

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

X. Some Rules more nearly concerning the Management of such Children as are actually receiv'd into the Hospital.

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X.

Some Rules more nearly concerning
the Management of such Children
as are actually receiv'd into the
Hospital.

I.

BECAUSE such Orphans as are taken into the Hospital enjoy a more regular Education, being kept all day long under a strict law and government, and consequently are like to receive better impressions, than those that only enjoy the Benefit of the School, without their Diet and other necessaries; the way of managing them is hence in several points differing from the foregoing Scheme.

II.

In Summer-time the Children are obliged to rise at *Five* a Clock, and in the Winter about *Six*, going to Bed about *Nine* a Clock. No sooner are they got up and dressed but they go to Prayers, whilst there Minds are still free and undistracted, and to prevent all manner of accidental Interruptions, whereby this holy duty is sometimes put off. But besides this, these Children may by little and little be used to make their addresses to Heaven in their own words, without being confin'd to one constant

Rules concern-
ing the Or-
phans bred in
the Hospital.

Their duty in
the Morning.

stant Form; to the facilitating whereof, the Master must set 'em an example of Praying without a Form himself. Especially they are to be instructed with what earnestness and zeal they ought to Pray for their Benefactors, their being no other means left for them to make any requital for the Benefits through them receiv'd, than their sincere addresses to the Throne of Grace. They ought also frequently to 'be minded of the Signal Favour of God, whereby they are put into the way of laying a good Foundation of sound Principles and Christian Virtues: Which is to be attended with pathetic exhortations to be mindful of their duty in this respect, and accordingly to embrace an Obedient, Sincere, Industrious and Serious manner of Life.

In the Evening.

From Eight to Nine at Night, the Evening Prayers are celebrated, and before they engage, the Master may now and then enter with them into a serious *Examination* of their Consciences, and by such an exercise, use them to *search* how they have conducted themselves the past Day, both towards God and their Superiours.

When Prayer is over, they go to Bed, every Room being furnished with a Bed for a Master who lodgeth with the Boys; and the Girls being all confined to one particular house, and having a Governess lying among them, to prevent by their Presence all manner of Disorders, when the Children are dressing and undressing themselves.

Be-

Because hitherto *John Arnd's* (a) Book of *True Christianity* has been publickly expounded in the weekly Sermons, (each verse of the Bible placed at the head of the Chapters in the Book aforesaid, being taken for a Text) the Master, instead of the Chapter in the New Testament appointed for a Morn-
Before Sermon

(a) *John Arnd*, was General Superintendent or Principal Minister of the Church in the Duke of *Zell's* Dominions; an awakening Preacher and Writer amongst the *Lutherans*, in the beginning of the Sixteenth Century, who upheld in some measure the Power of Religion, in a time wherein almost the whole Empire was involv'd in most dismal and destructive Civil Wars. 'Twas about that time he publish'd his Book of *True Christianity*, opening the most Substantial and Practical Points thereof without touching any thing of controversy then overflowing the Christian World. When these Books came to appear many of the *High Lutherans* influenced by some of the *Clergy* (who thought their honour concerned, because the Author seemed to lay the cause of the general corruption too nigh their doors) most violently opposed the Author's Books, as stuffed with I know not what heretical Doctrines, which yet, notwithstanding all these furious Contradictions, spread far and near, and prevailed at last to that degree, that they are now generally approv'd and none dares so much as to attempt to oppose 'em, for fear he should be looked upon as a profligate scornor of Religion. Many Millions of Souls have been awakened, from the lifeless formality, into an inward sense of Religion by those Books, especially in these latter times. One of the principal Expedients proposed and endeavour'd by the Author in order to revive Christ's Religion from this visible decay, is to make People live up to the plainest precepts of Christ, such as Self-denial, Mortification, Contrition, Resignation, and the like, instead of filling their Minds with nice Disputes and partial

Morning Lesson, is to make the Children read that Chapter of *Arnd's Book*, which is to be made the subject of the Sermon of that Day; the Contents whereof he may in a few words unfold to them, and this being done exhort 'em to mind what is to be further Preached thereon. The same Method he is to keep every Sunday Morning, when he may so go through the Gospel of that Day, and thereby prepare 'em as much as possible for attention to the subsequent Sermon.

III.

Contentions, which seemed to him rather to nourish than to abate Pride and Self-love, the Springs of Corruption. The blessed Author departed this Life in the Year 1621. in a most heavenly frame of Mind. But some hours before his death, labouring under a great Agony of Soul, he prayed out of Psal. 143. *Lord enter not into Judgment with thy Servant &c.* And one of the standers by answered him out of Joh. 5. 24. *That he that believes on God, shall not come into condemnation.* Whereupon he fell into a slumber, and suddenly starting up uttered these words out of Joh. 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.* Being asked by his Wife, *when he saw it?* Just now, says he; *O what a wonderful glory is that!* 'Tis that glory which Eye hath not seen, nor Ear heard, neither is entered into the heart of Man. About Nine in the Evening he asked *what a Clock it was?* And being told, he soon after cried out: *Now I have Overcome!* and so expired without speaking another word. Part of the aforesaid Book was Publish'd in *English* in the Year 1646. But the Translation not coming up to the Author's Spirit, requires some able hand to refine it. 'Twas Printed in *Latin* at *Frankfort* in the Year, 1658.

III.

After Prayers they go and *Wash* them- In Washing.
selves; the Master looking after the Boys,
and the Governess after the Girls, to pre-
vent all manner of disorders. After this
they eat their Breakfast, and when that is
done they are ordered to learn a verse out
of the Bible, if an hour be not already
spent.

IV.

The hours of Learning are regulated ac- In Learning
cording to a particular Scheme drawn up
for that purpose.

V

But here you may observe, that this Me- Destination of
thod and Time, belongs onely to such Chil- the Children.
dren as learn the Catechism, Reading Wri-
ting, and Cyphering, to qualifie 'em for
an Apprentiship. But such as in an higher
Form are taught Languages, and Sciences,
are to be at School by Six a Clock in the
Morning, where they learn *Latin, Greek,*
Hebrew, &c.

VI.

In *Summer time* all the Boys sometimes They are
attend a Student of Physick in Simpling; taught the way
which proves very useful to such as after- of Simpling.
wards apply themselves to the Study of
Physick or to be Apothecaries. Those that
are to be put out to the Printer, Bookseller,
or any such Trade, learn at least to Read
Latin, Greek and Hebrew, and the *Latin* De-
clensions and Conjugations, as things ex-
ceeding serviceable for facilitating their fu-
ture employment.

And a general
notion of all
useful Sciences

And because 'tis very useful, even to such as do not make Learning their Profession, to get at least some Tincture of the Principles of Astronomy, Geometry, Physick, History, and of such things as concern the Government and Statutes of their Native Country, (if they desire to pass for Men of Understanding and of a publick Spirit) there are set apart some particular hours, besides the time of their Schooling and Knitting, wherein after a pleasant Method like Play and Diversion, they are acquainted with the most material Points of all these Sciences. For Instance, How to know God by the works of Nature, and to Praise him accordingly; How they may distinguish one Country from another; How they ought to Travel, How to divide and to measure a piece of Ground, How to use the Almanack, &c. This was the design of *Ernest* Prince of *Sax-Gotha* of pious Memory, who not only caused a particular School to be erected, for such Boys as were not design'd to be Scholars, but Artists, Merchants and Handycrafts-men, but has also publish'd a small Treatise in our native Language, wherein he layeth down in a most compendious way the Principles of the chief and most useful Sciences; which Treatise we have used in the Management of our Orphans.