

This is
from typewriter
Feb. 1910
C.R.S.

History of Philanthropic Relief

Since the Reformation: 1517 to the present.

In this Part we may follow two great streams of tendency and then, near ~~the~~ our own days, discern a convergence in methods of poor relief. In a broad way the peoples of Europe have may be divided into two fairly well defined groups, those of Northern Europe, predominantly Protestant and those of Southern Europe who have more generally remained faithful to the Latin Church. Russia, and Greece and some other countries must be considered apart. In order to ~~to~~ make clear the most vital characteristics ^{significant} many minor differences of detail must ~~be~~ ^{be} suppressed passed over.

Thus this plan involves a certain amount of repetition, but ^{both} it has the advantage of enabling us to follow ~~each~~ ^{both} great ~~the~~ streams of thinking ^{and} ~~experiment~~ ^{experiment} to their conclusion without interruption. The comparisons ^{and} ~~can~~ ^{can} be made afterwards without much difficulty.

Foot Note. This Part -- is intended to indicate the essential tendencies in the principles & methods of public & private relief since the beginning of the Reformation. It will not attempt to describe existing methods; that would require a separate volume & has been begun in the volume "Modern Methods of Charity", published in 1904 - The antecedents of present methods are here noticed. C.R.S.

President

Pres. Harry Pratt Judson, LL.D., Chicago, Ill.

Vice-Presidents

Mr. Corwin S. Shank, Seattle, Wash.
 Rev. S. H. Greene, D.D., Washington, D. C.
 Hon. Fred Brasted, .. Oklahoma City, Okla.

Corresponding Secretary

Rev. W. C. Bitting, D.D., St. Louis, Mo.
 5109 McPherson Ave.

Recording Secretary

Mr. George W. Coleman, Boston, Mass.

Treasurer

Mr. William E. Lincoln, Pittsburgh, Pa.
 1206 Union Bank Building.

The Northern Baptist Convention



Commission on Social Service

Batten, S. Z., Neb., Chairman.
 Brougher, J. W., Ore.
 Coleman, G. W., Mass.
 Henderson, C. R., Ill.
 Matthews, S., Ill.
 Pattison, H., Conn.
 Rauschenbusch, W., N. Y.
 Rosselle, W. O., Penn.
 Webb, G. T., Ill.
 Whidden, H. C., Ohio.
 Wishart, A. W., Mich.

**Additional Members
 of the Executive Committee**

Rev. Robert A. Ashworth, Meriden, Conn.
 Mr. C. C. Barry, Melrose, Mass.
 Hon. Edward S. Clinch, New York City, N. Y.
 Rev. J. W. Conley, D.D., Omaha, Neb.
 Rev. L. A. Crandall, D.D., Minneapolis, Minn.
 Rev. J. H. Franklin, Colorado Springs, Colo.
 Rev. B. A. Greene, D.D., Evanston, Ill.
 Mr. R. B. Griffith, Grand Forks, N. Dakota
 Rev. E. A. Hanley, D.D., Providence, R. I.
 Mr. C. T. Lewis, Toledo, Ohio
 Mr. E. J. Lindsay, Milwaukee, Wis.
 Rev. J. Y. Montague, Hiawatha, Kas.
 Rev. W. Quay Rosselle, D.D., Philadelphia, Pa.
 Mr. E. M. Runyan, Portland, Ore.
 Mr. D. C. Shul, Sioux City, Iowa

Division I

Development of Poor Relief in Northern Europe,
predominantly Teutonic & Protestant.

Chapter I Social Conditions

The necessity for poor relief ^{must} be sought in the
^{the} ~~racist traits~~ ^{the curious & anomalous} ~~the~~ economic and political relations ~~as a~~ of the
people.

Sec. 1. The state of the ^{sciences and} arts and crafts. ~~The~~ At the
opening of the sixteenth century the modern
~~modern~~ achievements of physical science were
yet unknown. The fields were tilled with con-
~~tinually~~ paratively rude ~~and~~ implements; manu-
factures were carried on with little help
from ^{mineral} division of labor and effective machinery.
Commerce was not insignificant but was
small as compared with the international
traffic of our times.

Habitations and cities ~~were~~ received little
help from scientific science. The ^{hygienic origin} ~~form~~ theory of
^{many} diseases had not been advanced; the necessity
for cleanliness was not understood, and
conditions of filth unspeakable and deadly were
tolerated without protest.

All that preserved the people from distention
was the ~~habit of a~~ outdoor life, the
exposure to the air, and certain empirical
rules of conduct which mitigated the
worst effects of unhygienic modes of life.

the the present to future for distribution
on the basis of a common life, the
effort to the air, and common, universal
which of common which universal the
work of effort of universal common of life

6.5

The ^{discovery} ~~discovery~~ of the magnetic needle, or its introduction
to Europeans, ~~had~~ in the fourteenth century, had
made large ocean voyages possible, and at the
close of the fifteenth century America opened up a
new world. The Gunpowder, long before known
to the Chinese, ~~was~~ began to influence military
methods and ~~such~~ ^{to break down the barrier of} ~~from~~ ^{the} ~~Chivalry~~ ^{Slavery} in this period.

The printing press and improved methods of making
paper ~~was~~ ^{with} already popularizing new and revolu-
tionary ideas among all classes of the people.

the printing press and improved methods of working
paper has already revolutionizing and
every other means of the people.
The Chinese have been for some time
new world. The people of the
the fifteenth century Chinese spread up
make large cities and towns, and as the
hand some, but in the fourteenth century, but
the invention of the magnetic needle in the thirteenth

Sec. 2. Economic control and social
Classes.

~~Feudalism~~, of Nobles, ^{and} freemen ^{and} serfs ^{and} ^{lived under} ~~slaves~~. the feudal system with increasing antagonism and fiction. The serf must render to the lord of the land the service of his hands and ~~the~~ a part of the fruits of his toils. Oppression by the haughty and well armed nobility was inevitable and ~~in~~ provoked rebellion, and to suppress rebellion the great man in his castle must ~~maintain~~ keep mercenary soldiers who were seldom gentle ~~and~~ just to the rude inferiors who tilled the fields.

Commerce was still chiefly the means of securing articles of ~~the~~ luxury for the extraneous rich, as spices and silks, brought afar with the products of the toil of serf & labour.

with

See Lombard

/ see Whilhom III, ch. 2
Schmoller
Ashley

President

Pres. Harry Pratt Judson, L.L.D., Chicago, Ill.

Vice-Presidents

Mr. Corwin S. Shank, Seattle, Wash.
Rev. S. H. Greene, D.D., Washington, D. C.
Hon. Fred Brasted, .. Oklahoma City, Okla.

Corresponding Secretary

Rev. W. C. Biting, D.D., St. Louis, Mo.
5109 McPherson Ave.

Recording Secretary

Mr. George W. Coleman, Boston, Mass.

Treasurer

Mr. William E. Lincoln, Pittsburgh, Pa.
1206 Union Bank Building.

The Northern Baptist Convention



Commission on Social Service

Batten, S. Z., Neb., Chairman.
Brougher, J. W., Ore., Rauschenbusch, W. N. Y.
Coleman, G. W., Mass. Rosselle, W. O., Penn.
Henderson, C. R., Ill. Webb, G. T., Ill.
Mathews, S., Ill. Whidden, H. C., Ohio.
Pattison, H., Conn. Wishart, A. W., Mich.

**Additional Members
of the Executive Committee**

Rev. Robert A. Ashworth, Meriden, Conn.
Mr. C. C. Barry, Melrose, Mass.
Hon. Edward S. Clinch, New York City, N. Y.
Rev. J. W. Conley, D.D., Omaha, Neb.
Rev. L. A. Crandall, D.D., Minneapolis, Minn.
Rev. J. H. Franklin, Colorado Springs, Colo.
Rev. E. A. Greene, D.D., Evanston, Ill.
Mr. R. B. Griffith, Grand Forks, N. Dakota
Rev. E. A. Hanley, D.D., Providence, R. I.
Mr. C. T. Lewis, Toledo, Ohio
Mr. E. J. Lindsay, Milwaukee, Wis.
Rev. J. Y. Montague, Hiawatha, Kas.
Rev. W. Quay Rosselle, D.D., Philadelphia, Pa.
Mr. E. M. Runyan, Portland, Ore.
Mr. D. C. Shull, Sioux City, Iowa

The ^{agricultural} ~~peasants~~ peasants. - The human beings who
till the soil are generally uneducated, stupid,
accustomed to subjection & without personal
initiative and incapable of cooperation to
improve their condition. They bear the burdens
of toil & taxation without voice in government
or administration, until misery drives them
to revolt. Serfdom was ~~an~~ inherited from
the middle ages, with ^{its} ~~the~~ consequences.

[See A. W. Small, The Camerdiasts, 1909.]

The Peasants War.

Condition of the peasants. They were without social class or position, servants of all others, victims of public burdens. They found means at last of formulating their woes & claims. In some cases they were heard & helped. ~~They~~ Desperate they resorted to rebellion & then they were fightfully defeated & persecuted to death.

The year 1525 was economically a trying year. First came the plunder & destruction of castles & convents by the infuriated peasants; and then the revenge of nobles on the peasants, burning of habitations and heavier loads of taxes & pillage indescribable. Over 100,000 poor unfortunates were killed.

See the Eng. Hist. Peasants War.
En. Lament. the Red Rev.

Wille
Willems, III, 117.
See Sebastian Frick, Christ

The President Mr.

President of the President. They are without moral sense
 position, character, gallantry, honors of public position. They
 found means at last of formulating their views & claims. A score
 cases they were heard & helped. ~~Other~~ defects they wanted to
 addition to them they were perfectly deficient & practically useless.

The year 1828 was economically a good year. That came the
 position & distribution of capital & currency of the important
 President; and then the change of habits in the President.
 forming of habitations & houses had of labor & filth
 increased. Over 100,000 for London was killed.

See the Rep. of Prof. Benjamin W. W. III, 11.
 2. Education. Front, Chancery
 Mr. W. W. III, 11.

Conditions in cities.⁽¹⁾

See Palumbokli.⁽²⁾

Grass gilds ^{monopolies of petty} excluded apprentices and made it difficult to learn and practice a trade. Poor men whose labor was needed in a town might be excluded because they had no rights membership in the guild, no domicile in the parish.

The tendency of the cities to care for their own citizens, which grew out of the social organizations of gilds and their brotherhoods, explains the absence of provision for non-resident poor. Rigid rules were made to exclude outsiders.

President
Pres. Harry Pratt Judson, L.L.D., Chicago, Ill.

Vice-Presidents

Mr. Corwin S. Shank, Seattle, Wash.
Rev. S. H. Greene, D.D., Washington, D. C.
Hon. Fred Braisted, .. Oklahoma City, Okla.

Corresponding Secretary

Rev. W. C. Bitting, D.D., St. Louis, Mo.
5109 McPherson Ave.

Recording Secretary

Mr. George W. Coleman, Boston, Mass.
Treasurer

Mr. William E. Lincoln, Pittsburg, Pa.
1206 Union Bank Building.

The Northern Baptist Convention

★

Commission on Social Service

Batten, S. Z., Neb., Chairman
Broughter, J. W., Ore., Rauschenburch, W., N. Y.
Coleman, G. W., Mass., Rosselle, W. O., Tenn.
Henderson, C. R., Ill., Webb, G. T., Ill.
Matthews, S., Ill., Whitden, H. C., Ohio.
Pattison, H., Conn., Wishart, A. W., Mich.

**Additional Members
of the Executive Committee**

Rev. Robert A. Ashworth, Meriden, Conn.
Mr. C. C. Barry, Melrose, Mass.
Hon. Edward S. Clinch, New York City, N. Y.
Rev. J. W. Conely, D.D., Omaha, Neb.
Rev. L. A. Crandall, D.D., Minneapolis, Minn.
Rev. J. H. Franklin, Colorado Springs, Colo.
Rev. B. A. Greene, D.D., Grand Forks, N. Dakota
Mr. K. B. Griffith, Evansston, Ill.
Rev. E. A. Hamley, D.D., Providence, R. I.
Mr. C. T. Lewis, Toledo, Ohio
Mr. E. J. Lindsay, Milwaukee, Wis.
Rev. J. Y. Montague, Hiawatha, Kas.
Rev. W. Quay Rosselle, D.D., Philadelphia, Pa.
Mr. E. M. Runyan, Portland, Ore.
Mr. D. C. Shull, Sioux City, Iowa

The waste of wars between nobles, in the
struggles of kings ~~of~~ to reduce the nobility to
subjection and build up strong ^{central} governments, with
a movement toward national life, ~~there~~ was
a cause of impoverishment. Mercenary
soldiers on creation between wars were
driven to prey on the inductions and
swelled the ~~best~~ troops of marauders
who moved like consuming locusts
from town to town.

President
Pres. Harry Pratt Judson, LL.D., Chicago, Ill.

Vice-Presidents

Mr. Corwin S. Shank, Seattle, Wash.
Rev. S. H. Greene, D.D., Washington, D. C.
Hon. Fred Brasted, .. Oklahoma City, Okla.

Corresponding Secretary

Rev. W. C. Bitting, D.D., St. Louis, Mo.
5109 McPherson Ave.

Recording Secretary

Mr. George W. Coleman, Boston, Mass.

Treasurer

Mr. William E. Lincoln, Pittsburg, Pa.
1206 Union Bank Building.

The Northern Baptist Convention



Commission on Social Service

Batten, S. Z., Neb., Chairman.
Brougher, J. W., Ore. Rauschenbush, W., N. Y.
Coleman, G. W., Mass. Rosselle, W. O., Penn.
Henderson, C. R., Ill. Webb, G. T., Ill.
Mathews, S., Ill. Whidden, H. C., Ohio.
Pattison, H., Conn. Wishart, A. W., Mich.

**Additional Members
of the Executive Committee**

Rev. Robert A. Ashworth, Meriden, Conn.
Mr. C. C. Barry, Melrose, Mass.
Hon. Edward S. Clinch, New York City, N. Y.
Rev. J. W. Conley, D.D., Omaha, Neb.
Rev. L. A. Cranfill, D.D., Minneapolis, Minn.
Rev. J. H. Franklin, Colorado Springs, Colo.
Rev. B. A. Greene, D.D., Grand Forks, N. Dakota
Rev. E. A. Hanley, D.D., Providence, R. I.
Mr. C. T. Lewis, Toledo, Ohio
Mr. E. J. Lindsay, Milwaukee, Wis.
Rev. J. Y. Montague, Hiawatha, Kas.
Rev. W. Quay Rosselle, D.D., Philadelphia, Pa.
Mr. E. M. Runyan, Portland, Ore.
Mr. D. C. Shull, Sioux City, Iowa

with

See Jessie

Ribbon - Turner

Nicholls

Cunningham

Eng. Red & Co.

Ill.
sh.
C.
la.

The Northern Baptist Convention



Commission on Social Service

Batten, S. Z., Neb., Chairman.
Brougher, J. W., Ore. Rauschenbusch, W., N. Y.
Coleman, G. W., Mass. Rosselle, W. O., Penn.
Henderson, C. R., Ill. Webb, G. T., Ill.
Mathews, S., Ill. Whidden, H. C., Ohio.
Pattison, H., Conn. Wishart, A. W., Mich.

Rev. R. C.
Mr. C. C.
Hon. E.
Rev. J.
Rev. J.
Rev. J.
Rev. J.
Mr. I.
Rev. I.
Mr. I.
Rev. I.
Rev. I.
Rev. I.
Mr. I.
Rev. I.
Rev. I.
Mr. I.

The hordes out of beggars and their similar
economic causes in all lands, in England & on the
Continent, among Protestants and Catholics alike,
had produced a multitude of mendicants. It is a
mistake to ascribe too much of this evil to particular
theological doctrines or ecclesiastical organization or
to methods of poor relief, though all these had a
share in the origin of it. The chief explanation must be
sought in the conditions already mentioned.

Under the medieval conditions of serfdom
the laborer, though heavily burdened, had a customary
and legal right to support, and in times of distress
he had a claim to alms, the receipt of which was
not regarded as socially humiliating. As
manufactures, ~~the~~ ^{as} spinning and weaving increased
the market was extended. The local com-
munity no longer produced articles
of use merely for local consumption
but as an ~~increasing~~ ^{increasing} ~~single~~ sought a
market at a distance, over
beyond national borders and
over ~~the~~ paths of the sea. The
agricultural laborer serf
became a wage laborer
and often the town was set
up in his small & ill
furnished habitation.

Plague of beggars universal in England, Spain, France, Germany,
Netherlands &c. Wilhelm III, 88

Each nationality begged in its own style. "The Germans sing in choirs, the French
bow frequently, the Gypsies follow people shamelessly, the Portuguese
weep crocodile tears, the Lucanians make high-flown orations, the
Castilians accept gifts with pride" (A Spanish writer cited by Wilhelm III.)
Beggings was a cultivated art; schools were formed to teach its tricks;
children were mutilated & deformed to add piteous to the pleading.

A proletarian arose and with that a
new demand for charitable relief.
Even where there was demand for labor
the mendicant fashion was too
powerful, and we hear complaints of
scarcity of workmen even where beggars
overwhelmed in the cities and sturdily
~~they~~ knocked for alms "in God's name"
at the doors of comfortable and
prosperous burghers.

There was a true crisis in the
15th and 16th centuries before there could be
an adjustment to the new conditions of the
"money economy".

As for the most serious and with that -
new demand for charitable relief.
Even when there was demand for labor
the manufacturing position was too
powerful, and we were disappointed
generally of workers even when wages
were raised in the cities and elsewhere.
The demand for labor "in the same
at the door of the comfortable and
prosperous business."

There was a true crisis in the
16th and 18th centuries before then could be
an adjustment of the new conditions of the
"new economy."

Complaint was also made in ^{London} ~~London~~ and
in ~~England~~ that the money was drained
away to augment the wealth & gratify the
extravagant tastes of the ecclesiastical
rulers in Italy; and that the numerous
saints' days interrupted seriously with
habits of steady industry & the production
of the means to support life. Many
persons entirely competent to support themselves
lived in institutions which were maintained
by charitable endowments.⁽¹⁾

(1) Vins complaining of this & the Reformers frequently
do likewise against it.

Confessions was also made in substance, and
 implied that the company was desirous
 away to acquire the wealth & gratify the
 extravagant tastes of the individuals
 there in Italy; and that the numerous
 saints' body withdrew seriously with
 habits of steady industry & the production
 of the means to support life. Many
 persons entirely confident of support themselves
 find in institutions which are (ordinarily)
 for charitable undertakings.

(1) Two confessions to the Reformers frequently
 observed against it.

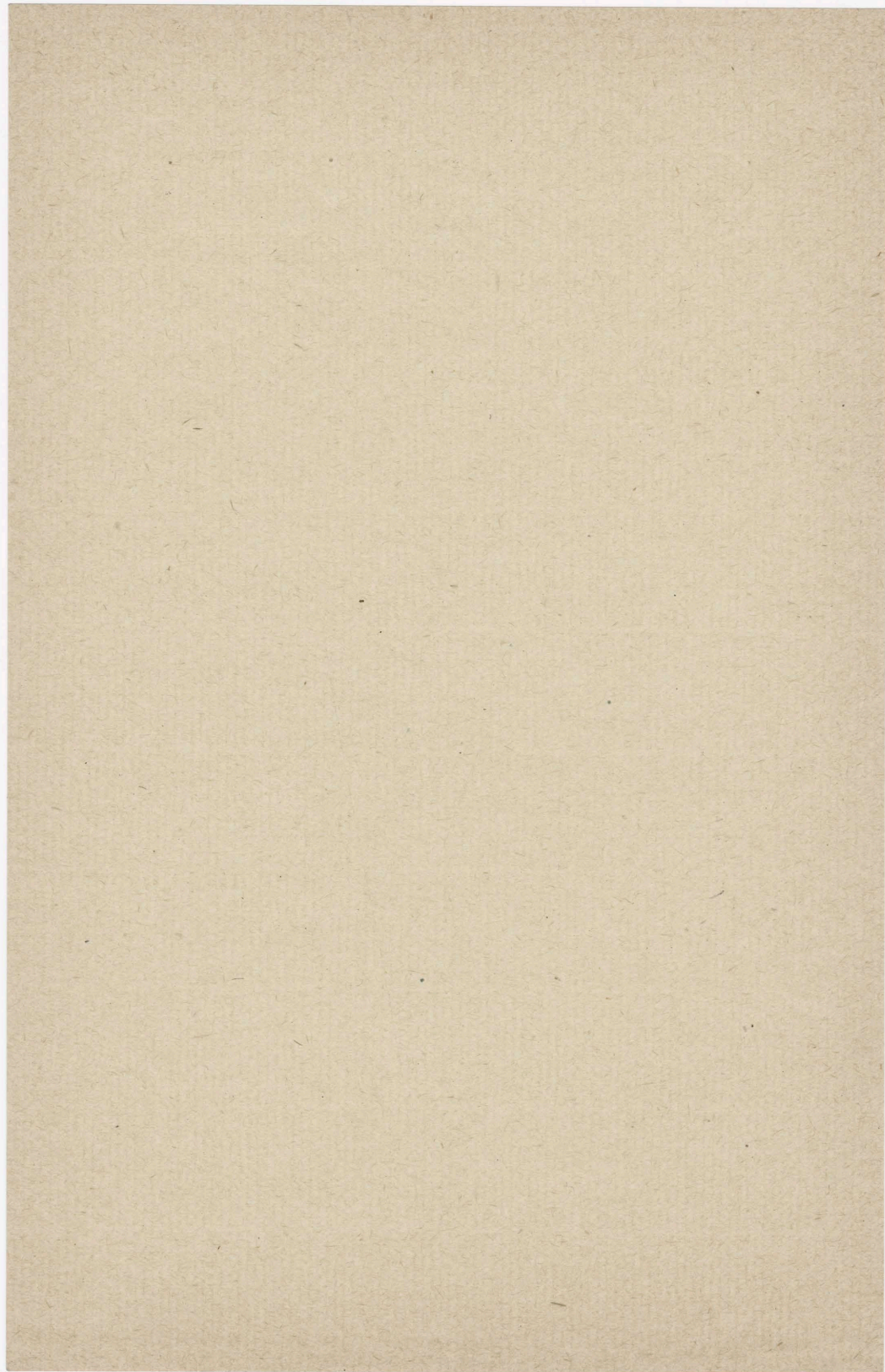
Social beliefs limited to increased begging: the idea that poverty was non meritoria was deeply rooted; almsgiving was a religious duty and sought an object; the example of idle monks & ecclesiastics was a factor of which Catholics complained as truly as Protestants.

The guilds failed to meet the social need. They could be really effective only in cities and when the market was restricted in area. The agricultural proletariat was unorganized, and handworkers thrown out of natural social relations became dependent on charity.

Class discipline was dissolving; men of the lower ranks were in ferment, ambitious to assume the dress & enjoy luxuries of their superiors. Extravagance led to beggary.

The monasteries were no longer centers of industry and models of production energy, as at times they had been.

not
Cmsale Rukin - Juncu, Vagant
Libu - Vagantium (Lutten!)



The absence of an adequate system of
relief made the seven laws against
mendacity powerless to suppress begging;
for people refused to enforce these
harsh regulations and penalties when
they knew unrelieved suffering must
ensue.

The absence of an adequate system of
which made the error less serious
and necessary provisions to suppress piracy.
for further reference to enforce these
European regulations and punish those who
they have been necessary suffering much
loss.

Chapter II

Relief of the Poor in Lutheran Countries, especially in Germany.

The variations from the German type, as in Scandinavia, can best be understood by setting before us a clear picture of the work of the German people, whom Luther's influence was most directly felt.

If we begin with direct care of the indigent we must consider the church relief as primary; if we ^{consequence} ~~and~~ with repression of vagabondage and general economic measures of prevention we shall concentrate thought upon the magistracy.

The church had also now ceased to give relief, although the parodical system had retired into the background and the monasteries, and orders and institutions of the feudal times had become more conspicuous. With the rise of cities the civil authorities had undertaken to ^{establish &} administer the endowed charities.

Religion of the Poor in Antislavery Countries
especially Germany.

The conviction for the German people, as in
England, and that is understood by
all, is a clear feature of the world
to German people, when taken reference
to our world.

For those with that kind of the subject as
most consider to Church only as primary; for
the next of religious and
general economic measures of provision in that
consequence that they refer to religious.

The Church has also been caused to grow
up, although the practical system has not
yet the background and the movement are not
and institutions of the public time has become
over Christianity. But the rise of other
and authorities had undertaken a systematic
the world Christian.

Precisely in the ^{study of the} Reformation period modern
theological & sectarian controversies disturb the
view & must be on our guard against partialities.
It is a temptation for a Protestant historian to
paint the Catholics ~~as~~ black & a similar
temptation waits the Catholic writer. The facts
are complicated; many forces were at work,
& contradiction meets one at every turn. We
ought at least to try to present all the
essential facts as they are, ^{scrupulously} without
regard to the ^{scribes} of Creds & Sects. It was
an age whose problems were different from our
own, & an age when, in all lands, ~~and~~ ^{and} ^{degree}
brutal indifference to human suffering was
tolerated ~~which~~ by all sects which some
would endure in our day. (note
see on)

[Muss aus Janaren, Geschichte des deutschen Volkes.
Cite better himself.
See Kirchner.]

(Note

p. 451 ff

What Rodriguez says of the cruelty,
misdeeds, lies etc. for the Refugees
has its counterpart in the cruelty of the
Inquisition, the wars of Alva, the
murder of albigenses & Huguenots, etc.
The latter calls the first 'Kerk.'

The order of development, ^{in Germanic lands} may be indicated by the
~~work~~ epithets, - Church parish (Gemeinde), common
fund & administration, ^(Church & state united) civil parish relief ~~instituted~~ ^{fed. provided by}
funds derived from endowments, gifts or tax.

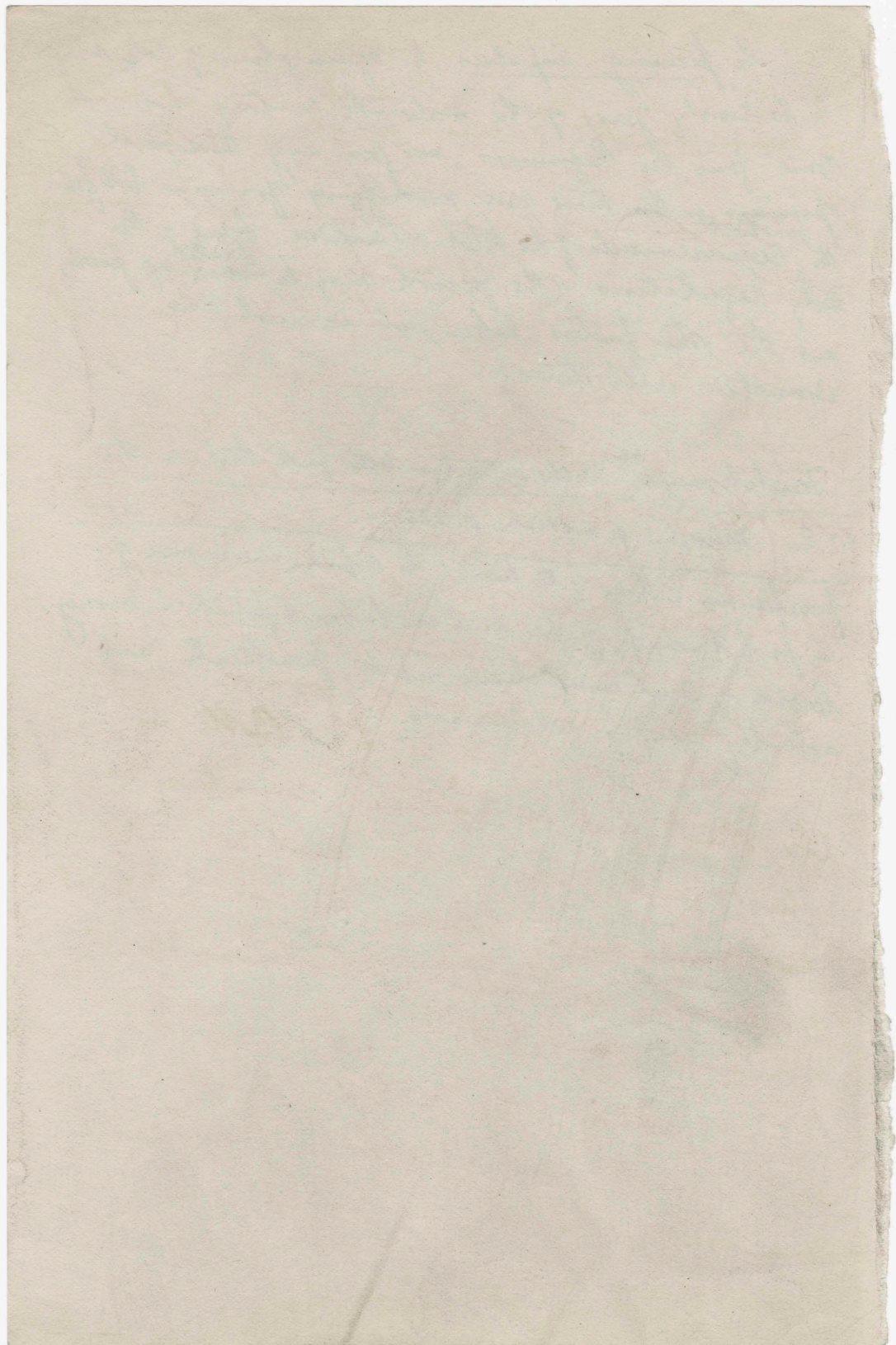
The task of relief systems was ^{of} double aspect, - to
relieve distresses of the local & helpless poor and to
find a way to exclude & repress able-bodied mendicants.
The disposition of ^{parishes &} cities to exclude ^{poor} persons
who had no legal residence raised a special difficulty,
for it in the absence of a ^(wide) national plan the ^{central} government
struggle against had ^(well recognized) no claim, and the very
impulses of charity came into conflict with the
local regulations framed for the purpose of preventing the
immigration of paupers into the parish & securing
a share in the relief funds.

The primary impulses to organization of city relief in the early years of the sixteenth century did not come from the Reformers, nor from any theological opinions, ^{practical} tho these were modifying forces - but from the requirements of the total situation. Some of the city regulations of the period may be ^{traced} taken up first, and the other factors taken into account in connection with them.

Feuchtwanger⁽¹⁾ calls attention to the fact that in the

(1) See Münsterberg's article, p. 268

prosperous cities of the time. the rapid increase of a proletariat dependent on labor & paid in money, devoid of sentimentalism led to practical and actually useful ordinances.



The bourgeois spirit. - We have already noted
in tracing the ~~late~~ ^{latter} medieval period
the rise of a determined purpose on the part of
statesmen, politicians, administrators, lawyers
and business men to make themselves felt
in the management of relief. They had already
brought ^{many} hospitals and endowments under a
degree of municipal control. The danger to
public peace, order and industry from the
army of mendicants was one of the most
important incentives to this movement;
it curbed the extension of police
regulations and the use of forcible measures
unsuitable for the Church. Both in
Protestant and in Catholic countries we
shall find more or less friction, conflict
and compromise between the ecclesiastical
and secular authorities, sometimes veiled,
sometimes openly hostile.

As in the methods of thought
which are the product of business experience
more than of the Humanists, of whom
Erasmus was the most distinguished.

The Plans of the Reformers.— ~~Various~~ Several types of experiments were suggested and tried early in the Reformation; because it was inevitable that the ^{most} men who swayed the currents of thought of the age should deal vigorously with the urgent problems of misery & mendicancy, of disease & vice. ~~At least~~ A complete & detailed history of policy — to which there is here no pretence — would trace the contemporary thought of Humanists, Reformers & practical magistrates of the time, as mirrored in sermons, appeals, essays, ^{archives} ~~acts~~ of city councils, wills, ^{and} letters. Naturally we begin with Luther.

The House of Representatives
has a reputation for being the most
efficient of any branch of the
Government. It is the only
one that is directly elected by the
people. It is the only one that
has the power to impeach
the President. It is the only
one that has the power to
declare war. It is the only
one that has the power to
raise and appropriate money.
It is the only one that has
the power to regulate commerce
with foreign nations. It is
the only one that has the
power to regulate the coinage
of money. It is the only
one that has the power to
establish post offices and
post roads. It is the only
one that has the power to
grant letters of Marque and
Reprisal. It is the only
one that has the power to
define and punish offenses
against the laws of the
United States. It is the
only one that has the power
to punish piracy and robbery
on the high seas. It is the
only one that has the power
to punish offenses against the
laws of nations. It is the
only one that has the power
to punish offenses against the
laws of the United States.

Luther's teaching.-- We must not look for a consistent, logical and fixed system of poor relief in the writings of this great Reformer. He met the situation in various aspects and modified his views in the light of experience.

Doctrinally Luther laid stress on salvation by faith alone, received as an unmerited gift of divine mercy and grace; and he hoped that deeds of kindness would spontaneously flow from the reception of this doctrine. He was bitterly disappointed.

He urged that idleness was horrible in all men and mendicancy a sin; and therefore he urged the abolition of monasteries and of the orders of ~~the~~ persons bound by vows to poverty & celibacy. This was not original with Luther; it was the spirit of the Renaissance which sought the joy of existence in the full range of human activities.

Luther naturally was consulted in relation to the various attempts to furnish mendicancy & provide for the helpless poor. He held no particular doctrine on the duty of the Church as such to administer relief; he was quite ready to accept the cooperation of the municipal authorities.

Butler's teaching - He never out last for
consistent, logical and first system of form which
is the writings of this great reformer. He was the
education in various subject and nurtured in
years in the light of experience.

Obstinately Butler last thing in education
faithful, serene, serene as an unbroken light of
divine mercy and grace; and he hoped that
kind of kindness would spontaneously flow
from the reception of this doctrine. He was
truly disappointed.

He says that industry was essential
in all men and understanding a sin; and
therefore he says the abolition of punishment
and of the order of the known world of man &
present & to-day. This was the original
with Butler; it was the spirit of the Renaissance
which brought the for of existence in the full
range of human activities.

Butler naturally was concerned in
nature to the various attempts to form
memberships of friends for the happiness of
to be held on particular doctrine or the
but of the Church a book to administer
which; he was first and foremost
the cooperation of the various authorities

✓ = Luther's teaching.

Ref. Uhlhorn.

Ashley, Eng. Ec. Lib.
Vol 2 p 342

Luther's works.

\$ 352.503
516
\$ 585

Köstlin's, Life of Luther. Part I. \$ 585

✓ (a) Luther places the emphasis on
Charity as a free & grateful response
to divine grace, not as meritorious.

(b) Luther ~~so~~ taught that industry
is honorable, & wealth rightly
obtained a good.

(c) He outlines a system of parish
relief; abolishing ^{the} alms ^{houses} of
helping the poor; giving work to
the able-bodied.

Butter's Teaching

Prof. William

Butter's work

Vol. 1, p. 20. 11.
1874

232-20

Butter's work of butter. But 2 282

(a) Butter has the substance as
Christ as a perfect substance
to divine force, and as omnipotent.

(b) Butter is taught that indivisible
is inseparable, & is the perfect
attained in fact.

(c) The substance a system of perfect
being; abolishing the substance;
helping the force; being work &
the substance.

One form of the movement to provide funds and administer relief was the attempt on the part of some of the cities under the influence of the Reformers to establish and maintain a common treasury, into which all available income should flow, from which all communal obligations should be paid. This common treasury must provide for the ~~salaries~~ support of the ministers, pensions for dispossessed monks and nuns, payment of school teachers, municipal government and poor relief. Such an attempt was not unnatural at ^{the} first; because the idea of charity ^{then} included all the expressions of a common brotherhood, not only relief of the helpless but also lending tools and means to handworkers, support of ecclesiastics, and kindred objects; and, further, Luther did not hold that poor relief was necessarily a ~~friction~~ special task of the church; a "Christian magistracy" was quite a proper agency for such holy service.

Let us examine some of these attempts at new organization.

One form of the movement of private funds
and administrative relief was the attempt on the
part of some of the cities under the
influence of the Department to establish and
maintain a common treasury, into which
all available income should flow, from
which all Governmental obligations should
be paid. This common treasury would
provide for the salaries of the
the ministers, pension for the
works and wages, payment of school
teachers, municipal government and
poor relief. Such an attempt would
be tantamount to the first recourse to
idea of charity, excluded all the ex-
penses of a common budget, and
only relief of the people but also leading
to the relief of the people, support of
total and means to the people, and further
economies, and thinking of the
but did not hold that for relief was
necessarily a financial relief
the church; a "Christian responsibility" was
quite a proper agency for such relief
service.

It is necessary to have a
system of new organization

Regulations of the city of Wittenberg, January 24th, 1522.

It occurred to the leading men of Wittenberg to establish a common fund into which the revenues of the church, of the brotherhoods & of the guilds should be paid for common purposes, even for the support of the clergy. A "Christian magistracy" is the moving power, honorable citizens in authority to administer secular and sacred affairs for the community. Of any separation between church and municipal government there was no thought; a unified Christian community was the ruling idea.

See articles of Fuchsbauer in Schusler Johob. 1807.

DAVID R. FRANCIS, PRESIDENT
WM. H. THOMPSON, TREASURER

WALTER B. STEVENS, SECRETARY
JAMES L. BLAIR, GENERAL COUNSEL

UNIVERSAL EXPOSITION, ST. LOUIS

1904

COMMEMORATING ACQUISITION OF LOUISIANA TERRITORY

HOWARD J. ROGERS,

CHIEF OF DEPARTMENT

FREDERICK J. V. SKIFF, DIRECTOR OF EXHIBITS

ADVISORY COMMITTEE

ALVIN E. POPE,
SUPERINTENDENT OF SECTION

SOCIAL ECONOMY SECTION CHARITIES AND CORRECTION

CHARLES R. HENDERSON, CHICAGO
JEFFREY R. BRACKETT, BALTIMORE
ROBERT W. DE FOREST, NEW YORK
ERNEST P. BICKNELL, CHICAGO
H. H. HART, CHICAGO.
MARY E. PERRY, St. Louis.

ST. LOUIS, U. S. A.

Regulations of the ^{Saxon} city of Leisnig of 1523. In these
the influence of Luther was more directly felt; but
there seems to have been no new element in them. The
idea was to have a common treasury from which
church expenses and poor relief should be paid. The
plan was ~~not~~ ^{bad} because the income from endowments
was inadequate. Citizens were to pledge them-
selves to a moral life and to benevolence; church
offerings and gifts in kind were to be collected;
a tax, if necessary, was to be assessed according
to wealth. Ten men were to administer the
fund, - two (2) out of the council, two (2)
honorable men, three citizens and three
peasants in a communal assembly were
to be chosen annually, to administer
according to the ordinances and for account
each year to the Commune. Three times a year
the whole Commune was to gather in the
city hall to take counsel. All city expenses,
poor relief included, were to be paid out of
the Commune fund. Begging was forbidden.
Truants in and about the city. Scholars were to
be helped by the city. Scholars were no
longer to beg in the streets. Indigent persons
from outside were forbidden to seek help;
resident poor were to be put to work, unless
disabled; children were to be watched over and
helped. Luther
not Kestner-Dungh. Ulthorn III, 61) himself wrote a
(over

a preface for these ordinances, without
committing himself in detail. The plan
broke down and was not widely undertaken.

The gilds were in decay; the people were not yet
ripe for so much self-government as these
regulations implied; the ^{confusion} confusion of funds
was not helpful to business-like administration;
the funds were not forthcoming.

The methods of making collections seem
to us curious; they were not novelties in the
16th century in Germany but traditions from
former times. Sermons were appointed to
go about with "Klingensbeutel" and ask alms
for the poor fund. The sermon was expected to
urge contributions on Sundays, at feasts and
on holidays. In Catholic lands and in the
mediaeval times the offering accompanied the
mass; in Protestant Germany it was
joined to the sermon. The money was not
counted before the congregation, nor even after
each service; it was a ^{secret} secret and a per cent
of each individual. Collections at the church
door was rare in Lutheran ~~on~~ lands; but
house-to-house collections were common.

the contents of the collection seem
to be German; they were not written in the
16th century in Germany but translated from
former times. "Kriegsbuch" and not alone
go along with the German was referred to
for the poor found. The German was referred to
large contributions on Sunday, as found and
on Sunday. In Catholic lands and in the
reformed times the offering accompanied the
German; in Protestant Germany it was
joined to the German. The money was not
counted before the confession, nor even after
such service; it was a secret and a gift
of each individual. Collections at the church
door was rare in Lutheran lands; but
three to four collections were common.

(Methods of raising money.)

Thus in Württemberg ⁽¹⁵³⁶⁾~~(1538)~~ the ordinance required that some person should, on Sunday or Monday, go through all the streets to receive and collect funds; each one of whom was to carry in his hand a closed box to receive the money, and on his back a basket or tub in which to collect bread; and with the free hand ~~to~~ with bell or cymbal he called attention to his errand. In public houses boxes were set up to receive gifts. At weddings, baptisms and funerals, when joy or sorrow opened the heart, ~~the~~^a collection was taken. The people were admonished not to give to casual beggars but to put in a common fund. Mills were made to leave funds for the common treasury. There was no compulsory tax. If funds fell short the treasurer asked the preacher to make eloquent in ~~order~~ urging the people to be more liberal. The free will offering, ^{it} was thought, would be adequate; this hope was illusory.

(History of Lansing County.)

There is Württemberg (and the authorities
regarded that as a German State, a Sunday
or Wednesday, so through all the State to be
and called forth; and many of them was to carry
in his hand a club for to receive the money,
and on this back a double or two in which
to collect bread; and with the few hands to
with all or equalled he called attention to
his sword. A further business was to
set up to receive gifts. At wedding, baptism
and funerals, when for or sorrow opened the
hand, the collection was taken. The people were
advised not to give to casual beggars but
to put in a common fund. With some such
raising funds for the common treasury, there
was no compulsory tax of funds for all other
the treasurer asked the purchase for more
disposal in order to give the people to
more liberal. The few will offend, was thought,
would be abundant; the hope was illusory.

Volume III 20

in Germany
During the Reformation, Charity clearly diminished, although poverty
was general & many grew rich.

Whithorn explains this (III ch. 2) by saying that
the old arguments appeals of the Church had lost their power; the clergy
& monks no longer were trusted by the people as friends of the poor, but
more intensely disliked. The people generally believed - with some reason -
that their money was sent off to Rome to be spent in extravagance &
waste. They no longer believed in masses for the dead, the value of
indulgences & other means of improving the living to buy of
the clergy doubtful blessings for their friends in purgatory.

And it was not easy to find at once a new basis for
Charity; the Church being once abandoned there was as yet
no organization having the public confidence to take its place.

an organization having the public confidence to take the place
Christ; the Church having been abandoned then was as if
and it was not long a part of me a new basis for

the clergy thoughtful members & other means of improving the living & dying
were. They too largely shared in success for the dead, the value of
that their money was sent off to some to spend in extravagance &
a somewhat too large was hunted by the people generally (then) - with some reason-
the old organization applied to the Church had lost their power; the clergy
were found & money spent with.

During the Reformation "Christ Church" diminished, although power
was found & money spent with.

Methods of administration of funds .-

The cities had already developed fiscal methods and there were men who knew how to keep accounts and check abuses. It is interesting to recall some illustrations of the church ^{and treasury} ordinances.
[Kirchen- und Kastenordnungen]

It was made the duty of deacons to collect, administer and distribute. All was governed by regulations, - the collection and counting of money, the keeping of accounts, the investment of funds, the annual reports. The books were open to the inspection of citizens. Pastors gave reports from the pulpit to encourage gifts and legacies. In some places the money collected was shaken out of the collection bags by the deacons into a common chest. In a larger city a council of older deacons met and divided the common fund as needed in each parish. The chest often had three or more keys and each deacon kept one, to avoid suspicion and scandal.

The recipients were compell'd
sifted; drunkards and idlers
were refused help; unfortunate
artisans, the injured and (our

sick, widows + orphans, ^{friendless} maids & domestics of
good repute ~~and~~ were assisted. The idle and
vicious sought, indeed, to be helped in their
extremity, but in a different way.

The deacons were to canvass the poor
and seek them out, and repeat their
inquiries regularly, and learn all the cir-
cumstances of their lives. Pastors were expected to
report cases of destitution to the deacons
(Kastenherren). The amount to be given in any
case was decided in a council of deacons
and the decision written in a book; the principle
being that adequate but not excessive relief
should be given. Relations were required to
assist, if there were any able to do so. Old
servants and neighbors should be helped without
appeal to the funds. The relief was given wholly
in money or in kind.

In some places the
persons relieved were required to wear a badge,
as a police measure.

Emergency relief was
often forwarded by a deacon who could be
reimbursed later from the fund.

Preventive measures. Many social works now included in a social politics quite distinct from poor relief were then closely associated with charity. Thus a small capital might be lent from the relief fund for helping a craftsman to buy tools and materials, or to a gardener for seed. Personal directions in morality, warning against drunkenness and vice, were natural parts of a relief system in which the clergy had so much share. Midwives were paid for their services to poor mothers in order that they might not be tempted to neglect those who were in sore need of special care. Neglected or forsaken children were sent to school and taught useful trades. Prisoners were visited by pastors, and, in an age when capital punishment was common, those condemned to death were comforted and received the sacraments.

The Augsburg regulations of 1522, -
[Orcolampadin]

CHICAGO, ILL, MARCH 12, 1903.

Dear Sir:

At the last meeting of the National Prison Association the undersigned were appointed a committee to study and report upon the working of the state laws governing the administration of prisons, reformatories, jails and workhouses in the United States. The statutes we can consult in our law libraries, but any recent bills passed may be called to our attention. We desire to secure your opinion in regard to the actual effects of the law and organizations, and your suggestions for improvement, with your reasons for recommendations.

We desire an answer before May 10, 1903.

FRANCIS WAYLAND

F. H. WINES,

EUGENE SMITH,

C. R. HENDERSON, Chairman.

Please send your communications to

C. R. Henderson,

University of Chicago,

Chicago Ill.

Oecolampadius, in Augsburg, wrote and spoke
much on relief. He thought private Charity, like
the sun, should shine on rich and poor alike; while
public relief might distinguish and protect the
poor from mendicants. ~~The ordinance~~ His
rather rhetorical treatment did not help
solve the practical problems of method. ~~The~~
~~ordinance~~

The ordinances adopted in Augsburg in 1522
provided for four or six almoners who
should make collections, investigate the
needs of the poor in their homes and distribute
relief.

DeCarpenteria is a leafy, moist and pale
 plant in leaf. The leaves are small, thin,
 the base, small, thin or oval and first white; this
 part is only slightly tinged and part of the
 plant from underneath. ~~The~~ ~~leaves~~ ~~are~~
 rather flattened but not half
 over the flattened part of the leaf. ~~The~~

DeCarpenteria is a leafy in 1252
 part of the plant or six leaves the
 small and collection, investigate the
 part of the plant in their leaves and habit
 leaf.

The Nürnberg regulations of July 23, ^{1522.} ~~1521~~ —

The development of religion in Nürnberg was directed by ~~an~~ able men. The Reformation early reached this city but the old church was ascendant, and the two parties had to find common ground in compromise measures. The city was fortunate in

having a very able administrator, — Pentinger, — who, even before the Reformation had gained a deserved influence in the Councils of his prosperous city where for generations men of affairs had cultivated business methods and ought to apply them to public life.

This city had had a begging ordinance as early as 1478. In 1522 new plans entered into effect. Here again begging was forbidden, but the prohibition was weakened by exceptions.

The really needy were to be relieved, but sparingly. Two councillors and ten other honorable persons, with four servants, were appointed to regularly investigate the conditions of the poor and give them weekly allowances. The means were provided by alms and by collections in the churches. These regulations were reprinted and used in various cities.

Strassburg.—

In this city relief was organized in 1523. The council appointed Lux Hackfurt supervisor; with four superior assistants and nine honorable men, one from each parish, and with twenty-one almoners paid. Four servants were employed. Each quarter of the year all the poor were to be visited systematically, and their needs studied and their wants relieved. Private charity was not excluded. More effort was made than in Nürnberg to make collections in the churches. Contemporary writers praise the results; they claim that there were few beggars in the streets and at church doors, at that all were humanely helped.

Stassburg.

I am not sure that the Council appointed last year was
the same; with four superior assistants and some
invaluable men, one from each parish, and with
twenty-one members total. Your accounts
were completed. Last quarter of the year all
the poor were the united representatives and their
needs studied and their wants relieved. Poor
charity was not excluded. Poor food was made
then in thinking to make collections in the
Churches. Correspondence written from the
results; they claim that there was no difference
the objects and at Church door, at that all
were harmoniously helped.

Johannes

^ Bugenhagen (after 1526) ^{started} ~~began~~ a movement
in Protestant Germany to bring poor relief into
a system of church regulations. He recommended
a common treasury, but ^{only} for ~~the~~ poor relief. The
directors should be intelligent and pious citizens,
acting as deacons for the poor (Armen-diakonen).

Johnson

"Johnson (after 1850) says a woman
is Robert's daughter & his for his wife
a sister of Robert's wife. He says
a woman's name, but for the poor wife, the
sister, that is intelligent and fair minded,
acting as a woman for the poor (American).

The defects and partial failure of plans & the
Reformers and the new conditions which called
for improvements; 17th, 18th, 19th Century; after
the Peace of Westphalia (1648), the Hamburg reforms
(1789), the Whipple plans (1852), the ^{Statistical} Prison
Museum.

Defects and further partial failures, and the causes.

CHICAGO, ILL, MARCH 12, 1903.

Dear Sir:

At the last meeting of the National Prison Association the undersigned were appointed a committee to study and report upon the working of the state laws governing the administration of prisons, reformatories, jails and workhouses in the United States. The statutes we can consult in our law libraries, but any recent bills passed may be called to our attention. We desire to secure your opinion in regard to the actual effects of the law and organizations, and your suggestions for improvement, with your reasons for recommendations.

We desire an answer before May 10, 1903.

FRANCIS WAYLAND
F. H. WINES,
EUGENE SMITH,
C. R. HENDERSON, Chairman.

Please send your communications to

C. R. Henderson,
University of Chicago,
Chicago Ill.

Begging licensed. -

One proof that the systems tried in the 16th century by the Lutherans were inadequate was the persistence of mendicancy. All their efforts and regulations ^{aimed} to do away with public begging. But all failed as this still went on throughout Germany, as elsewhere. In many places the poor marched through the streets led by a begging master ~~with~~ who had a leather sceptor on fixed days in order to go in their head [Uhlhorn, III, 115] The beggars were given a license and a badge to prove their privilege.

Begging Licenses.

Our proof that the system tried in the 16th
century of the Londoners was inadequate was
the persistence of mendicancy. All their
efforts and regulations seemed to do away with
public begging. But all failed in this wild
pursuit throughout Germany, as elsewhere. A
manly fellow the poor wandered through the
streets led by a begging master with who
had a leather bagpipe or fiddle bag in order
to get for their work [Lilburn, III, 112] the
beggers were given a license and a paper to prove
their privilege.

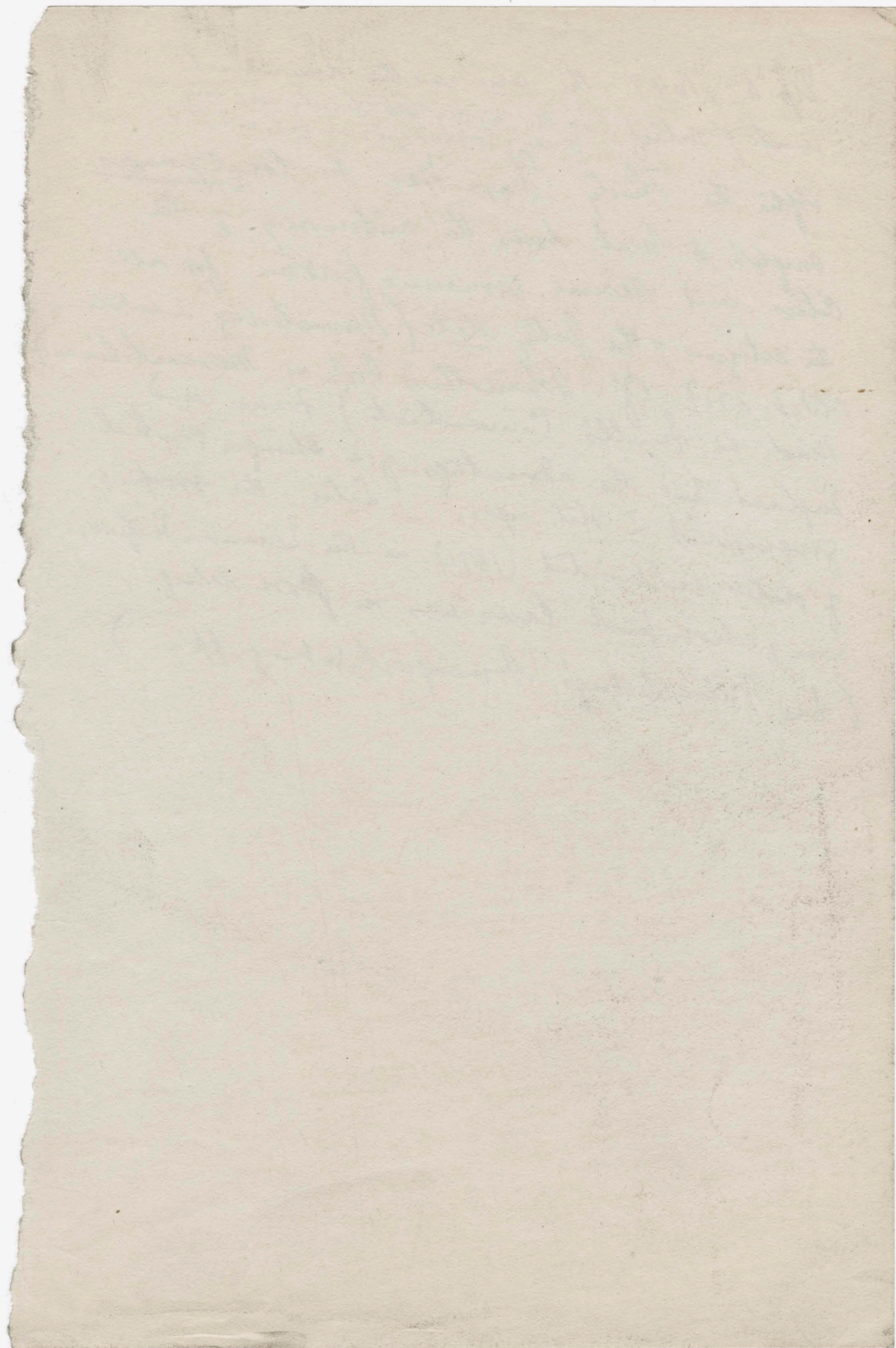
The failure to establish a satisfactory system of relief, according to Whilam, was due to several causes: the poverty of the people in general; the new burden of support of married pastors and their families; ignorance of the difficulties of establishing a new method which depended on voluntary contributions; the lack of trained administrators. Then was there and for many generations afterwards no clear consciousness of a national obligation to the helpless or blind a poor law in its modern sense exists.

We must add that the revised authority of the Church and the classes of the clergy broke down the beginnings of a municipal organization and left the towns the only chance of business-like control was lost.

The failure to establish a satisfactory
system of relief, according to the
due & general Census: the present
the people in general; the new building
supplies of various foodstuffs and their
families; ignorance of the difficulties
of obtaining a good method which
dependent on voluntary contributions;
the lack of trained administrators. The
has been and for many generations
apparent as clear consequences of
national obligation to the people in
which a poor land in the western
area exists.

It must also be the result
continuity of the Church and the cleaning
of the clergy who have the responsibility
a successful organization and
left the the only chance of success
like countries in the

Up to 1648 the city was the dominant
unit of relief. In the country ~~the~~ ^{charity} was very
poorly organized & was badly infected.
After the Thirty Years War the local princes
sought to break down the autonomy of the
cities and secure economic freedom for all
the citizens of the petty state (Münsterberg, in article
cited, p. 272f. Cf. Schmoller's book on Mercantilism.)
Made in Smith's Conventicles.) France and
England had the advantage of a stronger central
government in that age. Later the grouping
of states culminated (1871) in the German Empire,
one of whose first laws was on poor relief.
(See Münsterberg's Armenpflegegesetz, pp. —).



Germany

General survey of the movement in Lutheran countries. Starting with ecclesiastical and city endowments and institutions the people of latter Germany worked first to organize some sort of a cooperative method for churches & magistrates to relieve distress & suppress mendicancy. At first the ecclesiastical leadership in securing funds by voluntary gifts and in giving counsel was distinctly manifest, - it was an age of theology; the bourgeois spirit grew more predominant and laymen became ^{the directors} ~~associated~~ of administration; in the reforms at Hamburg the city itself assumes all control, and in the Elberfeld system (1852) public the poor relief, ~~though~~ becomes a purely municipal function; meantime the gaps in the public system, the awakening of a social spirit in religious circles, the first need of supplementary agencies & personal service, produced under the leadership of Johann Wichern the Evangelical Inner Mission. Thus we have a state system in a

While in 1870 the establishment of the German Empire made a common poor law possible for all the citizens, under its rule and spirit the way for a social policy began to point the need of charity as far as possible.

action when church & state had more room to independence of action. The next ^{task} problem in this line of development will be to coordinate all these agencies to promote conflict & waste and to increase efficiency; & this task has already been undertaken.

DAVID R. FRANCIS, PRESIDENT
WM. H. THOMPSON, TREASURER

WALTER B. STEVENS, SECRETARY
JAMES L. BLAIR, GENERAL COUNSEL

UNIVERSAL EXPOSITION, ST. LOUIS

1904

COMMEMORATING ACQUISITION OF LOUISIANA TERRITORY

HOWARD J. ROGERS,
CHIEF OF DEPARTMENT

FREDERICK J. V. SKIFF, DIRECTOR OF EXHIBITS

ADVISORY COMMITTEE

CHARLES R. HENDERSON, CHICAGO
JEFFREY R. BRACKETT, BALTIMORE
ROBERT W. DE FOREST, NEW YORK
ERNEST P. BICKNELL, CHICAGO
H. H. HART, CHICAGO
MARY E. PERRY, ST. LOUIS.

ALVIN E. POPE,
SUPERINTENDENT OF SECTION

SOCIAL ECONOMY

SECTION CHARITIES AND CORRECTION

ST. LOUIS, U. S. A.

Germany continued

The significance of cities for poor relief..

There was no unity and system in the national life, but a state approaching Chaos. All the more suited was the movement to organize effective municipal administration in German cities before the Reformation and later; and for this task many men were prepared by their experience as managers of business enterprise. The possession of wealth called for social security and also awakened a sense of responsibility for the poor.

~~"The time of their special political autonomy"~~

The cities were by no means "city-states", self-governing and masters of the surrounding region; they were made to feel their subordination to the wider government of petty states and their lords and princes. Yet they taught their masters how to regulate police matters and improve internal administration. The business men did not base their methods on emotional charity but on the requirements of order, economy and security. It is true the poor relief ^{still} lay in the hands of the church, but

Human (with)

the significance of cities for poor relief.

There was no unity and rhythm in the national life, but a state approaching chaos. At the same time was the movement to organize effective municipal administration in German cities before the information and later, and for this task many men were prepared by their experience as managers of business enterprises. The possession of wealth called for social security and also demanded a sense of responsibility for the poor.

~~"The time of the special political situation"~~

The cities were by no means "city-states", self-governing and masters of the surrounding region; they were made to fall their subordination to the wider government of petty states and their laws and justice. But they taught their practice how to regulate public matters and improve internal administration. The business men did not lose their contacts on national level, but in the development of order, economy and security. It is true the poor relief, as in the hands of the church, but

the municipal police control brought was
expended in public works, enormous stores of
provisions ~~and~~ ordinances against begging and
participation in the management of
hospitals. The adjustment with the church
varied in different cities and was more or
less friendly.

It was an age when religion gave
meaning to all things in life, great and
small, and the city governments felt obliged
to provide satisfaction for religious needs, and
to undertake some ecclesiastical functions

the Municipal Public Central Hospital was
opened in public works, Government Street,
provisional ~~and~~ extension of the management of
participation in the management of the
hospital. The adjustment with the church
was in different cities and was more
less friendly.

It was an age when religion for
meaning is all things in life, faith and
small, and the city government felt obliged
to provide satisfaction for religious and, for
to undertake some educational functions

Wittenberg. The ordinance of the city of Wittenberg, January 24, 1522, was not new in principle; for city councils had already taken upon themselves the tasks of poor relief and made social and economic regulations. The parish church of this city, since the 14th century was under the legal control of its cloister, and yet the council had touched upon its sphere of action. Luther did not originate these measures. A common fund for all sorts of needs of the people was ~~a~~ familiar from previous times.

"We have before us a comprehensive benevolent activity which from one treasury & one motive supports alike the beggar who knocks at the door, the poor family, at the same time furnishes the impoverished handworker loans without interest... The individual supervision & care of the poor, the strict separation between the able-bodied and those incapable of work, the treatment of beggars & other holy & unholy vagrants, the maintenance of a supply of grain as technical developments of the system of relief which we can obtain everywhere in the 15th century as in some cases earlier."
(Fechtwanger, o.e.)

(Frank Wagner, Jr.)

19.2.1904, in some cases earlier

which in our opinion is the
most important development of the system
of work, the treatment of persons & other help
to whom the other bodies and their respective
responsibilities & care of the poor, the first response
to the individual interest... the individual
factor, the poor family, at all the same time
appears while the poor who work in the
activity which from our treasury & our motive
the time before as a comprehensive procedure

times.

the people was a familiar from previous
at various times for all sorts of work of
better this not against their resources.
Council had looked upon its sphere of action
the legal control of the character, and for the
of this city, since the 14th century was under
economic regulation. The parish church
the lack of poor relief and work social and
city Council had chiefly taken upon themselves
January 24, 1252, was not seen in principle; for
the existence of the city of Hildesheim.

With the disruption of the church new problems
arose. What should be done with endowments
given to pay for masses for the dead now that
no one believed in ~~the~~ saying masses for the
dead? How should the apd & infirm priests &
nuns be maintained, now that the fees which
had been given them ceased? What should be done
with funds and income belonging to fields
and brotherhoods which heretofore had their
own church altars, priests, ^{lights}, incense
vessels, chapels and festivals? Luther and
Karlstadt were compelled to find some solution
of this new problem. The common treasury
was the result and many hailed it as a
triumph of patriotic faith and love over
superstition and partisan interests.

Theocratic ideals also had influence; the
Luther thought of a community in which a
Christian magistracy ruled all affairs both
secular and ecclesiastical. The political
tasks of war and peace, of law & administration
were holy and divine. Cities had already begun
transfer from relief to secular direction, and
beginning of a modern public relief system
had been made. The Wittenberg ordinances
expressed this theocratic ideal of union of
Church & city more distinctly than it was done

With the disruption of the church new problems
arose. What should be done with endowments
given away for services for the dead now that
no one believed in those saving services for the
dead! How should the aged & infirm priests &
monks be maintained, now that the few which
had been given them ceased? What should be done
with funds and resources belonging to fields
and pastures which had been for their
own church altars, priests, monks, nuns
schools, chapels and hospitals? But the
hardest of all was compelled to find some solution
of this new problem. The common treasury
was the result and money piled it as a
triumph of private faith and love in
self-interest and personal interests.

Theocratic ideas also had influence; the
entire thought of a community in which a
Christian reprobated held all affairs both
secular and ecclesiastical. The political
tasks of war and peace, of law & order, of
new help and reform. But he had already begun
to think for help & secular direction, and
beginning of a modern public relief system
had been made. The Withstanding of
afforded this theocratic idea of saving
Church & City was distinctly more it was the

afterwards.

Chenestys

Leisnig. Luther was closely associated with the
formation of the ordinances ^{of the Common fund} of this Saxon city in 1523.
The city council sought to free itself from church
control, but

This ordinance failed from want of suitable
organization and from the antagonism of the city
Council which would not ^{risk} surrender its rights
in a loose and inefficient ~~open~~ system.

A serious defect of this ordinance was that
it did not separate poor relief from the other
functions of administration. From the same
fund were to be paid the parson and the sexton,
the school teacher, loans to handworkers,
provisions of food for times of famine, the
indemnities due members of guilds, and at
the same time for hospitals, orphan
asylums, entertainment of wandering
strangers. The plan was unpractical; the
foundations were insecure; it fell in ruins.

One of its worst features was that it tended to
weaken the motives to industry and thrift, in spite
of severe and even cruel penalties for begging.
A satirical writer of 1524 said that
many many men will hide & use up all
they have hoping in time of need to be supported
from the Common fund of the city.

...but it was ^{the common fund} associated with the
formation of the ordinance, ^{the common fund} in 1823
~~which was not adopted for itself for~~

~~which was not~~ ^{but} ~~the ordinance~~
This ordinance failed from want of suitable
organization and from the ^{kind} ~~entire~~ opposition of the city
Council which would not ~~have~~ ^{had} its right
in a more and ~~improvement~~ ^{of} system.
A serious defect of this ordinance was that
it did not separate poor relief from the other
functions of administration. For the same
found was to have the person and the system,
the school teacher, loans to manufacturers,
provision of food for times of famine, the
indemnities the members of jails, and as
the same time for hospitals, orphan
asylums, entertainment of wandering
blacks. The plan was ~~unworkable~~ ^{unworkable}; the
provisions were ~~unworkable~~ ^{unworkable}; it fell in ruin.
One of its worst features was that it tended to
weaken the system of industry and thrift, in spite
of severe and even cruel penalties for begging.
At ~~the same~~ ^{the same} ~~time~~ ^{time} of 1824 and that
many persons were well able to see up all
they were doing in time of the ~~opposition~~
from the Common fund of the city.

In the first part of the 16th century a purely
businesslike administration seemed in German
cities to be developing out of the municipal
life of the previous age; but when the Church
began to assert itself and organize on a
new basis it also began to take back to
itself poor relief as its own honor and duty;
& the public system was not developed.
But the secular factor was not entirely
lost; it made itself felt even in the ecclesiastical
regulations ~~subsequent~~ of the time.

In the first part of the 18th Century a family
bureaucratic administration occurred in Germany
which the development of the Municipal
tip of the German age; but when the Church
began to exert itself and organize as a
new basis it also began to take back
itself from what was its own power and duty;
the further system was not developed.
Thus the secular factor was not existing
but; it was itself felt in the economic
and political conditions of the time.

The proletarian.

With the growth of manufacturing and commerce
the German cities produced ^{in cities} a class of laborers
who no longer had even the meagre support
of a servile relation; but who were dependent
on low and uncertain wages paid in money.
They had inherited the ideas about idleness
& begging which were a heritage from the
Middle Ages. Typical cities are Nürnberg,
Augsburg, Strasburg ~~and~~ Regensburg, Hamburg
and Lübeck.

