticeship, probably in Great Britain, in writing and casting accounts, followed by four years as a freeman, possibly teaching those subjects. Why he chose to immigrate to Georgia is unclear, although the Georgia trustees focused initially on men whose prospects in Britain were poor and who were solid candidates for charity. Such colonists were to receive 50 acres of land, which would comprise a 5-acre lot in Savannah, a garden in the city common, and a 45-acre lot elsewhere in Georgia. In return, the immigrants would engage in communal work for one year and agree to stay another two years. The primary purpose of the colony, however, was to serve England as a defensive buffer between Spanish Florida and English South Carolina. Consequently, each colonist would receive from the trustees' storehouse a musket and bayonet, along with food, tools, and other necessary provisions, and would be subject to military training and discipline under the rigid direction of James Oglethorpe.⁵

Burnside probably fit the mold of the typical early Georgian. Originally, he settled in the community at Fort Argyle on the Great Ogeechee River, one of the ring of small forts encircling Savannah, each manned by 10 families. Burnside remained there for one year, during which time he built a house and cleared and fenced two acres, part of which he planted, but "the Barrenness of that Soyl, joyned with the Advice of Friends," encouraged him "with reluctance" to leave it.⁶ While at Fort Argyle, he had been considered by one of the colony's leaders for the post of lieutenant to lead an expedition into the Creek Indian Nation, but Thomas Causton, the storekeeper and first bailiff of Savannah, would not allow "Any that had a Settlement, to leave it."⁷

As Burnside was preparing to move to Savannah, he petitioned the trustees in London for the post of "Instruc[to]r of Youth," in writing and accounting, citing his experience, while adding: "haveing no Serv[an]ts, not being Bread to Labour, not haveing any Experience in Country Affairs, they not Agreeing with my Genious, renders Life a Burthin to me and also deprives me of any hopes (by my Land) of makeing Provisions." The trustees replied that if the magistrates at Savannah believed Burnside was "of a good Life and Morals," they could license him "to keep a Writing School at Savannah" until further order. Apparently, the magistrates agreed, for Burnside wrote back to the trustees in September 1735 from Savannah thanking them for the license and promising his "firm resolution" to do all in his power to improve the performance of the students. However, he added that since his lot was in the country (that is, on the Ogeechee River, about 100 miles by water from Savannah), he had taken a house in the town at £10 sterling per annum "w[hi]ch money, was it in & ab[ou]t Town might be Employed thereon, to the great advantage." Oglethorpe, therefore, granted Burnside lot #191 in Savannah in exchange for the Ogeechee property and also employed Burnside in the storehouse to keep the accounts.⁸ Whether Burnside continued to teach is unknown.

By July 1736 Burnside was receiving periodic religious instruction from John Wesley, the founder of Methodism, who had been commissioned by the Anglican Church to preach in Georgia. They were meeting in Derby Ward, Tyrconnel Tithing, Savannah, at the home of Margaret Bovey, who had arrived in Georgia in the summer of 1735 from Middlesex, England.⁹ In early July Wesley noted that they "seemed affected" by his teachings. Three weeks later Wesley called Bovey "very zealous," and over the next seven months she became one of his most devoted disciples, learning French, religion, and the law, and apparently being groomed to become a deaconess. Burnside's interest in the devotional meetings, however, soon moved beyond religion; on 2 February 1737 Wesley, to his chagrin, learned that Burnside and Bovey were intending to marry. Wesley told Bovey "with all plainness" his thoughts on Burnside and the "whole affair." Although she disagreed with his assessment, Wesley added: "here is one woman in America in whom to this day I have found no guile." Whether Wesley objected to Burnside personally or simply to the thought of his female protégé marrying at all is unclear. In any event, three days later Burnside approached him about posting banns; Wesley again reacted negatively, but added that he "gained no ground," nor did he gain that evening when both Burnside and Bovey spoke of banns, prompting Wesley to say a "Private prayer for them."¹⁰ Wesley's refusal to assist in the marriage caused Burnside and Bovey to travel covertly to Purrysburg, South Carolina, across the Savannah River, where they were married on 12 March 1737, apparently without having posted banns. Far more infuriating to Wesley, however, Burnside and Bovey had been joined by another couple, 18-year-old Sophia Hopkey, with whom the 33-year-old Wesley was deeply infatuated,¹¹ and William Williamson, that couple also marrying without posting banns.¹² Hopkey was the niece of Thomas Causton, who was, in effect, Burnside's employer.

Wesley was stunned and clearly embarrassed by what he regarded as Hopkey's bad faith and disingenuousness (she having told him previously, when he brought the subject up for discussion, that she would never marry). On 21 March 1737, Hopkey having resisted his efforts to speak with her, Wesley turned to the Burnside and informed them that "God would expect at their hands" the service that he could no longer "perform for her" and thus,

from then until 8 April he "conveyed by them the several advices she seemed to stand the most in need of, for which they had always thanks, at least, and fair promises." Having failed by that route to convince Hopkey of her culpability, Wesley encountered her on several occasions. However, the young woman reacted angrily in early July to his attempt to reprimand her for "her insincerity and other faults," apparently including her failure to partake regularly of Holy Communion since her marriage. Shaken and still smarting from the entire incident, Wesley consulted with James Burnside as to whether he should admit her to Holy Communion until she confessed her faults and showed true repentance. Burnside, caught in the middle of an ugly confrontation, replied: "Sir, the case is clear. While things appear to you as they do now, you can't admit her to the Holy Communion. The consequences of rejecting her you know. But be they what they will, that doesn't alter your duty."¹³

In fact, the "consequences" soon engulfed Burnside as well as Wesley. On 7 August 1737 Wesley denied Holy Communion to Hopkey, much to the extreme annoyance of her husband and her uncle, the latter's wife already blaming Wesley for causing Hopkey's miscarriage on 11 July 1737 by his harsh treatment of her. William Williamson responded on 8 August by suing Wesley for £1,000 damages for refusing to administer Holy Communion to his wife "in a public congregation without cause." A week later Thomas Causton approached Burnside to sign a certificate that his niece had been "for ten months last past as constant a communicant as any other," that there existed no reason why she should be denied Holy Communion, and that "she was and had been of an unblameable behavior." Burnside refused, upon which Causton "after many severe reproaches, discharged him from his employment, and told him he hoped he would never expect any more favours from him."¹⁴

On 16 August 1737 Hopkey signed a lengthy affidavit condemning Wesley's behavior on a variety of counts; two months later, the Burnside's provided affidavits of their own defending Wesley against her charges, Margaret Burnside testifying that she had been "Intimately acquainted" with Hopkey for about a year "both by her coming, generally five afternoons in a week ... for several months" to the Burnside home, "to read French and drink tea there with Mr. Wesley" and by the two women "going together to his house, generally four evenings in a week." Interestingly, while Margaret Burnside agreed that she was "ready to attest upon oath" to her affidavit, her husband simply stated that he "subscribed" his name to his affidavit, perhaps early evidence of his reluctance to swear on oath, which may have reflected an early attraction to Moravian doctrine.¹⁵

The situation worsened for Wesley and his supporters, as a Savannah grand jury, under Causton's influence, indicted the minister in September 1737 on ten charges, only two of which involved the Hopkey case. Convinced that he needed to return to England to defend himself before the Georgia trustees and, despite a posted warning from the magistrates forbidding anyone to assist him in any way to flee the colony, Wesley quietly departed from Georgia in the evening of 2 December 1737 in a boat provided by James Burnside.¹⁶

Having been fired from his post with the public store and concerned that his 5-acre town lot (despite his having cleared, fenced, and planted the lot for three years) had consistently lost money, Burnside decided to leave Savannah. Having let their home in November 1737, the Burnside's lived at John Wesley's home until they were ready to "remove into the country." Burnside petitioned the trustees for Rotten Possum (later Providence) Island, south of Savannah,¹⁷ which contained over 400 acres. By late December 1737, "without leave

of the Trust,"¹⁸ the Burnside's were apparently residing on the island which, with help from a £40 sterling loan from James Oglethorpe, they had stocked with cattle, hogs, sheep, and poultry. Burnside also cleared, fenced, built, and planted on the tract, but once again, despite his best efforts, "at the end of about two Years & a half," he was forced to sell his stock for £160 sterling, which he used to pay his debts "so farr as it went," and move his family back to Savannah.¹⁹

Burnside's anger at Thomas Causton and his own frustration at developments in Georgia involved him in the growing opposition within the colony against the storekeeper and Oglethorpe, an opposition which had also, ironically, struck at Wesley (in the Hopkey case) as the ecclesiastical arm of the trustees. Thus, in October 1737 Burnside joined 44 others in providing a deposition as witnesses in court that the judges, including Causton (who apparently had acted improperly in the original trial), had denied Captain Joseph Watson (called by William Stephens, secretary of the colony, "a vile, busy Mischeif-maker among the People") the right to have new evidence heard before sentencing.²⁰ The dissatisfaction of many Georgia colonists continued to fester into 1738; then in October more than 100 discontented colonists, led by a group of Scots settlers, and including Burnside, sent a lengthy representation to the trustees strongly condemning their land tenure system in Georgia (where only sons could inherit property), their unwillingness to permit slaveowning (unlike their neighbor South Carolina), and their restrictions on trade. The earl of Egmont, president of the Georgia Corporation, called the representation "A very sawcy Memorial," while the trustees as a whole rejected the paper as an "irrational Attempt to give up a Constitution," although adding that they were not surprised to find "unwary People drawn in by crafty Men, to join in a Design of extorting by Clamour from the Trustees an Alteration in the fundamental Laws."²¹ Whether Burnside was one of the "crafty Men" or a member of the "unwary" is uncertain; in any event, as a colonist without children (at that time) he certainly would have supported the demand for changes in land tenure, and, having failed several times at farming, he may well have desired the introduction of slavery into the colony.

Although the Scottish leaders of the opposition left Georgia late in 1740, discontent with the trustees continued, but Burnside was not among the signers of several inflammatory documents issued by the malcontents, nor was he apparently involved with any of their tracts.²² Perhaps Burnside did not agree with all the complaints; alternatively, he may have been increasingly unwilling to put his name publicly to material that might hurt his standing with those men, like Oglethorpe, who could improve his position in the colony.

Nonetheless, Burnside was still unhappy at prospects in Georgia. As noted previously, he had failed in his attempt to farm on Rotten Possum Island, despite what Causton, in a letter to the trustees in February 1741, insisted were "many favours from General Oglethorpe to enable his continuance on his land." According to Causton, Burnside had disposed of his cattle and premises there to the Reverend George Whitefield, the charismatic evangelist, who employed Burnside in overseeing the building of Bethesda, Whitefield's home for orphans about 14 miles southeast of Savannah. Burnside, his wife, and their newly born daughter, Rebecca,²³ had moved from Rotten Possum to Savannah, settling apparently in a new house that cost £100 sterling; the lot, in Derby Ward, belonged to Margaret Burnside.²⁴ However, on 2 April 1741 a fire swept through five houses,²⁵ including Burnside's, but he was

able to save most of his furniture, along with the doors and windows. On 23 April he petitioned the trustees that he was bankrupt,²⁶ having lost his home and having spent the rest of his money "endeavouring to improve Lands, by such means as none of our Neighbours in America could, especially as the Sumer is so hott, the produce so small, (as by dear bought experience tis found to be here) and the Titles so full of such conditions & restraints as dishearten." He asked the trustees to consider his losses and disappointments, if possible, and also asked for clear title for the lot on which his burned house had stood, which he held in right of his wife and for Providence Island.²⁷ The response, if any, from the trustees is not known.²⁸

Burnside apparently continued his involvement with the Georgia opposition. In the summer of 1741 he participated in an unseemly dispute in which Thomas Jones, the new storekeeper and bailiff, argued with the grand jury, whose foreman (Robert Williams), Jones contended, had formed a party that included Sir Richard Everard, John Fallowfield, John Pye, John Brownfield, Patrick Mackay, Andrew Duche, and Burnside, with the purpose of undermining the authority of the trustees in the colony. The crux of the dispute revolved around the right of the grand jury to compel witnesses outside of the courtroom to take oaths tendered ex officio by the recorder to obtain information. The court, led by Jones, and seconded by William Stephens, insisted that the trustees had sent written instructions against that practice, which instructions had once been publicly read in open court. Williams and Brownfield rejected the notion that any such instructions had been made public, "And, thereupon, they, with Mackay, Duche, & Burnside (uttering many reproachfull Expressions) insisted, That Col[one] Stephens should be ordered to come off the Bench, where he Sat, And that he should not be suffered to Sit so near to the Magistrates." The court, "finding that their Clamor could not be appeased," adjourned the session, prompting Williams, Mackay, Duche, Brownfield, and Burnside to seek out Sir Richard Everard who, that afternoon, having consulted two legal sources, delivered his written opinion in favor of the grand jury. Jones, enraged at Everard's interference and at his overall behavior while in Georgia, unsuccessfully demanded that he provide sureties to appear in court to answer charges, and he warned Oglethorpe that "These were but the Beginnings of the more violent Outrages, afterwards carried on, by ... Fallowfield, Pye & associates, against the Trustees Authority, and the public Peace."²⁹

One seeming link among several of the conspirators enumerated by Jones was their flirtation with the Moravians.³⁰ By the end of 1741 Burnside himself had been influenced by John Hagen, a Moravian from Jena University who had arrived in Georgia after the last of the Moravians settled there had left for Pennsylvania with George Whitefield. Rather than minister among the Indians as planned, Hagen worked instead as the gardener at Bethesda where he met Burnside and probably also influenced John Brownfield and John Pye. Hagen and Whitefield subsequently had a falling out over doctrine and Hagen left Bethesda for Philadelphia in February 1742. Hagen's departure, and the growing threat of a Spanish invasion of Georgia from Florida, may have persuaded Burnside to move with his family to South Carolina. As anticipated, the Spanish attacked Georgia in June 1742 but were repulsed in July at the battle of Bloody Marsh near Frederica, south of Savannah. In July 1742 the earl of Egmont reported that Brownfield, Pye, and the Burnside had converted to Moravianism and that they believed it unlawful "to take up arms," thereby enabling them to avoid the Spanish encounter.³¹ That same month William Stephens commented with some bitterness

that few residents of Savannah of any note were missing after the skirmish, except for Pye, Duche, and Burnside "with their Wives," and that Pye was intending to flee to Virginia or Pennsylvania "having not shaken off his Fears, least the Spaniards should return again," while Burnside had "lately imbibed the Moravian Doctrine of holding it unlawfull to take up Arms on any Cause whatever. So that whether he is lost or found on this occasion, is of no great Moment." In a prescient aside, however, Stephens added: "nor do I think he is yet so illuminated, as to determine with himself what is his wisest way to take next."³² In fact, Burnside would consistently struggle with himself over the extent of his Moravian commitment.

[For complete essay see *Lawmaking and Legislators in Pennsylvania, Volume Two, 1710-1756*, pp. 240-249](#)

¹Hamilton, Diary, 150; BD, 14 (Jan.-Aug. 1755), 749, 752. Our thanks to the Rev. Vernon Nelson, archivist of the Moravian Archives, Bethlehem, for permission to print material from the collection.

²Works of Wesley, 18:487-88; Miller, Burnside, 2:5 (the editors would like to thank Eloise Bassett Miller, the foremost authority on the life of James Burnside, for her assistance); Jordan, "Burnside," 117; Burnside to Peter Böhler, 11 Oct. 1744, Box B, MA. There is some uncertainty over Bovey's maiden name, and whether, indeed, she was a widow when she married Burnside. In the indenture by which she obtained her land in Georgia (see GRECS, 32:115-20), she is called "spinster," although the endorsement to the grant calls her "Mrs. Margaret Bovey," as does a later mention of the transaction (see GRECS, 29:62). John Wesley, however, mentions that she had a sister named Rebecca Bovey (see Works of Wesley, 18:164-65, 401); perhaps Rebecca Bovey was her sister-in-law, or perhaps Wesley assumed her surname was Bovey rather than Bevan, the maiden name given by Jordan (above) for Margaret Bovey, Jordan apparently believing that the portraits of Charles and Margaret Bevan given to young Rebecca Burnside (see Burnside to Böhler, above) by her father, James, represented Margaret Bovey's parents. The editors of Works of Wesley, 164n, claim that Rebecca and Margaret Bovey were spinster sisters and daughters of a Georgia settler who died in 1735. That claim appears to be incorrect; Jordan is probably closest to the truth, although no record has been found relative to Margaret Bovey's first husband.

³Memorials, box 1, MA; BD, 14 (Jan.-Aug. 1755), 750; Stocker, Moravian, 43, 45-47, 53-56, 67-68; Jordan, "Burnside," 118; PGCR, 2:422.

⁴BD, 14 (Jan.-Aug. 1755), 749; Miller, Burnside, 1:4; Coulter/Saye, Settlers, 7.

⁵Coulter/Saye, Settlers, 7; GRECS, 20:166; Lane, Oglethorpe's, introd.

⁶Lane, Oglethorpe's, xxii; Cashin, Augusta, 69. In GRECS, 23:15, he claimed to have cleared and fenced seven acres, but in GRECS, 20:167, written at the time of his residing at Fort Argyle, Burnside stated that he had cleared "Near two Acres of Land."

⁷GRECS, 20:112-13.

⁸GRECS, 20:166, 475, 23:15, 29:63. Burnside discussed his having been employed in the "Magazine," which at that time meant a storehouse, rather than an arsenal. According to the earl of Egmont, the lot was granted to Burnside in 1736 (Coulter/Saye, Settlers, 7)

⁹Works of Wesley, 18:399. Bovey had arrived on the James and had also been granted 5 acres east of the town and another 45 acres in the colony (GRECS, 29:58, 62, 32:115-20). Coulter/Saye, Settlers, 65, incorrectly lists the lot number as 33. Unlike Burnside, Bovey came to Georgia at her own expense. There is a remote possibility that she immigrated on the Hawkins, out of Bristol (see GRECS, 29:58).

¹⁰Works of Wesley, 18:399-81 passim.

¹¹The Hopkey case is complicated by the various versions of the incident produced by Wesley himself. Nonetheless, a close reading of his Journal and his manuscript diaries (see Works of Wesley, 18:182-95 passim, 300-310, 365-571 passim) demonstrates quite clearly that Wesley had become obsessed with his young student whom he idealized beyond recognition and who for her part seemed to be an impressionable 18-year-old, flattered by the attention of the older, charismatic preacher, pressured by her aunt and uncle to marry him, and

bewildered by his constant turmoil over their relationship. Although Wesley came to view her as a scheming, devious, and ungrateful woman, she may have simply rebelled against him and the other adult influences in her life by marrying William Williamson, the episode that resulted in a kaleidoscopic series of events that led to Wesley's fleeing the colony. For a recent excellent, balanced account of the Hopkey-Wesley entanglement and an assessment of Wesley's sojourn in Georgia, see Rack, *Enthusiast*, 124-36.

¹²Works of Wesley, 18:487-88. Wesley subsequently complained to the bishop of London's commissary, who was then in Charleston, S.C., about the minister at Purrysburg, Henry Chiffelle, who had performed the ceremonies (Works of Wesley, 18:178-79n, 498).

¹³Works of Wesley, 18:438, 490-91, 496-97, 522-24.

¹⁴Works of Wesley, 18:526-27, 534, 537, 544-45.

¹⁵Works of Wesley, 18:546-49; GRECS, 1:308. For the close affinity between Wesley and the Moravians during his Georgia mission, see Nelson, "Wesley."

¹⁶Works of Wesley, 18:558-62, 568-69; Stephens, *Journal*, 1:48. Margaret Burnside provided what little sustenance Wesley took with him (Works of Wesley, 18:569).

¹⁷GRECS, 23:15; Works of Wesley, 18:567. In October 1736 John Wesley described Rotten Possum as "another uninhabited island about thirty miles from Savannah" (Works of Wesley, 18:438). However, William Stephens described it as "an island . . . about 12 miles off [from Savannah] by land or more" (Stephens, *Journal*, 69). At first, the trustees rejected Burnside's petition (see McPherson, *Egmont*, 312).

¹⁸These were the words of the earl of Egmont (Coulter/Saye, *Settlers*, 7).

¹⁹Stephens, *Journal*, 1:69; GRECS, 22 (pt. 2):23, 23:16, 30:122.

²⁰Reese, *Malcontents*, 318-21; Stephens, *Journal*, 1:284. Causton was subsequently removed from his offices for abusing his position as storekeeper (see GRECS, 1:321, 2:232-33; Lane, *Oglethorpe's*, 325); apparently, the accounts for the store were also in disarray, James Oglethorpe noting the "loose manner of keeping their accounts (since Mr. Burnside whom I left here was dismissed from the Store)" (Lane, *Oglethorpe's*, 357). For more on the Watson case, see Lane, *Oglethorpe's*, 563.

²¹Lane, *Oglethorpe's*, viii-ix; Wood, "Malcontents," 265-67; *GJOURS*, 94-114; Reese, *Malcontents*, 75-80, 89-90. For more on Egmont and the Georgia community, see Wood, "Egmont." See also Lane, *Oglethorpe's*, 474-85, where Thomas Jones calls some of those who signed the representation "honest, laborious (but unthinking) people."

²²See Lane, *Oglethorpe's*, xxiii, 485-491, 513-24; Reese, *Malcontents*, 23-121, 125-78, 181-255, 259-71, 275-347; Ver Steeg, *Narrative*. Our thanks to Dr. Mark Reinberger and Keith Hulett, both members of the University of Georgia's faculty/staff, who viewed three documents in the Egmont Papers, vols. 14205 and 14206, in that university's special collections in order to learn whether Burnside signed any of them. There is some question, however, about the signers of one petition, for the copy in the Egmont Papers apparently omitted 18 signers (see Wood, "Malcontents," 278).

²³Lane, *Oglethorpe's*, 558-59; Reese, *Malcontents*, 116; Rebecca Burnside was born on 31 March 1740 and was baptized by George Whitefield two days later (*Memorials*, box 1, MA).

²⁴This was the lot Margaret Burnside had received from the trustees when she was still Margaret Bovey (see above).

²⁵The fire was spread rapidly by a high wind, and within an hour it had burned the five houses (GRECS, 4 [supplement]:119-20).

²⁶In fact, he added, he still owed £40 sterling to the trustees.

²⁷GRECS, 23:16-17; *GJOURS*, 178. Presumably Burnside desired title to the lands in such a manner that he could bequeath those properties to his daughter. In 1737 Burnside had asked the trustees to secure his wife's title to her land; the trustees reassured him the land was rightfully hers (see McPherson, *Egmont*, 314). The memorial to Burnside in the BD states that his home on Rotten Possum Island had also been destroyed by fire, but corroborating evidence of such a disaster has not been found, Burnside himself not mentioning it in his letter to the trustees after the Savannah blaze.

²⁸However, GRECS, 28 (pt. 1):237, provides abstracts of land grants registered in Georgia from 27 Jan. to 27 July 1758, among which were a grant to James Burnside of 400 acres in the district of Savannah, dated 28 March 1758,

which is probably Providence Island, and also a grant to Burnside of lot #3 in Tyrconnel Tithing, Derby Ward, along with 50 acres of land in the said tithing and ward, dated 28 March 1758, "Allotted to him by the Late President and Assistants." The Derby Ward property was clearly the land formerly granted to Margaret Bovey Burnside.

²⁹GRECS, 23:116-29. For more on these men and the Georgia "malcontents," see Wood, "Malcontents."

³⁰Also, John Brownfield's sister was married to John Pye (see Coulter/Saye, *Settlers*, 6).

³¹Miller, *Burnside*, 2:3; Lane, *Oglethorpe's*, 609; GRECS, 5:655. In Aug. 1742 William Stephens expressed his surprise that John Brownfield had converted to Moravianism and was deserting the colony (Coulter, Stephens, 1:116).

³²Coulter, Stephens, 1:113-14. See also *ibid.*, 1:116, where Stephens referred to Pye as "that poor Silly fellow," and remarked that the "rigid Discipline" of the Moravians had only attracted four or five Georgians, including the Burnside.