

7. Sekundärliteratur

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

Brunner, Daniel L.

Göttingen, 1993

The Fruits of Pietas Hallensis

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)

The Fruits of Pietas Hallensis

Largely as the result of the publication of *Pietas Hallensis* and through the promotional efforts of Boehm himself,¹¹⁶ the *Waisenhaus* in Halle became the target of a significant amount of English charity. Prince George gave £1,000 to Francke's work in 1706, the largest gift ever given at one time.¹¹⁷ Starting in 1710, Queen Anne, following her late husband's example, gave Boehm £60 per year to support an "English Table" at Halle, at which twelve German boys learned English two hours a day and then helped with translation work.¹¹⁸ Boehm collected a small library of English devotional works for use at this "English Table", though we do not know which ones.¹¹⁹ In time he hoped to be able to establish some scholarships for certain boys at the Table in order to set the work on a better footing.¹²⁰ Unfortunately, the Queen's support, which Boehm did not make public in England until after her death, was not continued by George I.

Hoare, Slare, and Sir John Philipps were frequent contributors to Francke's work.¹²¹ Lady Elizabeth Hastings sent a contribution to Francke as "a testimony of the High opinion I have of your Charitable Foundation".¹²² Benefactions came from MPs and clergy, Anglicans and Nonconformists, men and women in the city and country.¹²³ A unique gift from England was sent in 1707, when, after Boehm had mentioned the orphanage at a religious society he had attended, Dr. Slare's unmarried sister, Jane, gathered her friends together and collected two large cases of cheese for Halle.¹²⁴

116 In a letter to Francke, London, 14 Sept. 1706 (ArFrSt C 229:70a), Boehm tells him of some of the good he has been able to do for the *Waisenhaus* in conversations with individuals.

117 Boehm, Preface to *Pietas Hallensis*, Part III, pp. xi-xii; cf. Francke to the Comtesse Wurmbrand zu Breslau, Halle, 1 Oct. 1712 (copy), printed in: B. Schmidt and O. Meusel, ed., *A.H. Franckes Briefe an den Grafen Heinrich XXIV ... und seine Gemahlin Eleonore* (Leipzig, 1905), p. 146.

118 Boehm to Francke, London, 14 Feb. 1710 (ArFrSt C 229:51); Francke to Cotton Mather, Halle, 19 Dec. 1714, printed in: Francke, *Pietas Hallensis ... Part III*, pp. 5f.

119 Boehm to Francke, London, 19 May 1710, printed in: *ErBrief*, p. 108.

120 Boehm to Francke, London, 30 Dec. 1709, printed in: *ErBrief*, p. 63.

121 E.g. Hoare to Francke, [London,] 25 Apr. 1709 (*Nachlaß* 30.XVIII. 666); Slare to Francke, n.p., [c.1723] (*Nachlaß* 30.VIII.324); Ziegenhagen to Francke, London, 5 Feb. 1725 (*Nachlaß* 30.FMZ.ii/24).

122 E. Hastings to Francke, n.p., 28 June 1712 (*Nachlaß* 30.XIX.688). At her death in 1741 Lady Elizabeth left over £300 to the East India mission. (*An Account of the Society for Promoting Christian Knowledge* [London, 1812], p. 51)

123 SPCK *Minutes*, 13 Apr. 1710 (v.80); Boehm to Francke, London, 19 May 1710, printed in: *ErBrief*, p. 107; to Neubauer, London, 25 July 1721 (ArFrSt A 175:108) and 18 Mar. 1720 (ArFrSt C 229:12); Ziegenhagen to Francke, Windsor, 11 Sept. 1724; London, 25 Sept. 1724, 16 & 26 Feb. 1725, and 16 Aug. 1726 (*Nachlaß* 30.FMZ.ii/14,15,25,26,41); *A General Account of the Society for Promoting Christian Knowledge* (London, 1813), pp. 209ff.

124 Boehm to Francke, London, 24 Dec. 1707 and 6 Jan. 1708 (ArFrSt C 826:25 and C 827:1).

In addition to these benefactions, Boehm informed Francke in 1706 of another result of the work:

With this comes over a fruit of *Pietas Hallensis*, which up to now has worked secretly in a few minds and at last has now broken through, so that they have decided to have the boys travelling with this letter educated by you.¹²⁵

Boehm saw in the sending of these boys a significant breakthrough in what Francke and the Halle orphanage could do to uphold and encourage English education. He did not doubt but that as more boys were sent to Halle a "Seminarium Anglicanum" – envisaged perhaps as a Protestant equivalent of the English college at Rome – could be initiated at Halle, in which English youth could be prepared by Francke's methods for service in their homeland.¹²⁶ This seminary never became a reality, although one of the new buildings built in 1710 was called the "English House" because of the number of English students studying there.¹²⁷ When one also considers the establishing of the English Table by Queen Anne and the continued efforts of Ludolf, Wiggers, Mehder, and Boehm in England, it is not surprising that the ties which Halle had with England were closer than those it had with any other foreign nation.

These boys were not the first from England to study at Halle. The first was Thomas Turner, who was sent in 1701 at the recommendation of Ludolf. His father, Jacob Turner, an English tradesman at Smyrna in the Levant, wanted his son to learn Latin, Greek, and the Oriental tongues to prepare him to be a merchant,

... but what I chiefly [sic] aime at in sending him to you is, that I may have him taught by examples as well as precept the Christian Religion which in many places is profest but in very few practic'd as it ought to be.¹²⁸

Turner was soon joined by Michael Belke, sent by Slare as an apprentice in order to return later to teach in English charity schools.¹²⁹ Turner and Belke had different fortunes at Halle. Francke felt that Turner was not progressing well and should return to England, but that Belke was quite successful and pious in his studies.¹³⁰ Turner went to Constantinople with his father,¹³¹ while

125 "Hier überkommt abermal eine Frucht Pietatis Hallens. die bißhero in einigen Gemüthern verborgentlich gewircket hat, und jetzo endlich dahin durchgebrochen ist, daß sie sich entschlossen die hier beykommende Knaben bey Ihnen erziehen zu lassen." (Boehm to Francke, London, 4 Sept. 1706 [ArFrSt C 229:71])

126 Boehm to Francke, London, 4 Sept. 1706 (ArFrSt C 229:71).

127 Kramer, *Francke*, ii.63f.

128 Jacob Turner to Francke, London, 24 Feb. 1701 (*Nachlaß* 30.X.379); cf. Jacob Turner to Francke, London, 6 May 1701 (ArFrSt D 71:79); Francke to Edmund Chishull, English Chaplain at Smyrna, Halle, 24 Dec. 1703, printed in: Winter, *Halle als Ausgangspunkt*, p. 340.

129 Wiggers to Francke, London, 8 July and 8 Nov. 1701 (*Nachlaß* 30.XI.443,448).

130 Francke to Herrnschmid, [Halle], [c.1703] (extract), printed in: Nebe, p. 72.

131 Thomas Turner to Francke, London, 21 Apr./2 May 1704 (*Nachlaß* 30.X. 389).

Belke stayed at Halle until 1708 or 1709. Whether or not Belke assisted in the charity schools on his return to England is uncertain; in 1711 he told Francke that he was studying medicine but would not forget the strong theological training he had received at Halle.¹³²

The boys sent to Halle in 1706 as a result of *Pietas Hallensis* were met in Hamburg by Francke's associate, G.H. Neubauer, and by Belke.¹³³ Like Belke, they were all under the patronage of English benefactors, led and represented by Slare and Hoare. Though Belke had care of the English lads while they were at Halle, he was not their tutor.¹³⁴ Through extant correspondence we are able to identify some of the English youths who went to Halle. Three of the boys who went in 1706 were Joseph Acors, Thomas Parsons, and a boy named Creeke. On their return from six years of study at Halle Slare hoped to have "a prospect of placing them for Ushers in some schools, or in some private Gentlemens Families for Tutors".¹³⁵ When Acors came back to England he served under Wigers and Mehder;¹³⁶ later he was in charge of his own school, from which a lad was sent in 1734 to assist two German pastors in Georgia.¹³⁷ Creeke returned to London to be employed by Dr. Mapletoft, rector of St. Lawrence's, London,

... to whom he is a menial Servant; but with this Encouragement, that after some time, the Dean of Peterborow Dr. Kennet, and the Doctor to whom he was recommended by the Dean, may, if he behaveth himself well, find some means or other to send him to one of our English Universities, to study there.¹³⁸

The registers of Oxford and Cambridge, however, show no one named Creeke matriculating during these years. Parsons returned to Halle to enter the university, still under the patronage of his English benefactors.¹³⁹ He felt that university studies at Halle

... can fit and prepare such a one as I am much better to fulfil the desire of my Honoured Patrons, and to serve my Neighbour, but especially bring one unto a better understanding of the divine Word, and per consequens how one shall aright care for his own soul, as being the sole reason why we are born.¹⁴⁰

Parsons' destination after his university studies is unknown.

132 Michael Belke to Francke, London, 27 June 1711 (ArFrSt F 14:284-285).

133 Francke to Slare, [Halle, c.1706] (copy) (*Nachlaß* 30.VIII.328); Francke to Canstein, Halle, 30 Oct. 1706, printed in: Schicketanz, p. 337.

134 Henry Hoare to Francke, London, 13 July 1708 (*Nachlaß* 30.XVIII.660).

135 Slare to Francke, London, 2 July 1711 (*Nachlaß* 30.VIII.313).

136 Mackbeth to Francke, n.p., 17/28 Nov. 1712 (*Nachlaß* 30.XIV.575).

137 Newman to J.M. Boltzius and I.C. Gronau, Bartlet's Buildings, 29 Oct. 1734, printed in: *Letterbook*, p. 135.

138 Mackbeth to Francke, 17/28 Nov. 1712 (*Nachlaß* 30.XIV.575).

139 Ibid.

140 Thomas Parsons to Francke, Halle, 15 Feb. 1713 (*Nachlaß* 30.III.171f).

Another member of the original group was Michael Smith. He came from a gentry family in England and probably went to Francke's *Pädagogium* for the children of nobility. He was treated differently from the other English boys and ate at a separate table. Hoare refers to the care "of the four English lads and of Mr. Smith", while Francke tells Slare to give his love and affection to benefactors and friends "and especially the honoured Parents of young Mr. Smith".¹⁴¹ But in 1710 Smith was the occasion of some trouble and was sent home;¹⁴² soon thereafter Boehm reported that

... Smith is going with this fleet to the East Indies, in order to learn navigation. He told someone: now he wants to write off all books, except the Halle Bible and Halle hymnal, which he intends to keep.¹⁴³

Two other boys from prominent backgrounds joined Smith at his table, Henry Hastings and Harry Benson. Hastings' patron was Lady Elizabeth Hastings, the pious philanthropist who associated with such churchmen as Archbishop Sharp, Robert Nelson, and Bishop Wilson of Sodor and Man;¹⁴⁴ she explained to Francke that her "names sake" was in particular need of charity because his father was a Roman Catholic and his mother an Anglican "too much taken up by the Cares of the World".¹⁴⁵ Lady Elizabeth allowed Francke to choose a tutor for Henry, though she desired that he be instructed "in no Principles contrary to that of the Church of England".¹⁴⁶ Hastings evidently flourished at Halle; in 1713 Ruperti in London informed Sir Hans Sloane of an English boy named Hastings at Halle who had invented a perpetual motion machine which he wanted to prove to the Royal Society.¹⁴⁷ Harry Benson was the son of Sir William Benson, sheriff of London in 1708 and brother-in-law to Henry Hoare.¹⁴⁸ Harry only remained at Halle two years before he became a merchant.¹⁴⁹ In 1711 he thanked Francke for "the great Love you have always showed me namely In the great desire which you have for my Eternal happiness".¹⁵⁰

141 Hoare to Francke, 13 July 1708 (*Nachlaß* 30.XVIII.657); Francke to Slare, [c.1706] (copy) (*Nachlaß* 30.VIII.329); Slare to Francke, 4 July 1709 (*Nachlaß* 30.VIII.307).

142 Hoare to Francke, n.p., 21 July 1710 (*Nachlaß* 30.XVIII.669).

143 "Smith gehet mit dieser Flotte nach Oest-Indien, umb die Navigation zu lernen. Er sagte zu jemanden: Nun wolle er alle Bücher abdencken, ausser der hallischen Bibel und dem hallischen Gesang-buch, die er zu behalten gedächte." (Boehm to Francke, London, 12 Dec. 1710 [ArFrSt C 229:52]).

144 On Lady Elizabeth, see Thomas Barnard, *An Historical Character relating to the holy and exemplary Life of ... Lady Elisabeth Hastings* (Leeds, 1742).

145 E. Hastings to Francke, 28 June 1712 (*Nachlaß* 30.XIX.689); cf. Boehm to Francke, London, 4 Jan. 1712 (ArFrSt C 229:34a).

146 Hoare to Francke, 13 July 1708 (*Nachlaß* 30.XVIII.663).

147 G.A. Ruperti to Sir Hans Sloane, Savoy, 16 June 1713 (BL, Sloane MSS 4065:109).

148 G.W. Marshall, ed., *Le Neve's Pedigrees of the Knights* (London, 1873), pp. 482, 494.

149 William Benson to Francke, London, 12 July 1708; Harry Benson to Francke, [London?], 30 Oct. 1710 (*Nachlaß* 30.XXI.732-33).

150 Harry Benson to Francke, Amsterdam, 14 Aug. 1711 (ArFrSt F 14:322-324).

In 1708 Abraham Mackbeth took Belke's place at Halle with responsibilities for the English lads. Hoare told Francke that he doubted not "but Mr. Mackbeth will by his Conduct approve himself so well towards you as to merit your favour and esteeme".¹⁵¹ The schoolmaster Mackbeth was also praised by Boehm, who called him "one of their best people and one who has a great love for their institutions [i.e. charity schools]".¹⁵² When he returned to England a few years later, the benefactors made him inspector over a newly formed society of schoolmasters

... to teach and farther Instruct them [the schoolmasters] in all the Necessary Dutys, which there [*sic*] Profession requires them to be Master of. and the Good Instruction he received from you [Francke] att Hall made me think him well qualified for such an Undertaking.¹⁵³

Mackbeth served as a charity school agent and prepared the SPCK's large account of the schools in 1712 for press.¹⁵⁴

John Trevese was yet another English youth sent to Halle by Slare and Hoare to be instructed in those sciences which "may qualify and prepare him for the education of Youth". Trevese, who was to assist Francke in the instruction of the other English boys,¹⁵⁵ wrote soon after his arrival in Halle:

Since I know too well how much Gods Word is neglected and despised in Schools there [England], I would alter this Matter, and so ground my self here in Gods Word, that when I enter upon my intended Buisness [*sic*], I may seek to bring up those, that shall be under my care, in the love and Fear of God, the Discourse which in most of our Schools now a days is become as it were a laughing Stock and a Trifle. Thus my only Intent is to prepare myself to govern a School, and that after the Orphan House manner as much as possible.¹⁵⁶

As late as the summer of 1715 Trevese was still in Halle,¹⁵⁷ but thereafter his course is unknown.

When Trevese returned to Halle he took with him a boy named John Godfrey, whose father, Boehm said, was concerned only that his son not be taught a particular Lutheran doctrine, probably ubiquity. Because this doctrine was hated in England Boehm suggested that on this point the English children be taught general instead of Lutheran principles.¹⁵⁸ Minor theological incon-

151 Hoare to Francke, 13 July 1708 (*Nachlaß* 30.XVIII.660).

152 "Sonst ist der Schuel-meister einer von ihren besten Leuten und hat eine grosse Liebe zu ihren Anstalten." (Boehm to Francke, London, 9 July 1708 [ArFrSt C 229:68])

153 Hoare to Francke, n.p., 17 Aug. 1711 (*Nachlaß* 30.XVIII.670f).

154 SPCK *Minutes*, 29 May 1712 (v.283), 23 Oct. 1712 and 18 June 1713 (vi.19,85); *An Account of Charity-Schools in Great Britain and Ireland*, 11th edn. (London, 1712).

155 Slare to Francke, 29 June and 2 July 1711 (*Nachlaß* 30.VIII.312, 314f).

156 Trevese to Francke, [c.1711] (*Nachlaß* 30.IX.376f).

157 Trevese to Francke, Zerbst, 6 June, 1715 (*Nachlaß* 30.IX.336-38).

158 Slare to Francke, 29 June 1711 (*Nachlaß* 30.VIII.315); Boehm to Francke, London, 30 June and 26 Oct. 1711 (ArFrSt C 229:45,43).

gruities did not hinder the flow of yet more English boys to Halle through the 1710s.¹⁵⁹ Though the numbers were not large they provide evidence of the respect and high reputation with which Halle was held in England as a result of Boehm's endeavours.

The effect of *Pietas Hallensis* was far-reaching. Not only did it result in financial contributions for the Halle *Waisenhaus* and in boys and apprentices being sent to Halle for education, but more importantly it propagated the news about Francke's institutions and helped bring about a greater awareness of Halle Pietism. It spawned imitations throughout Britain, Ireland, and America and was of particular importance to later evangelicals like George Whitefield, Griffith Jones, and Wesley.¹⁶⁰ As a propaganda tool, *Pietas Hallensis* gave a higher profile to Halle and thereby to education and charity schools in general. But Halle's influence on the charity school movement went beyond the catalytic working of *Pietas Hallensis*; our final task is to analyze and compare their respective methodologies and pedagogies.

3. Influences and Comparisons

Charles Bridges asked Francke in 1699 "to give us some light for the better ordering and perfecting in some measure what is here I hope so sincerely begun".¹⁶¹ According to Wigers, some friends in the English Church wanted to print Francke's "Institutionis Paedagogii Hallensis" in English at their own costs.¹⁶² Bridges' links with Wigers and Mehder were certainly formative in the advice on method which he penned and the SPCK printed and distributed.¹⁶³ Halle influenced and invigorated the charity school movement in three marked ways: its pedagogical aims, the selection and training of teachers, and the method of finance. Though the goals and methods were anglicized and there developed important differences, Francke's ideas were formative.

Pedagogical Aims

What were Francke's pedagogical methods? The aim of his institutions, as expressed in the title of his fundamental work on the education of children, was to guide children "to true piety and Christian wisdom".¹⁶⁴ Francke's

159 Boehm to Francke, London, 25 July 1712 (ArFrSt C 229:38); Henry Scheibell to Francke, London, 15 Sept. 1712 (Nachlaß 30.VII.294f); Samuel Stott to Francke, Halle, 21 Apr. 1713 (Nachlaß 30.IX.334); Boehm to Francke, London, 8 Aug. 1718 (ArFrSt C 229:90b).

160 See pp. 186–90 below.

161 Bridges to Francke, London, 7 May 1699 (Nachlaß 30.XIX.674).

162 Wigers to Francke, London, 4 May 1699 (ArFrSt B 71a:100–102); to Francke, London, 7 Nov. 1699 (Nachlaß 30. XI.423).

163 SPCK *Minutes*, 17 Aug. 1699, printed in: McClure, p. 30.

164 *Kurtzer und Einfältiger Unterricht / Wie Die Kinder zur wahren Gottseligkeit / und Christlichen*