

## 7. Sekundärliteratur

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

**Brunner, Daniel L.**

**Göttingen, 1993**

A. H. Francke and Halle Pietism

---

#### **Nutzungsbedingungen**

Die Digitalisate des Francke-Portals sind urheberrechtlich geschützt. Sie dürfen für wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen dürfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Veröffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverständnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Für die Veröffentlichung der Digitalisate können gemäß der Gebührenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Veröffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

#### **Terms of use**

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

Zinzendorf, was dismissed from the university.<sup>132</sup> From then on little but acrimonious accusations and bitterness passed between the parties.

#### *A.H. Francke and Halle Pietism*

To gain a better grasp of the Pietists who resided in England one final task is necessary for which Boehm could only give a brief introduction: to describe the rise of Francke's institutions at Halle. Within the limits of this essay, only a cursory presentation can be given,<sup>133</sup> since our purpose is only to provide a sketch from which the details of Halle's relationship to the English religious scene can be understood, analyzed, and compared.

A.H. Francke was raised at Gotha where Arndtian piety dominated the religious landscape and where the reforms of Duke Ernest the Pious foreshadowed and contributed to those of Francke.<sup>134</sup> The turning point in his life occurred in 1687 when, preparing for a sermon, he realized his own lack of faith and doubts about the existence of God. After a long struggle Francke experienced his conversion:

Then, in a twinkling, all my doubts were gone; I was sure in my heart of the grace of God in Jesus Christ; I could call God not only God, but also my Father. All the sadness and unrest in my heart was taken away in a moment. On the contrary, I was suddenly so overwhelmed as with a stream of joy that I praised out of high spirits the God who had shown me such great grace. I arose again of a completely different mind than when I had knelt down. I had bent my knee in great sorrow and doubt, but rose again with inexpressible joy and great assurance.<sup>135</sup>

This conversion experience, not unlike those of Luther and Wesley, was the watershed in Francke's life, colouring both his theology and life's direction.<sup>136</sup> After university and pastoral stints at Leipzig and Erfurt, he was called as Professor of Oriental Languages to the new university in Halle. The authorities in Berlin, as we have seen, wanted a university in Brandenburg to compete with those in Saxony, and so staffed the theological faculty with Pietists to

132 See G. Reichl, "Die Entstehung einer Zinzendorf feindlichen Partei in Halle und Wernigerode", *Zeitschrift für Kirchengeschichte* 23 (1902), 549-92.

133 Though we are lacking an extensive critical representation of Francke and Halle Pietism, the following are helpful: G. Kramer, *August Hermann Francke. Ein Lebensbild*, 2 vols. (Halle, 1880-82); E. Beyreuther, *August Hermann Francke, 1663-1727, Zeuge des lebendigen Gottes* (Marburg, 1956); *idem.*, *Francke und Anfänge*, pp. 23-103; Stoeffler, *German Pietism*, pp. 1-87; G.R. Sattler, *God's Glory, Neighbor's Good* (Chicago, 1982), pp. 19-101; *idem.*, *Nobler Than the Angels, Lower Than a Worm* (Lanham, Maryland, 1989), pp. 1-30.

134 L.C. Green, "Duke Ernest the Pious of Saxe-Gotha and his Relationship to Pietism", in: *Der Pietismus in Gestalten und Wirkungen. Martin Schmidt zum 65. Geburtstag*, ed. H. Bornkamm, F. Heyer, A. Schindler (Bielefeld, 1975), pp. 179-191.

135 Peschke, ed., *A.H. Francke Werke in Auswahl*, p. 28, translated and printed in: Sattler, *Nobler Than the Angels*, p. 26.

136 In English, see esp. Sattler, *Nobler Than the Angels*, pp. 19-30.



oppose the strictly Orthodox faculties at Wittenberg and Leipzig.<sup>137</sup> With his call to the university came a call to be pastor at Glaucha, a poor suburb of Halle with a reputation for drunkenness.<sup>138</sup>

It was predominantly as a pastor rather than as a university professor that Francke became renowned. Through his fight against immorality in Glaucha and his published works for the edification of his congregation Francke angered Orthodox pastors in the area, whose pastoral practices he attacked in a famous 1698 sermon on "false prophets". In this, according to Boehm, "he spoke out plainly, that the General degeneracy of Christianity was owing principally to the Lukewarmness and Deadness of the Clergy".<sup>139</sup> Despite angry Orthodox opposition, however, Francke had important official support in Berlin; his opponents were unable to stop his reforms.

To Francke the major cause of the poverty and immoral condition in Glaucha was the lack of religious education. To rectify this need he began in 1694 to offer both food and catechetical instruction to young persons from the town. When, early in 1695, Francke found 4 Thaler and 16 Groschen (a little over eighteen shillings) in a poor box he had set up in his home, he took it as a providential sign that he should begin a school for the poor (*Armenschule*), or, as Boehm translated it, a "Charity-School".<sup>140</sup> Within months of the establishing of the first charity school, Francke received requests to be a private tutor for some aristocratic children, but rather than commit himself to one family he set up a *Pädagogium* for the children of nobility. Towards the end of that same year he started an orphanage (*Waisenhaus*) with four orphans. In terms of numbers the *Waisenhaus* itself was never the dominant feature of Francke's institutions, yet it became the name by which his work was known. In 1696 he established his first free tables (*Freitische*) at which poor students were fed in exchange for some kind of domestic service. The founding of the free tables corresponded to that of the *Seminarium Praeceptorum* in which teachers and students were prepared for service within the Halle educational institutions themselves or in foreign lands. The *Collegium Orientale* was established in 1702 to instruct a small number of students in the Eastern languages and especially Hebrew. Further growth in the various schools and institutions meant the need for more space; the *Waisenhaus* became one of the largest and most impressive buildings in Europe. Almost all of the building was done during Francke's lifetime and is still in use today.

Education was not the whole of Francke's activity, nor were his educational institutions fully financed through private donation. Through the

137 W.R. Ward, "Orthodoxy, Enlightenment and Religious Revival", *Studies in Church History* 17 (1981), p. 291; cf. C. Hinrichs, *Preußentum und Pietismus* (Göttingen, 1971), pp. 1-125.

138 See E. Neuß, "Das Glauchaische Elend 1692", in: *August Hermann Francke. Das humanistische Erbe des großen Erziehers* ([Halle], 1965), pp. 19-27.

139 [Boehm,] Preface to *Pietas Hallensis* (1705), p. xl.

140 Francke, *Pietas Hallensis*, p. 13.



reception of special privileges from the authorities in Berlin, Francke was able to initiate a book store and printing press, a dispensary for medicines, and other manufacturing and trading enterprises, the income from which provided a strong financial base for the Halle institutions; at the beginning of Francke's work he was almost completely dependent upon private donations, but by 1710 fifty percent of its income came from these economic undertakings and by 1727 ninety percent.<sup>141</sup> Whether support came through private benefaction, royal privilege, or commercial enterprise, Francke considered them all a part of "the most *Remarkable Passages* of Divine Providence that have hitherto befallen us in the Management of the Hospital".<sup>142</sup> None of Francke's economic endeavours would have been as lucrative, nor would he, most likely, have survived the conflicts with Orthodox opponents during his first years at Glaucha, had he not had the legal protection of the government in Berlin.<sup>143</sup>

But his ties to the State should not detract from Francke's organizational genius, confidence in God's provision, and charismatic personality. His work spawned imitations wherever news of it spread; former students were his best ambassadors and Francke developed a network of correspondents and supporters over Germany, Europe, and beyond. Representative of this propagation are the three students to whom Francke's nineteenth-century biographer has drawn particular attention: J.S. Schaarschmidt, who went to Russia, A.W. Boehm in England, and Bartholomäus Ziegenbalg, whose call took him to East India.<sup>144</sup> It was the conscious goal of Francke to bring about a "general betterment" [*allgemeine Verbeßerung*] in Church and society, not only in Germany and Europe, but in all parts of the world.<sup>145</sup> With his universal vision and international contacts, Halle's influence spread rapidly; even before Boehm arrived in England in 1701 friends of Francke were already at work.

### 3. Initial SPCK-Halle Links

The person who opened the door to Anglican-Halle ties was Heinrich W. Ludolf (1655-1712),<sup>146</sup> one-time secretary to Prince George of Denmark, the husband of Princess (soon Queen) Anne. After a serious illness, Ludolf had resigned his position and had begun propagating his ideas of a "Universal

141 H. Welsch, "Die Franckeschen Stiftungen als wirtschaftliches Großunternehmen", in: A.H. Francke. *Das humanistische Erbe*, pp. 28-44.

142 Francke, *Pietas Hallensis*, p. 166.

143 See K. Deppermann, *Der halle'sche Pietismus und der preußische Staat unter Friedrich III. (I.)* (Göttingen, 1961), p. 172.

144 Kramer, *August Hermann Francke*, ii.53-66.

145 O. Podczek, ed., *August Hermann Francke ... Der grosse Aufsatz* (Berlin, 1962).

146 On Ludolf, see J. Tetzner, *H.W. Ludolf und Russland* (Berlin, 1955); E. Winter, *Halle als Ausgangspunkt der deutschen Russlandkunde* (Berlin, 1953), esp. pp. 32-43; J.S.G. Simmons, "H.W. Ludolf and the Printing of his *Grammatica Russica* in Oxford in 1696", *Oxford Slavonic Papers* 1