

4. Bibliographie der Schriften

Pietas Hallensis: Being an Historical Narration Of the wonderful FOOT-STEPS OF Divine Providence In Erecting, Carrying on, and Building the ...

Francke, August Hermann

London, 1705

IX. Orders to be observ'd by the Masters of the several Charity-Schools

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ral, and if their be occasion each of them in particular.

VIII.

For the greater excitement of the Children, he is to observe a *Monthly Examination* of each School in particular, and after some Months, with consent of the Director, to order a general Examen.

Monthly Examen.

IX.

For the better management of the whole Undertaking, he is to have one, or occasionally more *Vice-Inspectors*, who in like manner are to promote these Endeavours with all Faithfulness and Dexterity.

And a Vice Inspector.

IX.

Orders to be observ'd by the Masters of the several Charity-Schools

I. **T**HE Masters are, above all things, to keep their Eyes fixed on the *main scope* of the whole Undertaking, which is to *model Youth into a true and Experimental knowledge of God and their Saviour Jesus Christ*. Hence they must know, that every Soul they are intrusted with is as it were a part of their own, and that the Lord will require at their hands the Blood of all such Children as by their

The Duty of the Masters. is to mind the main scope.

their sloath and backwardness are lost and neglected.

II.

To examine
then selves.

Let therefore every one *enter into himself*, and see whether he hath lay'd in himself a sure and firm Foundation of true Piety, so that the Youth may not onely imbibe the first tincture of Christian Doctrine from them, but that they may also by the worthy Example of the Master, representing an unfeigned Pattern of a Primitive Religion, be more and more influenc'd, especially when they see, that whatsoever he doth is done with an holy awe and an uninterrupted regard to the Lord, and not to please Men in his Station. For nobody indeed must presume to be intrusted with any management of Children, except he has given such Proofs of his sincerity as one may depend upon. And if for a while he puts on the Mask of Hypocrisy, and an external shew of Religion, the judgment he draws upon him, will at last fall more heavy.

III.

To avoid the
character of an
Hiringling.

If on the contrary the Master has got his Principles, Life, and Conversation interwoven with a real sense of Religion, it will produce the happy effect of keeping him free from the baseness of *Hiringlings*, who are too much influenced in what they undertake with the Principle of selfishness, and no sooner is the Spring of Interest stop't up, but all their vigor will decay, and the teaching of Children will now grow burdensome upon them, because their is no Principle of sincere charity to move them
any

any longer. Whereas if they stand free and disingag'd from such and the like sinister ends and designs, they will become true Shepherds of the Lambs committed to them, feeding them willingly and out of a ready mind, and remembering that when the chief Shepherd shall appear, their reward will be proportioned to their Labour; of which Glorious Reward they must needs fall short, whenever they don't answer the Character of a true Teacher, which is generously to renounce his own secular interest in the discharge of his Trust, and not to take the performance thereof for a Task (the severity of the Law obliges him to; but who in a condescending way and Evangelical manner performs his Duty, minding nothing but the Glory of God, and the good of his Fellow-Creatures.

In that employment that is committed to them, they ought entirely to rely on the powerful Assistance and Blessing of God, and not to depend in the least on their own Parts and Abilities. Hence there should be so many Memorials fixed as it were on their Minds, as they have Children committed to their Care, to be trained up for God, and dedicated to his Service; striving in their daily Supplications to the Lord for the eternal welfare of the Children, and in order thereto, for a gracious Benediction from above upon their Endeavours.

And since it too often happens that many in their applications to Children are too much

To depend upon God.

To work in a Spirit of love.

much taken up with the practice of *Severi-*
ty choſing rather to work upon them by
a ſharp Diſcipline, than to mould their hearts
by the true caldof and ſweetneſs of a *Gof-*
peli Spirit; attended with a Fatherly Care,
Patience and Meekneſs; which conduct of
theirs being generally deriv'd, on one hand
from the want of competent knowledge in
matters of Education, and on the other,
from the want of true cordial Love towards
the Youth, they prove rather *meen Inſtruders*,
than *Fathers in Chriſt*: (eſpecially young
People, who are commonly moſt wanting
in this condeſcending Chriſtian Meekneſs.)
Therefore this ought to induce the Maſters,
moſt humbly and inſtantly to implore the
Lord, that he would be pleaſed to inſpire
them with a loving and fatherly Temper
towards the Children committed to them,
and to take away all manner of aſperity
and immoderate rigour, which will certainly
draw a great Bleſſing after it, eſpecially
if this *paterhab* Care for the Children ſhould
be interwoven with a true *Brotherly Love*
amongſt the Maſters themſelves, every one
being willing readily to learn from the o-
ther what he knows not, and to ſubmit to
all ſuch Directions, as may by any way tend
to the retrieving of good Education, and
with an hearty and harmonious concurrence
carry on ſuch an important Buſineſs. The
ſame Principle will not only remove all
manner of ſourneſs in the Maſters, apt to
ſtricture the Minds of Children, but teach
them alſo how to ſeaſon their ſweet and
condeſcending Conduct with a ſpice of *Ear-*
neſtneſs,

ness, this being a far nobler way of bringing Children to, and keeping them in a good compofure of Mind, than all the imperious and importunate Methods of others. This impartial and paternal Love of the Masters, will enable them also, *equally* and without any partiality of distinction, to love *all* the Children they are intrusted with. In a word: To teach 'em faithfully, to exhort them, rebuke them and to bear with them with all patience.

From whence follows, that it is a mistaken Zeal opposite to a *fatherly* Character, whensoever Masters transported into bitterness *Nick-name* the Children, and hurry them about by the violent driving of impatient Passions. All which must needs prove useless, to say no worse.

VI.

But at once to deliver the sum of this matter: The Masters are not to lay aside all manner of discipline; yet in all this such a *roughness* is to be avoided, as relishes of an exasperated Mind, and are to endeavour, by most pathetick and sweet expressions; to soften them into a sense of the Love of God manifested in Christ Jesus, whereby both the sparks of a lively Faith, and of an hearty delight in the word of God, will be enkindled, and an holy awe of the great God planted in them.

To avoid
roughness.

VII.

They shall not make any use of the *Rod*, except they have given fair and sufficient Warning for three several times at least, or in case of *obstinate* malice. Hence it is not

To use the
Rod mode-
rately.

so much their defect in Learning, as the eruptions of wickedness which ought to be punish'd, especially if they give themselves to *Lies*. Yet even in such cases, they shall but moderately use the Rod, lest the Children be terrified and discouraged by the rigor of such a Discipline. The Masters ought likewise to make the Children clearly sensible of the crime committed by them, that so they may see into the bottom of their malignity, and into the cause why they are punish'd. And to make the best use of it, they are in their application to the rest of the Children, lively to set out the crime, and the punishment attending it, assuring them withal how willing they were to cast away the Rod, if the Children would be governed by words. Afterwards the Master who hath been employ'd in exercising Discipline, shall cause such Children as have been punish'd to give him the hand, and to thank him with promise of amendment.

VIII.

To Pray before they use any Discipline.

Before the Masters betake themselves to such a Discipline, they are to beseech God most heartily, that he would be pleased to bestow on them that measure of *Wisdom*, that is necessary for so important an Affair, that so they may prevent all manner of carnal Passions, and like Fathers under God's Blessing discipline the Children; having in all this their Eyes fixed on the main scope, which is a true modelling of the Children into a better Temper.

IX.

IX.

But if they happen at any time to overdo the work, they ought then to submit to all such directions, as tend to rectify their carriage towards the Children, never hardenning themselves against these friendly Admonitions, nor wreaking their Malice upon the Children.

To submit if better directed.

X.

When any of the Children is guilty of a notorious Crime, the Masters shall set down in a *Paper Book* the most remarkable circumstances thereof, and in the *Visitation*, which is made once a Week, deliver it to the Inspector, that so the Child be punish'd according to his Direction; which is to be attended with a *solemn Caution* given to all the rest of the Children on this occasion, to make the deeper impression upon 'em.

In some cases to be directed by the Inspector.

XI.

As for the Children that behave themselves well, the Masters ought to take care that they never expose them to the danger of Pride by *untimely Praises*, which else would prove a visible overthrow of all such good motions as begin to revive in them. On the other hand, they may with a great deal of tenderness give them a sweeter and livelier discovery of all these glorious *Promises*, that attend true Religion, both in this and the life to come, and open unto them the compassionate Love of Christ towards Children, to kindle in them some reciprocal flames of Love; the happy effect whereof, will be a sincere readiness, the better to mind the performance of their duty

Not to run out in untimely Praises.

both at Church and in the Schools, and to behave themselves obediently towards their Masters. Yet these Evangelical Motives ought not to be confin'd to good-natur'd Children only, but they may be now and then display'd even to Stubborn Spirits, in order to work them into a pliable Temper.

XII.

The masters ought generally to set out the sinful inclinations of Youth in their most lively Colours, and more especially when they apply themselves to these, who by reason of their age come to be more exposed to such allurements, in order to nip sin in the bud, and timely to inure their Souls to the noble principle of *Self-denial*. For the facilitating whereof they ought to be acquainted, that nothing can be renounced in the world, which is not in a far nobler degree found again and more perfectly enjoy'd in Christ. And this will prove a helpful means, to give 'em by degrees a substantial and true relish of Christian Religion.

XIII.

To commend the life of Christ as a pattern of our actions.

But alas ! the world is come to such a dismal pass, that Children being reprov'd for their Irregularities, will plead the Example of their Parents, or of those that supply their place. The Masters in such a case are to acquaint them, that the Word of God is the most accomplish'd *Rule*, and the Life of Christ display'd therein the most perfect *Pattern* to square our Lives and Actions by ; so that Children on one hand may

may be kept free from the contagious Examples of Parents, and yet on the other, all due Respect to them may be preserv'd as much as possible; minding 'em withal what regard they ought to have for their Parents in every thing else.

XIV.

As for good *Manners*, the Masters ought to give competent Directions, how to converse courteously and uprightly with every one.

To reform the Manners of Children.

XV.

Such Children as have been used to beg from door to door, or still follow that practice, are carefully to be admonish'd to extricate themselves as soon as they can from so dangerous a course of Life, and in order to that, to lay hold on every opportunity of learning some honest Employment, in which they may be serviceable to others, and so order their Life and Conversation to the will of God. In the mean time they may be assur'd, that all possible care should be taken to put them out Apprentices, if they will fear God and be mindful of their Duty. Sometimes the Master may give 'em *Instances* of some poor beggarly Children, who by the Blessing of God have become good and useful Men, and some of 'em been rais'd to no mean Estate even in this World.

How to Manage begging Children.

XVI.

It may also be useful, to give 'em an insight into the many notorious Sins Beggars are generally guilty of. For instance, when People betake themselves to Begging only

To expose the Sins of the Beggars.

to get Money, or when they have any, to waste it with riotous living; or when they thus plunge themselves into this practice, that they care neither for Church nor Schools; being more fond of satisfying the Belly, than feeding the Soul with the word of God.

XVII.

Yet with due
circumspection

However the Master is to take care, that he enumerate not too particularly all manner of Sins usually crouding in upon Beggars, lest some of the Children by Vices exposed to their view, rather fall in love with than avoid them. 'Tis honourable to reveal the Works of God, but the Works of the Devil must be talked of with a great deal of Circumspection, because the Tinder of corruption lurking in every Soul is ready to catch Fire.

XVIII.

To take parti-
cular care for
these.

The Masters ought to do their utmost, that such poor Vagrants as we hitherto have not been able to receive into the Hospital, may above all the rest get a sound Tincture of Christian Religion, because 'tis uncertain how long they may stay with us.

XIX.

Not to trans-
gress these
Rules,

The Masters shall exactly order their Teaching according to the Scheme drawn up for this use, and never set up any alteration of their own. But whenever they find that some useful alteration may be made, they are to take down in writing the most material points, and deliver 'em to the Inspector, who afterwards in the Weekly Conference

ference may consult about it with the rest of the School-Masters, and if their be nothing of moment prohibiting the said alteration, may give notice of it to the Director, that so it may be done with his approbation, and incorporated into the Scheme which the Masters are to follow.

XX.

As the Work of each day is to be begun with an hearty Prayer, so it is to be finished in like manner: And the Master is to see it performed with due earnestness and application, not making it too long.

XXI.

The Masters shall keep a Register of the Children, and note down when each of 'em has been receiv'd; likewise their Names, Parents, Age and Condition wherein they were, when they came to School, &c. Afterwards what day they take leave of the School, and what they have learn'd while they were there. All which may be put into a regular Form, to be produc'd at the Publick Examination.

To keep a Register of the Children.

XXII.

They are never to forget the imploring of Divine Wisdom, for the better searching and discerning in Children their various Tempers and Dispositions. This being a helpful mean the sooner to gain every one in particular, and apply either soft or sharp remedies suitable to their Tempers. 'Tis likewise the way to find out the natural Capacity and Genius of each Child, in order to cultivate and to stir up the gift of every one in particular, and so to reduce it into Practice. About the approach of the Examination, they may by this Method pass the more

To discern the temper of Children.

more exact judgment upon every Child, and give an Idea of the whole frame of his Mind, which is to be annex'd to the Register mentioned in the foregoing paragraph. All these Papers the Inspector of the Schools is to collect and carefully to lay up after the Examination.

XXIII.

To explain the true meaning of what they teach.

The Masters ought to do their utmost, not to teach the Children only the bare words of the Catechism, and of the Proofs alledged from Scripture, but to acquaint 'em also with the true *sense* and meaning thereof. Particularly they ought to drive at the most practical points, and carefully to acquaint 'em that a bare out-side knowledge without the life of Religion will never be sufficient, and that therefore their whole Life must be conformable to what they profess with their Lips.

XXIV.

To take care of their way of pronouncing.

They ought to take care lest the Children use themselves to an unintelligible, stammering or hasty way of uttering either their Prayers or Catechism, because this would hinder them very much from getting a true and solid understanding of what they said.

XXV.

To keep the Books of the Children.

The Children shall not be allow'd to take their Books home with them, but shall receive them when they come to School, and return 'em to the Master when they go away, who shall lock up all the Books in a Box made for that purpose, it being his duty to see that none be lost. Nevertheless

See Chap. i. §. 7.

less if a Child taketh leave of the School, whether a Boy, or a Girl, being fit for an Apprentiship or for any other service, they may take their Books along with 'em, and they are to receive from the Inspector a Catechism, the Psalms and the New-Testament.

XXVI.

The Child upon his quitting the School, shall take leave of the Inspector of the Schools and of the Ministers, and return most hearty thanks for the good Education bestow'd on him. Hereupon, the Master then present shall put him in mind of all the good Principles he hitherto has been acquainted with, and in a most cordial application to the said Child, exhort him practically to live up to what he knows, and to make his whole life and conversation conformable to such heavenly Principles as have been inculcated upon his mind. Which then the Child is solemnly to promise. After this the Master shall cause all the Children to rise up, and joyn with them in an hearty Prayer, for the Temporal and Eternal welfare of this Child, imploring the Lord withal, that he would be pleas'd further to Bless all such endeavours, as tend to retrieve and promote a Method of good Education. At last the Master shall admonish him, that although he is to come no more to School, yet he ought not to fail coming to be Catechised publickly at Church, that so he may not forget what he has learn'd.

How to manage them that take their leave.

XXVII.

To attend the
Children to
Church.

The Children shall every day be attended by their Masters in going to Prayers and Catechising at Church, and in going to hear Sermons, not only on the Lord's day, but at all other times when they have any opportunity. They ought to keep them as much as possible in a good composure, quietness and attention to what they hear, and to prevent all manner of disorders in them. All which may be much furthered, by frequent inculcating on them an *awful sense of the Omnipresence of God*. Every Lord's-day when the After-noon's Sermon is over, the Masters, according to the orders laid down, shall, before they go with them to *Publick Prayers*, entertain the Children with some spiritual discourse, or else with an edifying History spiritually applied.

To be present
betimes.

The Masters shall be present in the Classes assign'd to each of 'em a little before the stroke of the Clock, and shall stay there till the Children are got together, that they may take care lest the Children, even before the School begin, discompose and disorder themselves in the Class or in the Yard.

To engage the
Children to
Application.

The Masters ought never to allow any indecent licentiousness in the Children, especially in the hours of Teaching: As if, for Instance, such Children who are the hindmost were allowed too much liberty, whilst the Master was engag'd with them that are next him. To prevent which, the Masters ought

ought never to do any thing else themselves during the hour of teaching. As if, for Instance, they should write or read in some Book; which would prove an occasion to Children also to meddle with other things, or at least not to mind what they come thither about.

XXX.

If a Child happens to stay away from the School, the Master shall send immediately, and enquire for the reason of his being absent.

To send for the absent.

XXXI.

When the Masters find that Parents keep their Children away without any sufficient reason, then they ought to visit the Parents, and by a convincing and affectionate discourse, endeavour to set them right in this matter, lest they by any means should obstruct the spiritual improvement and learning of their Children. Besides this the Masters ought now and then to pay a visit to those Parents whose Children they are intrusted with, and enquire how the little ones behave themselves whilst they are at home? whether they say their Prayers, be obedient, &c. which if wisely managed, may have a good influence both upon the Parents and the Children, and keep up a good understanding between the Parents and Masters; which will prove no small furtherance in the work of Education.

To visit the Parents.

XXXII.

If any of the Masters by imprudence shall take a false Step, and another of his fellow-Labourers has a mind to admonish him of it,

To walk wisely in the Childrens presence.

it, he is to take care that he may never do it before the Children.

XXXIII

To keep them
from bad Com-
pany.

If there is a Publick Fair to be kept, the Master is to exhort the Children before hand not to stay away from School, nor to gape after Mountebanks; or creep into Play-houses; that so they may be fortified against all manner of dangerous diversions and allurements, and especially saved from falling in company with wicked and seducing Boys, which too often happens in publick Places and upon solemn occasions.

XXXIV

And too long
staying away.

At the approach of any great Festival days, Children are to be exhorted to come to School again after they are over, and not to stay away the whole Week.

XXXV

To be present
at the weekly
Conference.

All the Masters shall be present at the weekly Conference, and never absent themselves, except in case of urgent necessity. Their weekly Allowance is to be fetched every Saturday at a set hour.

XXXVI

To act with
the Inspectors
approbation.

None of the Masters are to go a Journey, without giving notice to the Inspector, of his design, nor without his approbation supply his place with another Person.

XXXVII

How to take
leave from the
Children,

Whenever a Master happens to take leave of the School, he shall joyn once more in Prayers with such Children as he taught, and then impart 'em his Blessing.

X.