Augsburg Nürnberg Strasburg

Ausburg Ordinances, 1522.

(p. 168)..... The ~~real~~ material and political needs of a commercial city did not tolerate any romantic, idealistic experiments, as in Wittenberg and Leisnig. A spirit of sensible, technical knowledge and of continuous communal politics based on experience runs through the Ausburg begging and poor laws without break since the second half of the 15th century. Konrad Peutinger is the author of most of these. Since 1490 this experienced diplomat, politician and juristic man of administration, the distinguished and influential scholar, stood as a highly regarded authority in the service of his father city on the Lech; since 1497 he was for longer than a generation the soul of the city régime, who settled the smallest affair of administration personally with unexampled thoroughness, and in his hands for decades, until 1534, carried the weight of the direction of business without break. The ordinance of 1522 is the third regulation in respect to poor relief since the beginning of his responsible central position. It follows more energetically than before the old purposes of municipal relief politics in that it created a strict organization of administration and distribution of money and sharpens the control of the relieved by keeping a poor list and by house to house visitation. Special concessions for beggars at church doors were still granted. The increasing social need could naturally not suspend this regulation any more than the improvements of 1535 and 1541; still the breaking up of classes of the formally incorporated and dependent persons was now begun.

(Fuchtranger)

A similar example of humanistic Catholic social reform was the celebrated Nürnberg poor relief of July 23, 1522..... It is still more characteristic than the Ausburg ordinance because it shows, indeed, distinctly the influence of an enthusiastic minority favorable to Lutheranism.....

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Zuchtanstalten

More than twenty years before Konrad Celtes in his celebrated monograph on Neurnberg had praised the arrangements of the Neurnberg city council as the unattained example of Christian charity and of wise police legislation. "With unbending harshness, with a system of cruel tortures the council cares for the rest and security of the city." Admiringly Celtes gives us a detailed and graphic picture of the city police regulations; the fines and tortures, the implements of torture for every kind of begging, draw from the arch humanist words of unlimited praise. That men and women suffer the same torture he holds as the summit of strict righteousness of the city reform"....."At the same time the positive arrangements for well-being are by no means lacking; the funds for orphans and widows, and the [~~rain~~] [provisions] etc. are more carefully provided for than elsewhere..... The new ordinance of 1522 modifies all the previous charitable, police and social-political measures; prohibition of begging, administration of hospitals, provision of work and tools, advances to hand workers in time of distress, grain stores for times of short crops, distribution of alms,- all these were regulated under ~~one [king] under~~ one law and on one basis. The organization of the distribution of alms was more strictly shaped, and changes were permitted to be made by the organs of administration. Still later with the regulation of the question of church and cloister possessions Neurnberg received a specifically Protestant ordinance for the church and the poor."....

Strassburg.

The regulation of the common alms giving was effected by an ~~attack~~ act of the council of September 29, 1523..... The great famine in the year 1517 had disclosed the incumbrances of legacy and cloister of the cities in all their demoralization, and their irresponsible conduct completely alien to social tasks had shown the antagonism between the industrious and

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ever-vigorous citizens and the comfortable, lazy clerical persons in parish and order. The unusually well-to-do incumbents on the funds had in the most direct way in those hard times refused the petition of the hungry citizens of Strasburg to open their great provision of grain at a reasonable price . Out of revenge for that several citizens fastened the theses of Luther on the church door and on the houses of the clerics. If the dependence and confidence of the population already in the course of the later Middle Ages, in consequence of the immorality of many clerics and in consequence of changes of organization, as described, by which the rights of the parson were given over to funds and cloisters, was greatly threatened, now this confidence was completely dissolved..... The new regulations of poor relief (1523), in spite of its real political police threats, already shows a slight reaction toward ecclesiasticism which is manifest in the more pronounced use of the help of the Church and of the offices of the church."

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Development of religion in Lutheran Germany.

About the year 1525-26 the Protestant church began vigorously to organize itself. The territorial principle was accepted: the prince defines a man's religion.

The Peasants' War, with its horrible excesses on both sides, gave control to reactionary forces. Luther himself turned his back on democratic strivings and often forgot his earnest and eloquent sermons on human brotherhood in his subjection to princes who supported his ecclesiastical measures.

The difficulty of raising money for the poor induced municipal councils to relax their efforts and induce them to give on the matter to the parsons, while they were content with a degree of supervision.

Gouverneur y Orient en Cochinchine Française.

Durant les ans 1925-26 les Protectorat Cambodgien
fut vigoureusement et efficacement dirigé. Le Résident
Supérieur Mr Baudoin a poursuivi : les réformes
sociales indigènes.

Le Gouverneur, Mr, visita les provinces en
Août dernier, pour contrôler le Résident
Supérieur, Mr Baudoin, dans son travail
administratif, et aussi pour juger les
résultats obtenus par les réformes
sociales et économiques en
Cambodge. Le Protectorat se développe à
pleines voiles, suivant les traditions
nouvelles.

Les difficultés y Annamites nous ont
intéressé municipal conseil à valeur
Mr Gaspard, un indien Mr à qui on
fait appel et Mr Baudoin, chacun
Mr Martin à Mr Baudoin, chacun lui
contient avec le chapeau y Cambodgien.

John Bugenhagen and Urbanus Rhegius

//Su Feuchtwanger

represented the effort to reconcile humanism, sensible ~~political~~ economic policies and religious fervor and devotion. They did not stand apart in coldness or hostility from the ~~municip~~ strong burghers, but aided them and accepted their ~~[illegible]~~ reasonable counsels.

John Bugenhagen (1485-1558) was of gentle spirit, tactful in converse, skilful in church government, unselfish, Luther's comforter in dark days and ruled by his mighty soul. He labored to organize poor relief in North German cities (Wittenberg, 1527-33; Braunschweig, 1528; Hamburg, 1529; Lubeck, 1531).

the help of the Lord cause that the poor and the needy shall not suffer any want of proper aid, and that the willing beggary shall be done away and that every one shall be required to work at something useful as much as he can."

(p. 200) ~~Quotation from~~ Bugenhagen on the sacredness of common life: "Christian people are never idle and without work. When anyone according to his position and nature does what God has commanded him, as when a man works to earn nourishment for his wife and children and also for others, when a wife is obedient to her husband unto God, when she cares for her children, those are all good works done with good conscience for the honor of God and for a service and good example to the neighbor. When a woman nurses the child, rocks or washes, or when a maid sweeps the room she does a better work than all the nuns and monks and priests." The injurious influence of an evangelical freedom on general morality did not escape the reformer by any means. "I am ashamed", he says, "that I may not name some cities who boast of being evangelical and still cannot prove it, but knock at cloisters and storm at altars and hunt priests and take goods which are not theirs."

(Footnote for)

(p. 202) The ordinances drawn up by John Bugenhagen have four principle points: for the importance of the history of relief and of the industrial and economic interest in general. The first point touches the prohibitions of begging which are energetically pronounced in all the Acts and the rejection of all foreign wanderers, vagabonds; ~~and heathen~~; the second point is the unified accounts of receipts and expenditures in relief; the third and the fourth points have reference to the persons relieved and contain regulations in respect to preventive measures and care of the poor in their homes. The second point, the

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erection of the common treasury, is the most important. Bugenhagen made the attempt in accordance with the example of the great cities in the Netherlands and in south Germany, and in opposition to the first evangelical poor ordinances in Wittenberg and Leipzig, etc., to establish a poor relief treasury separated from other church property. This attempt in each territory, in each city, in each village, in short in almost every commune, ~~and this importance and a different faith,~~ according as the regulation of the poor relief was a communal matter, were already in the 15th century and earlier the most important elements of parochial law, especially the oversight of the property administration of churches and cloisters had been transferred to the magistrates, ~~especially~~ the city councils; and, further, according as these magistrates after the acceptance of the Reformation were under the more or less great influence of a theological adviser with the church and cloister property, and third according to the willingness and ability of the guilds, brotherhoods, societies, nobility, city councils and other persons authorized to control legacies, wills, divine gifts and welfare funds, and who must give way to the overseers of the funds in order to make possible a unified organization of relief of this right to control; and finally the fate of the experiment of Bugenhagen was directed according to the degree of separation of funds."

(p. 202) The unified organization, whose carrying out ~~even~~ on church and communal foundation had made poor relief an independent part of economic politics as it is today, was already begun by the German great cities, Augsburg, Nuremberg, Strassburg, Frankfurt a. M., Breslau, Cologne, Magdeburg, Hamburg, etc., in consequence of economic necessity in the form of communal common alms already before 1525; the so-established

(Anabaptists)

Cannot this translation be OK?

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"In the personality of Urban Rhegius the connection of the Protestant ecclesiastical poor relief ordinances with the humanistic social reform efforts and establishments is especially clear. Rhegius had participated as cathedral preacher at Augsburg during the years 1520–30 in the social and political activity of Peutinger and his experience there could not be forgotten in the narrower sphere in which he wrought under other religious, economic & political relations. We have before us a positive & active reformer who, in his whole character & policy, stood nearer to an Erasmus or a Peutinger than to the sublime greatness of Luther. Bugenhagen had doubtless examined & highly appreciated the poor laws of the South German cities as well as the writings of Vives, which in 1527 ~~in the~~ ~~year~~ had already been printed several times."

[~~Ferdinand~~ Strasburg, or ~~Upon 1529~~ ~~The necessity of the~~] The problems of Christian funds and endowments of the ancient church compelled him to study the situation for himself and proceed by an independent route.

"In the Government of Modern Religion the
Conversion of the Christian ecclesiastical
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[illegible] the necessity of some the particular of
of Christ Church and Government of the
ancient Church controlled him to study the
education by himself and proceed of an
independent path.

Caspar Heden was another Protestant German mediator of the humanistic ideas of Vives. Together with Bugenhagen [+ ? Melanchthon] he drew up Church ordinances for Cologne which contain little on our subject, though this thought is profound and significant: "This work is great and reaches far; by the help of the Lord we shall cause that the poor & needy shall not suffer any want of proper aid, & that willing beggary shall be done away, & that every one shall be required to work at something useful as much as he can."

Cooper Melvin was another Protestant
German merchant of the Transmontanic class
of Vienna. Together with Burgenhagen [+
? Tree Lowellers] he drew up a petition for
Colonies which contains little or no English,
Namely this thought is profound and significant:
"This work is great and Heavenly Year; by the help?
the God we think Cannot that the poor & weak,
shall not suffer any longer of Popular rich,
& that nothing happy shall be done among,
& that among us shall be employed & work,
or something helpful to much so be Can.

A serious technical defect in many of the ordinances of the 16th Century was the failure to provide trained administrators. The offices were filled by various persons in turn, with changes so frequent that no one became skilled, and the details were left to incompetent and sometimes dishonest persons.

The ~~keepers~~ keys of the treasure chest were given to several separate persons; in Magdeburg the chest had ten different keys; but this crude check on dishonesty was not always effective, and contemporary documents utter complaints of negligence & of wrongful appropriation by relatives of administrators, heirs of founders, or clerks in distress left in charge by monks busy to give attention to details.

A known textured object in memory is the phenomenon of the 18th century was the fashion of periodic textural administration.

The opinion was held by various persons in turn, with changes of fashion, and the relativity was left to recomplicated and constantly changed persons.

The ~~[illegible]~~ of the reason that was given recent enforced persons; in regarding the chart had the different type; that this could check or disharmonize was not always opposite, and contemporary characteristic rather complicated. I replied relations of merely affirmations by relations of characterization, then I changed my mind in direction left in change of persons from a fine attention to detail.

As Ecclesiastical "compulsional" influence extended on poor relief the danger of hypocrisy increased. When pastors were entrusted with administration it was very natural, in that age, to require of applicants for relief that they should ~~attend~~ listen to sermons and learn the catechism & decalogue.

While, according to Feuchtwanger (o.c.) the Reformers did not construct an efficient system of relief, communal or ecclesiastical, & while they failed even worse than the Catholics to raise adequate funds to meet the calls of the helpless and needy, and while their charity lost all unity and system in numberless poorly supported special funds and institutions, yet the Reformation did cultivate a sense of personal responsibility. The duty to follow a useful vocation was enforced by the Reformers and was essential to the modern industrial system of free labor in which each individual must first of all care for his own support & not be willing to be a burden dependent on the community.

Mais, accroché à Fontainebleau (ce) le
Gouverneur dit vrai Constant en Espérant
Gagner y Mais, Pourquoi n'exclusivité,
à mais tout Faire Il ne voyez Mon Ou
Cottetin Il Pour enfoncer Fond à
Mort Ou Calle y Il Infidèles Ou Mais,
Ou mais Mais Chemin Bel Ou mais
Ou Gagner Il Nouvelles Pour Différent
Spécial Faite Ou Institutions, Il
Il Gouverneur Dit Cottetin à Pour
y Personnel Responsabilité. Il Mais à Gilles
à Nouvel Vraiment Un Enfant Ou Il
Gouverneur Ou Un Commencé à Il
Ouvrir Institutions Gagner à Il Leur
Il mais Mais Individuel Pour Dit
y Il Ou Il Il Leur Un Enfant à Il
Il Milieu Il Pour Gouverneur à Il
Communauté.

Period 1648—1800 in Germany.

Economic conditions after the Thirty Years' War in Germany.

A long struggle of princes for power, begun in the name of religion, carried on with a brutal fierceness which unleashed the most ~~worst~~ savage passions of mankind, ~~and~~ was followed by universal impoverishment. The hordes of mercenary soldiers, unaccustomed to steady industry, who had lived by pillage, swarmed on the land and made the plague of vagabondage unbearable. All systems of worship ~~and~~ charity and civil administration were broken down, and the people must begin anew to build up institutions on the ruins.*

[Copy here. from Metcalfe & French: in Learned, Vol 2 pp. 1472
method & Effects of Henry Percy's War. 1484-5
Illustration.

CHAIRMAN
Mrs. Ellen M. Henrotin
251 Goethe Street

SECRETARY
Miss Anna E. Nicholes
6708 May Street

TREASURER
Miss Marion D. Sturges
105 Lincoln Park Blvd.

Chicago Industrial Exhibit

To reduce this horde of mendicants and robbers to order required stern measures of the magistracy, and ~~these~~ such regulations were enacted and, to some extent enforced with a cruelty which we find almost incredible.

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In the absence of a comprehensive relief system the people, through fear of the rough sturdy beggar or from compassion on the ~~wandering~~ helpless and friendless, ignored the police measures against begging whose ~~very~~ severity itself made them obnoxious to the gentle and good.

The principle of communal responsibility for the relief of the poor was designed not only to provide for members of each local district from the resources of those who stood in nearest relations to them and knew them best, but also to prevent ~~men~~ wandering beggars from plying their trade.

While the principle of communal responsibility was sound, its application revealed a defect ~~weakness~~ which was not corrected until later times. It followed that if a community (Gemeinde) ~~must support its~~ was expected to support its own indigent citizens it would naturally try to keep out the disabled and mendicant visitors from other localities. It was an age of anti-immigration laws against the importation of paupers. New citizens were called upon to pay high fees for the privilege of admission; the very poor were sent on, sometimes with a punishment which would deter them and others from attempting to invade a town where they had no legal right of residence.

Another consequence was a series of regulations to prevent very poor persons from marrying.

These regulations had dennis results. Vagabondage increased and the number of them who failed to obtain a legal residence was enlarged. Laborers were prevented from

Niets te vergelijken met Oranjemond Vaderlandsliefde
was genoeg, die opkomende moeilijkheid
~~moeten~~ waarin we ~~we~~ verwikkeld werden
later tijdens het is a gemeenzaam
(Jammerlijk) ~~moeten~~ ~~verplichtingen~~ was afgeschut is
gebleven als een nationaal gebieden is wel
redenerend te krijgen op de dichtbij en
merkwaardig vrolijk van ons bestuur.
Ik was er op zij- nemigheden een
regelmatig de inspectie van Pompen. Een
Gebieden waren gelaten wijzen als licht
Ook in de periode van Amsterdam; de van een
was een, worstelaar met a Pennsylvaan
which would daar dien and rotten from
schuiftering is wijzen a van wilsen. Ding tot
as high rijzen van Pachtsuur.

Aan Gemeenten was a aanzien van
regelmatigheid van een Pensioen van
Overzeese.

Other regulations had been results.
Tegenwoordig ontzand and de zwarte van dien
Ik geeft is ontzien a hoge Pachtsuur was
toelaatbaar. Daarom was Pensioen van

finding work when it was most needed and therefore offered the highest wages.
The laws to restrict marriage of the poor could not prevent illicit sexual unions, and in many cases the number of illegitimate children increased; and this was another cause of pauperism, ~~the~~ while respect for marriage was not ~~shown~~ deepened.

finding work when it was most needed and therefore offered the highest wages.

The law of natural increase of the poor could not formal illicit sexual unions, and in many cases the number of illegitimate children increased; and this was another cause of pauperism; the plants reared by marriage was not about replaced.

Permission ~~and license~~ to beg was frequently given, - a ~~sign the~~ public confession that the regular resources of charity were insufficient to meet the inevitable demand.

(Germany

At the Beginning of the ~~Eighteen~~ 18th Century

there was a reorganization of poor relief in cities of Germany. Permits to beg were withdrawn by the city authorities. Special efforts were made to provide adequate funds for regular relief agencies. The right to settlement was more accurately defined. There was a tendency to place communal relief under provincial officials. In some places poor asylums — occasionally connected with workhouses, to give relief by employment — were provided, and the sick and helpless were sheltered and sustained.

(Sewer)

At the beginning of the ~~[illegible]~~ 19th Century there was a very unsatisfactory form relating to matters of sewerage. Cesspools & dry wells were the city authorities. Special authority for the city authorities. Special staff was made & funds adequate funds for regular daily operations. The night soil was accumulated deposited. There was no sewer accounted daily under a contract & then Communal daily under municipal officials. So were these poor conditions — necessarily connected with towns, & gave rise to sanitary — work, and the sick and children were growing, and the sick and children and contained.

Economic Conditions about the middle of the 18th Century in Germany.

Poverty continued the general and great. Labor ~~was~~ ill paid at fixed rates. Food rose in cost. The guilds ruled labor in a narrow spirit of monopoly. The laws still hindered workingmen from journeying freely in search of occupation. Savings banks and means of thrift were almost unknown.

Economic Conditions which the prevailed in the "Gentlemen's Agreement."

Great contrast to present and past. Cotton still king at field rates. Good crop in cent. The yields really labor is very efficient & cheap. The laws still tendered unchangeable for prosperity. Freely in cents & occupation. Family trade and means & thrift has almost unknown.

Poor relief ~~was~~ remained an affair of the civil community. The church was in the background; it scarcely appeared as an important factor.[1]

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(1) Whitson, p. 283-290, vol. 3.

Ein Amt war Verwandt an Größe 2 der Civil Gemeinde. Die Glieder von in die Hofgemeinde; it. Generally effected as an integrated fiefs.[1]

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[1] Schulthess, p. 283-284, No. 3.

Hospital Service was very deficient in extent and in quality.[1]

(1) Uhlhorn, ~~III~~, 291

The allowance system increased pauperism and tended to lower wages. The attempt to support paupers ~~by labor~~ partly by alms and partly by public labor led to impossible competition with self-supporting workmen.[1]

(1) Wilhelm, III, 303

(1)

Child-saving work in Germany.

(1) de Guimps, life of Pestalozzi.
Schäfer, Leitfaden der Inneren Mission
E. C. Mues, Prisons and Child Saving Institutions.

Child - Dancing Work in Germany. (1)

---

(1) Die Gymnastik, Tänze & Festschriften.
Schriftenreihe der deutschen Vereinigung
E.C. Mann, Frauen und Child Dancing
Institutions.

German

Pietism[1]

(1) See Hagenbach, Die Kirchengeschichte des 18ten und 19ten Jahrhunderts, I, 107.
Hase, History of the Christian Church, 487.
Schäfer, Leitfaden der Inneren Mission.

Two of the conspicuous men of the Pietist movement were Spener (1635–1705), Francke (1663–1727).

Pietism was characterized by its intense, fervent, humane spirit. It kept alive philanthropy within the ends of its own sect. It created notable institutions, some of which are still at work.

But it was local and separistic. It failed to understand and recognize the providential order of general society; it was suspicious of a goodness which exposed its shibboleths of party; it identified the Kingdom of God with its little society of the "pious". Hence it could not leaven the whole of society with a pervasive influence, since it rather withdrew to a distance.

Illuminism and its influence on pop. relig. in Germany in the 18th Century.(1)

(1) Some of the chief representatives of Illuminism (Aufklärung) were: Thomasius, Gellert, Herder ("its inspired prophet"), Lessing.

See Uhlhorn, art. Aufklärung in Handwörterbuch der Staatswissenschaften.

The Illuminists emphasized the natural goodness of human nature, the power of education to remove all evils, and the spirit of philanthropy. They sought to liberalize and broaden thought and sympathy, as in Lessing's Nathan der Weise.

They produced a charity literature.(2)

(2) Garve, Resewitz, Rochow, v. Voght, Büsch, Möser, etc.

They cultivated communal charity, having broken largely with ecclesiasticism.

Illuminism was optimistic, utilitarian, ethical; its religious life was devoid of warmth and enthusiasm, chilled rationalism; it set reason

Allmenninger and its influence on for (1)
relief in Germany in the 18th Century.

(1) Some of the chief representations of Allmenninger
(Gutsherrschaft) were: Ottmarsheim, Gallert,
Herrsche (the inspired prophet), Hessing.

So Mahlhorn, die Hermannen in Allmenninger der
Freiheitsmenschheiten.

The Allmenninger emphasising the natural
systems of human nature, the power of
education to remove evils, and the spirit of
individuality. They urged a tolerably
and broader thought and sympathy, so in
Hessing: Nathan der Weise.

They produced a charity literature.

(2) Gauer, Rousseau, Fichte, v. Vogelsang, Fourier,
Proudhon, etc.

They emphasised Universal charity, leaning
rather with socialistic.

Allmenninger were optimistic, rationalistic, ethical;
the religious sign was deist; it had Hermann
enthusiasm, philosophic rationalism; it had Hermann

against authority; passed ~~lightly~~ superficially over the fault of sin and the need of redemption; was too individualistic to organize the largest social policies; sometimes its sentiment of humanitarianism evaporated in fine words without producing sacrificial works. Through all it was convinced of the value of learning and teaching truth, science; and here it contributed to philanthropy a precious element of permanent value.

against authority; based rightly
exclusively on the truth of his and the
and of Reformation; were too individualistic
to appeal to larger social forces;
sometimes its sentiment of humanitarianism
supported in fact more national purposing
sacrificial works, though all it
was concerned of the value of humanity and
treasuring truth, service; and how it
contributed to that authority a process
should of permanent value.

Reforms at Hamburg.

See von Melle: Entwickelung des öffentlichen Armenwesens in Hamburg (1883).

About 1772 increasing mendicancy and famines demanded concerted public action.

The higher class was under the influence of the Illumination.

In 1788 Hamburg reorganized its poor relief. The new plan, which borrowed from past experience, included these elements: (1) a corps of 180 visitors; (2) every dependent was to work as much as he could; (3) work houses were erected to give employment who could not find it for themselves; (4) industrial schools were established to train young persons as they could support themselves. The result of the better methods and improved administration is shown in these facts: in 10 years outdoor relief sank from 7391 to 3090 applicants;

Gefunden in Homburg.

See von Nelle: Entwickelung der öffentlichen Armenpflege in Homburg (1883).

Schon 1772 regierung zweitesamen und Jemand Homburg erwartet Public ordnen.

Die höchsten Chao was nicht die influenzer d. Allmannstein.

In 1784 Homburg verpflanzt ist dem Reich. Die von Plan, welcher Vorrang zum hat erfassen, welchen Einen Stammes: (1) a cotto 7 180 Meilen; (2) Zweig Infanterie wer Stadt zu machen in Gerichtl; (3) wirk Hanau war Energie ist für Entfernung die Gerichtl wir Hinsicht ist für Theuerung; (4) Einkommen Stadt wer statistisch ist kein Zweig Hanau in Zweig Aufgabe Theuerung. Die Gerichtl f die letzter Quellen und Informationen abzumachen in Hanau in Hexenjahr: in 10 Jahre Vorher Rechnung Zweck zum 7391 ist 3020 Allmannst;

while indoor relief sank from 97574 to 4737 persons; public begging almost ceased. The influence of these methods was felt on ~~the~~ the Continent and in Great Britain.

Industrial Education, as an ally of poor relief and a preventive measure, received a stimulus from the Illumination. Institutions on the family plan were started, & in these the ideas of Pestalozzi were manifestly a factor. Orphans were cared for by foster parents or guardians in real families.

The beginning was made with institutions for the blind and deaf.

Savings banks and friendly insurance societies were started.

Div I)

Chapter III

The course of development in the countries of the Reformed confession: especially in Switzerland, Holland, Scotland.

It has been said that among the Reformed churches emphasis was laid on action rather than on contemplation. The Reformed regarded "good works" as a conditio sine qua non of salvation, although these good works are themselves the fruits of free and heavenly grace. In relation to modes of ecclesiastical organization the Reformed churches held that the New Testament type of government should be closely followed, while Luther thought that the mode of government was not authoritatively laid down in the sacred books, and the church is free to shape its institutions to fit the requirements of any age or nation. The followers of Calvin, therefore, since they found deacons for the care of the poor in the primitive church thought they must have deacons in Geneva. The Reformed

Chapter III

The Course of Development in the Continental Reformed Confession: especially in Switzerland, Holland, Scotland.

It has been said that among the Reformed churches Anglicanism was laid in certain particulars than in confessional determination. The Reformed regarded "God's word" as a complete guide for all doctrine, although their God was transcendent, although their Spirit, the relation of Spirit & fire and heavenly force, the relation of prophecy & ecclesiastical organization. In spite of this, doctrine held that the New Testament Reformed churches should be closely followed, while doubtless thought that the work of Government was not constitutionally laid down in the general words, and the Church is free to adapt the institutions of the Government & life of any age or nation. The followers of Calvin, therefore, were very careful therefore for the care of the poor in the primitive Church thought they heard their Master in heaven. The Reformed

believed that the Church order must be independent of the State, ~~the~~ with a system of officials all its own; while the Lutherans did not so sharply divide Church and State, and taught that the social function of the Church is specially and essentially to preach the gospel and administer the sacraments, - matters of poor relief being left more to the magistrates.

When they mingled, each party influenced the other, as when the Swiss met the South Germans, and as when Hamburg exchanged ideas and plans with Hollanders in connection with commercial and personal relations.

Section 1. Switzerland. The Swiss Reformers were by no means agreed on all points. Zwingli and Calvin held different views as to the relation of church and state. Zwingli thought of a theocracy, a government in which magistrates as well as pastors were ministers of the kingdom of God.

As early as 1519 in Zurich Zwingli directed the attention of the citizens to poor relief and two men of standing were chosen to manage the business. The plans then assembled were followed by those of Nürnberg and Strasburg. Begging was permitted. In 1523 strangers and children were forbidden to beg, but residents might ask alms, on condition that they wore a badge. In 1524 a more complete plan was drawn up. Four almoners and a clerk were appointed by the council to care for the poor. The gifts were chiefly in kind. Strangers and the sick were also helped by the city.

Uhlhorn III, 146 ff. On p. 147 the proposal of Lambert of Hornberg

Wilhelm III, 1848 ff. Geb. 1817 als Friedrich Wilhelm

Calvin and Geneva.

Calvin was interested in the poor, but he did not create a separate Church system of relief. He found this matter already in the hands of the City Council and left it there.

The deacons, of whom, according to the ordinances of 1541 there were two kind, hospital and poor deacons, were appointed by the Council after hearing the pastors.

In the Institutes, even in the first edition, 1536, Calvin expresses the desire to have deacons for the poor as in the New Testament.

J

Mem. Extracts from Calvin's Institutes on deacons.

Calvin and Geneva.

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At the Consistoire, now in the Grand Rhône, 1536, Calvin appears the classis when deacons for the poor are in the last statement.

Mem. St. Peter's for Calvin Institute — Geneva.

In countries where the Reformed were aliens and exposed to persecution the antagonism of the public and of the legal authorities compelled them to organize a system of relief purely ecclesiastical. The Netherland Reformed church in London drew up church regulations which became a model. In each congregation there must be, according to the unchangeable authority of the Scriptures two kinds of servants, Presbyters & Deacons. The election of deacons follows a fast day, in which the congregation assembles in the morning to hear a sermon on the office of deacon and pray for a blessing on the election. Nominations come from the people; the choice itself was made by a council of ~~priest~~ elders and deacons. Then elected ~~who~~ were inducted into office with solemn ceremonies.

Driven out of England under Mary these churches settled in East Friesland and the lower ~~Rhein~~ Rhine region. The deacons were distinguished as those who served the poor at home and those who cared for the sick. Deaconesses were also recognized, an important

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study by J. a Lasco.

beginning of a great movement for giving women an honorable and official position in church life.[1]

(1) The Reformed were divided in opinion about the interpretation of 1 Tim. 5.9, and during the 16th century could not all agree to appoint deaconnesses. Uhlhorn (III, 153 ff) gives the organization at Emden as a type, where the small city was divided into 6 districts & 50 deacons were appointed to care for the poor.

The Reformed churches in France followed the same principles.

The ~~Church~~ congregation in Paris (1562) established regulations. There was a bureau of relief, with 4 elders, deacons & 8 respectable citizens. The deacons collected offerings at the church services. The destitute reported their needs to the elder of their quarter, and it was the duty of the deacons and citizens to visit them regularly & report in a weekly meeting. The French Reformed "elected" the praise of Bourdaloue in a sermon before Louis XIV.

Uhlhorn III, 157

Sec. 2. The Reformed Church in Holland.

To gain a foothold in presence of the Spaniards the new sect had to cultivate heroism and mutual help, under able leadership. The ~~pe~~ country had developed industries and once had acquired wealth. Parishes were organized for relief and the deacons sought to train beggars to work; while the helpless were aided from funds collected at church. Institutions were built for the sick and aged. In have, already in the 16th century the beginnings of prison reform, in which Holland led the world. The penitentiary for men at Amsterdam dates from 1595 and in 1596 a spinning house for women was opened. Workhouses were ~~used~~ established to train the beggars who disliked to work. Money was raised by collections, by municipal contributions and by lotteries as in the erection of a hospital for the insane in 1596. In Amsterdam there was an orphanage for 1500–1600 children. Deaconesses and women nurses were employed in ministrations to the feeble & sick. Homeless and neglected children were supported, educated and trained to useful industry.

Uhlhorn III, 157
Of Krohne

Doc. 5. The Reformed Church in Holland.

Of from a position in prominence the Reformed Church had to contend therein and hundred fold, under adverse circumstances, the country had distributed ministers and more had responded and the wealth. Therefore was responsibility for ruling and the Reformed Church Begins to write, which the Reformed Church Holland in church.

Religion was mainly from Lutheranism and Calvinism, Lutheranism spread by the Germans in Holland, the Reformed Church spread by the French Calvinists. The Reformed Church Holland had the world. The Reformation which Holland data from 1595 and in was at Amsterdam was Pieter.

In 1596 a Reformed Church in Amsterdam was ~~based~~ established Classis Amsterdam. Pieter was Rector Reformed Church Holland, who divided church into Reformed Church and Religious, by sacramental constitutions and by Calvinism, by practices, belonging to the Lutherans in the practices. Man was an worship in 1596. In Amsterdam Churches and worship for 1500 - 1600 children, churches and Reformed Church in constitutions & the women were employed in ministrations Youth & work. Churches and neglected Children were employed, Church and Training training.

Holland, III, 151
of Hoyt

German post relief in 19th Century.

(not ready to copy)

7.11.1980

CRF

Bequest for the aid of Poor Students.

Social Germany in Luther's Time .note p 228.

Lazarus von Schwendi, an officer of Charles V (1525-1582) bequeathed to Strasburg 10,000 florins for poor students.

C. Germany 19th Century : Public Relief

Art. by Löning

Münsterberg - Armenpflege [illegible] 97)

Munster - Die Lehre der Nat. Nös. ✓

Schäfer . Leitfaden — — ✓

Williams - Christian Life in Ethics & Church in Germany.

Arts. by CRH. Inner Mission - Am. Jour-Soc. 1896-7

see his articles in Amer. Jour. Sociology Jan. March 1897 ×

= The laws imposing responsibility of local communities for the poor are continued.

Same effects as before:

Restriction of right of residence & of marriage:

Consequences :- hindrance of mobilization of labor, greater poverty, interference with industry, illegitimate births.

= These evils came to be felt very generally and their causes understood between 1860 - 1870

[In Bavaria, 1860-8 the illegitimate births were 22.2 %; in 1877, after laws were changed, only 12.9 %.]

= Freedom of travel & marriage was secured under the North German Bund, - (1867 & 1868) in southern Germany later.

Tom

~~Note the~~ Two facts influenced change in the law of settlement: (1) the growth of strong states, tending to make civil rights uniform on a larger area; (2) economic conditions which required freedom of travel.

Münsterberg. § 28

April 1870 the Imperial legislation made the right to assistance general in the Empire: although local methods were not disturbed.

The reasons for public poor relief are

(1) philanthropy

(2) justice: since in many cases the poor have more than purchased a right to subsistence;

(3) social security.

The Church.

Since the Reformation the Church has not directly influenced the poor law.

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The various factors ~~bear~~ of the Poor Law common to the German States:

1) The prevention of begging & the care of needy persons is a matter which belongs to the state administration of security & morality by the police; (2) these functions are, therefore, subject to the oversight & direction of the State authority; (3) for securing provision for the needy the local district where the dependent person resides is under primary obligation; (4) but in the last resort the locality where the person belongs is under obligations to supply the means.

(Rossalthamed)

Indoor Relief; public.

In Germany less reliance is placed on indoor relief than in England.

The tendency is to provide for defectives in institutions supported by large towns or by provinces; many by private funds. [Eg. Bielefeld]

Families of dependents are helped in homes (out-relief).

[Note § 96. Münsterberg says that the larger districts can provide these deputies at greater cost than the local bodies, but with greater humanity & intelligence. – This is true in America.]

[cf § 151.
The insane were formerly treated from the standpoint of social protection, not as dependents or as needing education, according to the present principle.
The insane, feeble-minded, sick are now treated from point of view of public health;
the Deaf Mutes & Blind from that of education: other feeble minded in some degree.]

The attitude of the State to poor relief has changed in the modern period.

At first the State dealt with the poor only as a police measure, to preserve public order.

But the (ethical) duty of the state, even the duty of compassion to the distressed, has come to be ~~[illegible]~~ recognized. The Poor Law is no longer merely a part of the repressive agency of society.

(See Uhlhorn in Handw. St. Wiss. art. "Armenwesen" S. 820

X The Elberfeld System; a recent effort to introduce "C.O.S."

V. Böhmert. "77 deutsch. Städte."

✓ International K.C.P. Chicago 1893. Proceedings.

– Wl. m "Public Interest of Paupers."

Münsterberg. Armenpf. S. 194 p 504

" Art. in Zeit. Jan.-Dec. 1897.

Seyffardt. Die Reform des Armenwesens. 1874

Cunningham. Art. in Cunningham.

Löning.

Berthold. Die offene Armenpflege in der Stadt Elberfeld. 1881

Verwaltungsberichte, – Berlin etc

Deutsche Gemeinde-Zeitung. (Hamburg Chime)

(zu Lessing. Nathan der Weise. 1 Aufzug im Ende, 3 Aufzüge (Durich)

Schriften des deutsch. Ver. a + w.

The Prussian Municipal Law of Nov. 14, 1808, by von Stein, formulates public relief in Germany:

the direction of poor relief is in the hands of a bureau of charities (Armendirektion), each town to be divided into districts; investigation required;

the entire care of the poor is entrusted to the citizens, their public spirit, & the benevolence of the inhabitants.

—

This board annually - decides the amount to be given.

2

Am. Jour. Soc. Jan. 97. p 596.

In Germany — except Alsace-Lorraine — poor relief is a legal obligation of the commune.

Any needy person must be relieved where he ~~falls ill~~ lands.

Law of Settlement: final obligation:

Continuous residence of 2 years.

Foreigners are paid for by the state.

This is merely an arrangement to distribute the burden.

The local authorities may adopt their own plan for details.

In rural districts a small town owns the official distributing relief.

In cities, occasionally, the method of distributing by paid assistants is retained, but usually the Elberfeld system is in vogue.

The Elberfeld System

The principle of the Elberfeld System:

"thorough examination of each individual dependent, continued careful guardianship during the period of dependence, & constant effort to help him again economic independence".

So long as the visitors were men investigators & reporters, without power of decision, the municipal systems failed.

The personal responsibility of the unpaid helpers in committees was the decisive ~~from~~ regulation.

The Elberfeld reorganization of 1852 secured (a) individualization (b) the responsibility of the helpers & their power to decide (c) decentralization.

Arrangements and organization.

(1) The almoners (Armenpfleger)

They are unpaid (Ehrenamt)

They are appointed by the municipal authorities, & must serve.—

To each Almoner are assigned a few families (1-4).

The Almoner investigates; gives emergency relief on his own responsibility; reports to the District Board.

2. The District Board (Bezirkskommission)

This Board is composed of the Almoners.

It has power to vote amount of relief in each case.

Orders are paid in money at City Office: (in exceptional cases, as drunkards, the almoners carry relief in other ways).

3. The District Board has for president officer the District Superintendent (Bezirksvorsteher)

4. The Central Municipal organization (Hauptverwaltung)

~~Members~~
It is composed of a representation of the city administration (Stadtverwaltung) & of members of the City Council.

Its duties are to oversee the general direction of poor relief, ~~the~~ to control the decisions & resolutions of the ~~Circuits~~ districts, ~~the~~ & making ~~of~~ general regulations affecting all quarters, and to ~~the~~ supervise ~~of~~ institutions & hospital relief.

The business management is in the hands of paid officials.
It is their duty to collect statistics & keep accounts. This department represents the centralizing factor. The districts represent the voluntary & decentralizing factor.

professional &