FRANCKESCHE STIFTUNGEN

DFG

7. Sekundärliteratur

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

Brunner, Daniel L.

Göttingen, 1993

Subscription

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

the teacher.[182] In Talbott, however, one finds no evidence of Francke's insistence that teachers should have an experiential piety by which they could embody for their students the truths of an experimental religion. As Francke required an account of personal conversion from teachers, so Talbott insisted on unwavering loyalty to and communion with the Church of England.

Subscription

During the first quarter of the eighteenth century charity schools were financed by either subscription or endowment. The subscription method was the most dominant and the one most responsible for the spectacular rise of these schools, though the role of endowment remained vital.[183] According to a 1704 account of the charity schools, when four or five people wanted to establish a charity school they would put their names on a roll of parchment and "subscribe thereto such Summs as each of them thought fit to pay yearly (during pleasure) towards the Charge, and generally the Minister subscribed first".[184] This method was much more precarious and insecure than endowment because it relied on holding the "pleasure" of individuals.

Though both methods were part of the same movement there is evidence that their exponents did not always see eye to eye. Writing to Francke in 1710 Boehm refers to different perspectives in England on the work at Halle as described in *Pietas Hallensis*. One side held that Francke's dependence on special Providence was to be imitated, while the other believed that it was to be admired as an extraordinary Providence but not followed; "it is as if," adds Boehm, "God is not as powerful in England as he is in Germany."[185] Even though the reality was that Francke through his economic enterprises was establishing an endowed security for his institutions, the stress in every edition of *Pietas Hallensis* was still on God's providential supply, predominantly through private contributions.

Those English divines who recommended *Pietas Hallensis* admired the special Providence evident therein and saw it as a sign of God's favour and approval; leaders in the charity school movement pointed to the same signs in their schools. White Kennett said, "Could we trace the obscurer Footsteps of our own Charity-Schools, the Finger of God would be as evident in them."[186] For many, dependence on Providence was best accomplished not through endowment but through subscription. An example of the importance of Providence and the motivating power of *Pietas Hallensis is* exemplified in the

182 Talbott, *Christian School-Master*, pp. 4-24.

183 Holmes, *Augustan England*, p. 54.

184 *An Account of the Methods Whereby the Charity-Schools have been Erected and Managed* ([London], 1704), p. 1.

185 "... gleich als wenn GOtt nicht so mächtig in Engeland, als in Teutschland wäre." (Boehm to Francke, London, 20 June 1710, printed in: *ErBrief*, pp. 145f)

186 *Charity of Schools*, p. 32.

printed account of a charity school in Cork titled *Pietas Corcagiensis*. The motto of this school was "God's Providence is our Inheritance".[187] The author lifted up the example of what God had done at Halle and declared,

> ... shall we then any way doubt, but that the same Almighty and most Gracious God, whom we also Worship, and who is the same yesterday, to Day, and for ever, will preside over, will improve the good Estate of these Charitable Foundations, which he has raised and hitherto supported by so many remarkable Footsteps of his Watchful Providence.[188]

Noting that the chief support of the school was "nothing but the Good Providence of God, and the Voluntary Contributions of his Faithful People,"[189] much of the pamphlet is a register of donations from all over Britain.

The effect of *Pietas Hallensis* in encouraging a Providential reliance on the subscriptions of generous supporters, should not be underestimated. Though the SPCK provided little financial support itself for the charity schools, it did promote the subscription method. Circulating *Pietas Hallensis* among its correspondents reinforced the viability of this method and thereby contributed in no small way to the rapid growth of charity schools during this period.

Without denying or depreciating the Anglican and English nature of the charity schools,[190] our purpose has been to show that in the crucial infant years Francke's institutions became a significant model to them. *Pietas Hallensis* served as an important financial and methodological catalyst to the movement and also resulted in increased personal links between the charity schools and Halle. Its effect, especially within the SPCK, was not soon forgotten; as late as 1735 the SPCK told its correspondents, "The Society does not doubt but it will be a particular Pleasure to all their Members, to hear of the Increase and Prosperity of the Orphan-House at Hall."[191]

In closing, it is worth noting that even as Halle influenced the charity school movement, Halle helped report the progress of the English work. Halle felt a kinship with the charity school movement in England; it translated the SPCK's reports on the charity schools into German,[192] published them on its own press, and helped distribute them as far as Moscow, resulting in donations from Russia for the English schools.[193] Certainly part of Francke's motivation

---

187 *Pietas Corcagiensis* (Cork, 1721), p. 36.

188 *Ibid.*, p. 52.

189 *Ibid.*, p. 16.

190 Boehm advised Francke, London, 4 Sept. 1706 (ArFrSt C 229:71), that he would have difficulty breaking and correcting the free English nature of the English children sent to Halle.

191 *A Copy of The Circular Letter from the Society at London, for Promoting Christian Knowledge, &c. to their Residing and Corresponding Members, for the Year, 1735, signed, Hen. Newman* (Dublin, 1735), p. 5.

192 *Nachricht von den milden Schulen in und um Londen* (Halle, 1708).

193 SPCK *Minutes*, 8 May 1712 (v.277f); Newman to Boehm, 9 May 1712 (ArSPCK, *Soc Lett* [CS2/2]).

in publishing the German account of the charity schools was his feeling that his own institutions had set an example which the English were following.[194] The Society recognized it was part of a larger movement and spoke proudly in 1712 of charity schools established in New England, New York, Barbadoes, the Czardom of Muscovy, Hesse, Sweden, Denmark, Holland, Switzerland, and Tranquebar in the East Indies.[195] Both Francke and the SPCK saw themselves as having launched what was fast becoming a campaign for the propagation of Christian education to the poor in many parts of the world.

194 Podczeck, ed., *Francke ... Der grosse Aufsatz*, pp. 112-18.
195 *Account of Charity-Schools* (1712), p. 60.