FRANCKESCHE STIFTUNGEN

DFG

7. Sekundärliteratur

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

Brunner, Daniel L.

Göttingen, 1993

Lee, Nelson, Hoare, Slare, and Philipps

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)

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)

Visual Library

taught children of foreigners only; since the two Germans conducted an English school, they were subject to its qualifications.[54] Though the Schism Act never came into force and was repealed in 1719, its passing, according to a 1736 Dissenting biography, "gave reason to expect much greater Severities" and numerous academies closed.[55]

Why were Wigers and Mehder allowed to operate a school for English children without subscribing to the Church of England? Certainly the patronage of Slare was a factor in their avoiding prosecution. Every school was independent; despite the coordinating role taken on by the SPCK, neither the Society nor any parochial authority had control over individual charity schools. After the arrival of the Hanoverian Sovereign, the problem faced by the SPCK was not Dissent but Jacobitism. The Society made every effort to bring schools in line, but their autonomy made its task formidable.

Though the move to a new building in 1701 meant that Wigers and Mehder could no longer teach at Bridges' school, they continued on good relations. That same year Bridges visited Halle for a month and Wigers hoped that Bridges' association with Francke would be fruitful, "so that through him also much good will be brought over here".[56] After his return, Wigers informed Francke that Bridges now conducted his school "according to our method" [*nach unserer Methode*].[57] That the Halle Pietists made a lasting impression on Bridges is evident from the fact that in 1704 he suggested opening a college to train teachers for charity schools which would differ very little from Halle and at which both Wigers and Mehder would serve as instructors.[58] Though nothing came of Bridges' proposal it shows the extent to which Francke's institutions were admired by some key leaders in England.

Lee, Nelson, Hoare, Slare, and Philipps

Bridges and Mitchell were not the only early connections of the charity schools with Halle; when one looks at other persons involved in the movement the ties with Halle become even more apparent. Secondary literature has pointed to such people as Robert Nelson, Francis Lee, Henry Hoare, Frederick Slare, and Sir John Philipps as significant figures in the rise of the movement. Their personal connections to Halle are acknowledged, but they are poorly documented.[59]

---

54 Sykes, *Sheldon to Secker*, pp. 95f.

55 J[ames] Clegg, *Assistance in Preparing for Death and Judgment. A Discourse Occasion'd by the Sudden Death of the Reverend Mr. John Ashe … . To which is added, A short Account of his Life and Character* (London, 1736), p. 71.

56 "... auf daß auch durch ihn viel gutes herüber gebracht werde." (Wigers to Francke, London, 4 Sept. 1701 [*Nachlaß* 30.XI.444-446])

57 Wigers to Francke, London, 13 Sept. 1702 (*Nachlaß* 30.XI.455).

58 Wigers to Francke, London, 26 Jan. 1704 (*Nachlaß* 30.XI.467-469).

59 Jones, *Charity School Movement*, pp. 8,37,290; Cowie, *Henry Newman*, p. 35; Secretan,

In 1697 the Nonjuror Francis Lee and his friend Richard Roach, now both avid members of Jane Leade's Philadelphian Society, began publishing their *Theosophical Transactions*. In volumes IV and V extensive mention is made of Francke's institutions at Halle, based on a printed Latin account, though Francke is not mentioned by name.[60] Rather than producing a history of the institutions, Lee focused on the methods and objectives of education, the qualifications for teachers, and the subjects taught. The purpose of publishing the accounts was in order that "much good may be done by it, by stirring up a Spirit of Holy Emulation" with the hope that "it may prove an Excitement to some of the Ingenious Instructors of Youth in this Nation".[61] This praise of Halle by members of the eccentric and enthusiastic Philadelphian Society, despite it being the first publicity Francke's institutions received in England, may have initially done more harm to the Halle cause than good. Though Francke later distanced himself from the Philadelphians and warned others in Germany about them,[62] the SPCK treated Wigers and Mehder with some suspicion at first because of their connections with Lee. Only a recommendation from Court chaplain Mecken resulted in their being received politely.[63]

How did Lee himself learn of Francke's work? Though he had travelled through Holland and Germany in the 1690s, he had returned to England in 1694, when Francke's work was yet in its infancy.[64] It is likely he was given his Latin account of the *Waisenhaus* through Ludolf, who himself tended towards some of the universal Church ideas espoused by the Philadelphians. Lee's major service to Halle-English ties lay not in his publications in *Theosophical Transactions*, but rather in his personal connections with other leaders in the charity school movement. Indeed, in the Preface to Lee's posthumously published *Dissertations* his daughter writes that Lee "was the first that put Mr. Hoare, and Mr. Nelson, upon the Founding of Charity-Schools; upon the same Plan as that of Hall in Germany".[65]

Robert Nelson's diligent support of charity schools has been best shown by his biographer through an examination of SPCK *Minutes* and Nelson's

---

Memoirs of Robert Nelson, pp. 118ff; Shankland, "Sir John Philipps", pp. 129ff; W.H.G. Armytage, *The German Influence on English Education* (London, 1969), p. 6.

60 "A short Project of the Manner of Education of Youth, How it is Ordered in a College Erected in Germany 1695", *Theosophical Transactions* 4 (1697), 218-225; "The Manner of Education of Youth in a College in Germany, Erected 1695", *Thesophical Transactions* 5 (1697), 238-247.

61 *Theosophical Transactions* 4 (1697), p. 225; 5 (1697), p. 247.

62 Thune, *Behmenists and Philadelphians*, pp. 128ff.

63 Wigers to Francke, 10 July 1699 (ArFrSt B 71a:103-109).

64 [D.J. de la Fontaine,] Preface to *APOLEIPOMENA. Or, Dissertations Theological, Mathematical, and Physical*, by Francis Lee, 2 vols. (London, 1752), i.xvi.

65 [de la Fontaine,] Preface to *Dissertations*, i.xvii; cf. Thune, *Behmenists and Philadelphians*, pp. 82ff,144f. On Lee's friendship with Nelson, see, for example, Lee to Nelson, 19 Nov. 1714, printed in: C. Walton, *Notes and Materials for an Adequate Biography of ... William Law* (London, 1854), p. 251.

correspondence.[66] Nelson is the only major personality linked with the charity school movement for whom there exists no evidence of direct personal links with Halle.[67] Still, he was at least familiar with the institutions in Halle and in his "Ways and Methods of Doing Good" used Halle's example to recommend establishing a training school for schoolmasters and schoolmistresses.[68]

Two other laymen closely linked to English charity schools were Henry Hoare and Frederick Slare. Hoare, whose father, Sir Richard, was a fervent Tory and well-known banker and goldsmith, followed his father into banking and was a faithful member of the SPCK, acting as treasurer of the East India mission. According to a short biography and epitaph, he was a "strictly pious" man, who "liv'd under a settled Habit of Private Charities, and bore a Noble Share in all those Publick Acts of Piety and Mercy". In his will he left £2000 to charity schools and another £2000 for Bibles, Books of Common Prayer, and *The Whole Duty of Man*.[69] His links with Halle were almost certainly activated through Ludolf. After Ludolf's death, Hoare, his executor, told Francke that he missed Ludolf's "constant Instructions and Exhortations. but God is all Sufficient for us, and can raise up another Mr. Ludolf. or give us himself which is far better".[70] Hoare's role in the charity school movement was the same as that of Slare: they were two of its major benefactors. In addition to his own charity, as a banker Hoare also served as an intermediary for other donations.[71] Slare's support of charity schools is witnessed to by Henry Newman who informs a charity school agent that Slare is willing to give £500 in order to teach 25 boys the art of navigation.[72] Both Slare and Hoare carried on a frequent correspondence with Francke, largely because of their patronage of English boys studying at Francke's institutions.[73]

The role filled by Hoare and Slare in England was taken up by Sir John Philipps in Wales, the main person in the rise of the charity school movement there.[74] He was a key link between Wales and the SPCK and largely through his efforts the SPCK helped establish 95 Welsh schools by his death in 1737. The founder of over a dozen charity schools in Wales himself, Philipps not only put up the money but was also involved in the details of school management and, to a degree, in the lives of the children themselves, as evidenced by these words to his wife:

---

66 Secretan, *Memoirs of Robert Nelson*, pp. 118-34.

67 Armytage, *German Influence*, p. 6, hints that both Lee and Nelson were acquainted with Francke through their travels in Germany, but I can find no support for this suggestion.

68 *An Address to Persons of Quality and Estate* (London, 1715), p. 166.

69 W. Lupton, "The Character of Henry Hoare, Esq", and Henry Hoare's "Epitaph", in: *Memorials and Characters*, ed. J. Wilford (London, 1741), pp. 777f, 40 (Appendix).

70 Hoare to Francke, [London,] 18 Mar. 1712 (*Nachlaß* 30.XVIII.672).

71 Nelson, *Address to Persons*, p. 174.

72 Newman to Mr. Skeate, Middle Temple, 22 June 1715 (ArSPCK, *Soc Lett* [CS2/5]).

73 See pp. 89–93 below.

74 Shankland, "Sir John Philipps", pp. 136-53; Jones, *Charity School Movement*, pp. 290f.

The Children, I bless God, are all in a good state of health, very dutiful, and improve well in their studies[;] they take the air with me in the Coach as often as my Affairs will permit, and want for no encouragement to engage them to their duty.[75]

He also took an interest in English schools and proposed to the SPCK new methods for training schoolmasters,[76] probably a training college after Halle's model similar to the one suggested by Bridges. Like his good friend Slare, Philipps was an admirer, supporter, and correspondent of Francke. At his death the mantle of leadership in Wales fell to his disciple, Griffith Jones,[77] another person firmly committed to Francke's methods.[78]

Bridges, Mitchell, Nelson, Lee, Hoare, Slare, and Philipps were major figures during the early formative years of the charity school movement in England and Wales. Apart from Nelson, each one stood in a significant relationship with Francke or one of his representatives in London. During this early period Francke's main propagandists were Ludolf, Wigers, and Mehder; but the awareness of Francke's work was to soon take a large leap forward with the arrival of A.W. Boehm.

2. *Pietas Hallensis*

Boehm and Pietas Hallensis

When Boehm arrived in London in 1701 he established a school for a few German children, but he could neither help Wigers and Mehder nor work with students at Oxford[79] because of his unfamiliarity with English. Wigers thought Boehm too fragile to work in England since his frail constitution allowed him to teach only a few hours a day.[80] The meagre income from his school meant that Boehm lived in poverty, though he turned down frequent invitations from Bridges to work in his school.[81] It would seem that Francke had things other than teaching in mind for Boehm from the beginning. Wigers hints at this in a letter expressing his concern at Francke's choice of Boehm for England; in addition to Boehm's physical limitations Wigers was worried that Boehm had been imprisoned in Waldeck by the Orthodox Lutheran authorities for his Pietist views and confessional "indifference":[82] "if such [informa-

75 Sir John Philipps to Lady Philipps, London, 21 Sept. 1717 (Picton, No.1467).

76 SPCK *Minutes*, 18 Nov. 1708 (ii-iv.129).

77 See Sir John Philipps to Lady Philipps, London, 3 May 1715 (Picton, No.1464).

78 See pp. 188–90 below.

79 These were probably the Greek students at Benjamin Woodroffe's Greek Orthodox college at Gloucester Hall. See pp. 156f below.

80 Wigers to Francke, London, 6 Nov. 1701 and 8 Apr. 1702 (*Nachlaß* 30.XI.447,450f).

81 Boehm to Francke, London, 26 Apr. 1703 (ArFrSt C 229:81); 19 Apr. 1704 (MArFrSt I C 1:9).

82 On this period in Boehm's life, see Sames, pp. 58-106; W. Irmer, *Geschichte des Pietismus in der Grafschaft Waldeck* (Greifswald, 1912), pp. 26-41.