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Pedagogical Aims

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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*

pedagogy has been the subject of a great deal of scrutiny and analysis by scholars; a few points deserve mention.[165] For Francke, the starting point of reform in society and of renewal in the Church was education. He sought to prepare students for life, both physically and spiritually, so along with rigid catechetical instruction went training in manual occupations. Whether educating children to be useful and productive members of a working class or to be students at university, Francke wished them to be solidly rooted in Christian fundamentals. As a theologian, at the centre of his pedagogy stood an exact order of conversion: preliminary divine stirrings [*göttliche Rührung*], the struggle of repentance [*Bußkampf*], and breakthrough [*Durchbruch*].[166] He was not anti-scholastic, as is sometimes assumed, but wanted learning to be related and subservient to godliness and piety.

The two-fold purpose in the English charity schools of making poor children both Christian and useful members of the lower orders was reinforced by or modelled after Halle. The chief design of the schools was "the *Education of Poor Children in the Knowledge and Practice of the Christian Religion*, as profess'd and taught in the Church of *England*".[167] To this religious purpose the English schools also adopted Halle's practice of preparing children for manual trades and of putting them out to apprenticeships. The yearly accounts of the charity schools contained a statistical category of children who had moved from schools to apprenticeships. The Society believed, as did Francke, that Christian education of the poor was a primary means to reform society.[168] This stress on training as well as educating the poor led directly to the workhouse movement in England for which the SPCK again took on a coordinating role.[169]

In certain ways, however, Francke's pedagogical methods differed from those adopted by the SPCK-linked charity school and workhouse movements, which were more socially conservative than Francke's and aimed to make poor

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Klugheit anzuführen sind / ehemals Zu Behuf Christlicher Informatorum entworffen / und nun auff Begehren zum Druck gegeben (Halle, 1702), repr. in part in: Peschke, ed., *Werke in Auswahl*, pp. 124–150. According to Jones, *Charity School Movement*, p. 37n3, Francke's work was translated into English and published in 1707; unfortunately, I have been unable to locate a copy.

165 See W. Oschlies, *Die Arbeits- und Berufspädagogik August Hermann Franckes* (Witten, 1969); P. Menck, *Die Erziehung der Jugend zur Ehre Gottes und zum Nutzen des Nächsten* (Wuppertal, 1969); B. Hermann, "Die ungewollte und die gewollte Welt. Eine Studie zur politischen Pädagogik A.H. Franckes", (Dr.phil. thesis, Westfälische Wilhelms-Universität zu Münster [Westf.], 1983); A. Eisner, "Erziehung und Unterricht im Pietismus", (Dr.phil. thesis, Universität Wien, 1979).

166 E. Peschke, "Speners Wiedergeburtslehre und ihr Verhältnis zu Franckes Lehre von der Bekehrung", in: *Traditio – Krisis – Renovatio aus theologischer Sicht. Festschrift Winfried Zeller zum 65. Geburtstag*, ed. B. Jaspert and R. Mohr (Marburg, 1976), pp. 222f.

167 *Account of Methods of Charity-Schools*, p. 1.

168 See *A Letter From a Member of the Society for the Propagation of Christian Knowledge in London, to a Correspondent in the Country* (London, 1702), p. 2.

169 See T.V. Hitchcock, "The English Workhouse: A Study in Institutional Poor Relief in Selected Counties, 1696–1750" (D.Phil. thesis, University of Oxford, 1985), esp. Chap. 4; Simon, "From charity school to workhouse", pp. 126–29.

children productive, not socially mobile, stressing more the benefit done to the soul of the giver than the welfare provided for the poor.[170] This social conservatism is plainly evident in a 1712 *Circular Letter* sent by the SPCK:

> But however these Children are dispos'd of, it will be very necessary, before hand, to teach them that great lesson of *True Humility*, which our Saviour has prescrib'd to all that will be his Disciples, least the Advantages they receive from a Pious Education, should incline them to put too great a Value upon themselves.[171]

Francke, on the other hand, though he prepared children for manual trades, also offered any child who showed promise the opportunity to go to university or receive advanced training. Furthermore, he put a much greater emphasis on personal conversion as the means to initiate the reform of the child, to which some of the English lads studying at Halle bore witness.[172] The religious instruction in the English charity schools revolved not around personal regeneration, but the Anglican catechism and books of practical piety like the *Whole Duty of Man*. In both Halle and the SPCK a solid religious education was the highest priority, but what that instruction entailed differed markedly.

Teacher Training

Halle's influence is also seen in the ways in which the charity school movement chose and trained its teachers. Charity schools were a major factor in the "laicisation" of the schoolteaching profession in England, since, because of the proliferation of the schools, there were not enough clergy to staff them.[173] In the early years, at least partially because the schools required full-time service from its educators, the movement experienced a shortage of teachers, as is evident from Bridges' approaches to Wigers, Mehder, and Boehm. Bridges told Francke that their beginnings were weak "for want of good masters and directors".[174] Some teachers, like Belke, Mackbeth, and Trevese, were sent directly to Halle for training. Patrons like Slare placed a high value on this training at Halle and had "more hopes of their doing more good in that way, than in being ordained ad Clerii".[175] The teachers training college after Halle's model desired by Bridges and Sir John Philipps never came to fruition; when Philipps proposed at an SPCK meeting the establishing of such a college, the Society found it unnecessary, for

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170 See Jones, *Charity School Movement*, pp. 3-8; Clarke, *History SPCK*, pp. 28f; Simon, "From charity school to workhouse", pp. 128f.

171 *Circular Letter* (9 Sept. 1712) (Camb., *Baumgartner Papers* 7.IV.I.No.59.[Add.7]).

172 See esp. Samuel Stott's account of his conversion in a letter to Francke, Halle, 21 Apr. 1713 (*Nachlaß* 30.IX.334).

173 Holmes, *Augustan England*, pp. 70,77f; Jones, *Charity School Movement*, p. 96.

174 Bridges to Francke, London, 7 May 1699 (*Nachlaß* 30.XIX.673).

175 Slare to Francke, 29 June 1711 (*Nachlaß* 30.VIII.315); cf. Hoare to Francke, 18 Mar. 1711 (*Nachlaß* 30.XVIII.672).