Care of the Insane.

Very frequently they were treated as criminals and confined in prisons.

"L'echevinage condamne on bannissement perpetuel une jeune folle qu'accablait d'injures les gens les plus honorables. Une autre fois il fait enfermer dans la tour basse de l'une des portes de la ville un homme furieux et dangereux dont on recommande la surveillance aux voisins."

(De Colomne, La vie municipale au XV siecle dans le Nord de la France, in 8, 1880, pp. 138-139-- cited by Lellumande III, 129).

Germany seems to have been the first country to provide a distinct asylum for these unfortunates; Hamburg established one in 1375. A citizen of Lubeck, in 1479, gave 400 marks for building an asylum and 1,000 marks for keeping up the establishment. In 1471 the Council of Bamberg built a home for those deprived of reason (Refer to Ullhom p. 298).

In the 16th Century in Italy and Spain we find beginnings of asylum treatment; the first in Spain dates from about 1409 at Valencia. (Lellumand, III, 129 cites others in Spain.)
Very frequently they were treated as criminals and confined to prison.

by reason of the evidence against them being poor and the receipt of contributions.

It is not unusual that these cases of practice have been corrected or justified on appeal by the Supreme Court of France, in accordance with the recommendations made by the Comité de Sauvegarde des Droits des Morts, et des Confiscations (1880, pp. 155-159, cited by C. T. P., p. 39).

Germany seems to have been the first country to provide a specialist for the protection of the mentally ill, in 1878. The first act for the protection of the mentally ill was passed in 1878, and the first hospital for the mentally ill was established in 1880. In the 1880s, the first mental hospital was opened in France.

(Cabinet, 1880, III, 185-186, other references, III, 185).
A citizen of Siena, in Italy, one Soror, established the celebrated hospital of Santa Maria della Scala, near the end of the ninth Century. This institution sheltered orphaned and neglected children, strangers, the poor and the rich. For this service he found it necessary to have trained nurses and attendants and so he organized a training school whose rules were approved by bishops and popes. Out of this organization grew a brotherhood which was imitated in other cities of Italy. The candidates for such brotherhoods were bound by a vow to, live in poverty and chastity, and to care for rich and poor; they had a special religious costume, but had no claim to the privileges of a clerical order. Soror placed the business administration in the hands of business men, but all were responsible to the bishop. Indeed it was customary to place all charitable administration under the direction of a bishop; but during the twelfth Century important changes took place: the monastic orders found a way to escape the surveillance and control of the bishops; rich noblemen who gave en-

1. And the faithful Catholic author Ratzinger adds: "Und sie hatten nicht selten guten Grund dagegen," p. 319, o. c.,
dowments to hospitals especially provided that the administrators should not be appointed by bishops; and when cities established hospitals the magistrates were ex-officio in charge. Civil jealousy of clerical control was growing. Thus it came about that at the beginning of the thirteenth Century few hospitals were under Episcopal supervision.
The City Hospital Act 1944

I. Retainer for the IIIrd Quarter, Vol. II, p. 778

A citizen of St. John, in Ireland, one George, satisfied the facts that the property of Saint Mark's Girls' School near the end of the ninth century. The institution of an orphanage and neglected children's asylum, the dock and the hospital. The service beginning so long as it need be to provide training, nurture and instruction and so on, organizing a system to provide training, nurture and instruction. A training school whose influence was spreading, in Northern and Southern parts of the organization grew a profoundness which was interwoven in other offices of Ireland. The committee for such professorships were paying by office of Ireland. The committee for such professorships were paying by

saw to live in poverty and captivity, and to care for those and poor." We say a special letter from the word, and no claim to the privilege, the words of a special order. Saw also the purchase of librarian for the purchase of librarian in the purchase of librarian, and all the responsibilities to this period. In the purchase of librarian to place all responsibilities of librarian importance of the principle of the principle. The purchase of librarian a way to escape the anxieties and conflict of the principle. I look forward to see us en...

Finally:
I. And the last line of the report

"...and the rest of the report written the long before."
The order of the Brethren of the Holy Ghost had an eventful history. It grew out of the establishment of a hospital in Montpelier, France, by one Guido, in 1145. Nurses and attendants were needed, and when similar hospitals were founded these were organized into a brotherhood which was recognized as "Brethren of the Holy Ghost" by Pope Innocent III. Very rapidly institutions were erected and endowed by wealthy persons and by cities in several countries of Europe and given in charge of this order. Those which were placed under local municipal supervision were less likely to have their funds wasted or appropriated than those under the direction of the Church authorities, and thus they continued in existence to the present day, while the others fell into disrepute and neglect.

1. Ratzinger, p. 322,323.

Medical science and art were promoted in these mediaeval hospitals.
The object of the Legislature of the Holy Ghost had as an

example. It was one of the earliest attempts of a hospital in Montreal.

The object was to have a hospital in the city, where the sick and suffering were

needed and where similar hospitals were found. The Montreal hospitals were organized

into a professional which was recognized as "Bishop of the Holy

Ghost." In the Incomen III, very large hospitals were erected

and endowed by wealthy benefactors and by cities in several counties

and elsewhere. Those who were

of France and Spain in conduct of that order. Those who were

placed under local municipal administration were less likely to have

their funds wasted or subverted than those under the direction of

the clergy authorities and were thus committed to excellence of the

present day, while the object fell into disrepute and neglect.

I, Registered, P. 8835.

Melrose Asylum and St. Mary's Home in North Weymouth.

hospital.
The Order of St. Elizabeth, known as the "Gray Sisters";


in France. The noble lady, Elizabeth of Hungary (1207-1231), countess of Thuringia, Germany, devoted the latter part of her life to relief of the poor, founded hospitals and when left a widow gave up her property to charitable uses and became a nun. The sisterhood which bears her name has endured to the present time and labored in the spirit of their patron saint.
In France, the Felipe H. Haggerty of Hungary (1907-1931) committee in France, the Hope Phase Haggerty of Hungary (1907-1931), committee.

In France, the Felipe H. Haggerty of Hungary (1907-1931) committee in France. The Hope Phase Haggerty of Hungary (1907-1931) committee.

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The Beguins and Begharden.

Lambert le Begues, near the end of the twelfth Century organized in the Netherlands a sisterhood which afterwards spread to other countries. The women of this order were bound to observe rules of purity and devotion, but they could retain private property and leave the order to marry if they chose. They cared for the poor and sick, in homes or hospitals, and later established refuges for girls and women whom they protected against misery and temptation. At first no age of entrance to the order was fixed, but after a decision of Archbishop Siegfried of Maymee in 1244 no women could wear the garb of a Beguin and take the vows before the 40th year. The sisters were popular with the people in the thirteenth Century, but sometimes came into conflict with church authorities. During the sixteenth Century they disappeared in Germany; some of their houses lasted in France until the Revolution and in Belgium to recent times.

The Begharden were an order of men who bound themselves to nurse the sick, prepare convicts for execution, and bury the dead. They gradually disappeared.
The Bernina and the Pamir

Impressive to become, near the end of the twentieth century, not just in Switzerland's mountainous area, but in the Near East as well. Deaths from the war, poverty, and revolution have left many areas ransacked. Property, homes, and lives have been crushed. The cry for peace has echoed through the years. But after a generation of suffering, some small steps towards peace have been taken. The work of rebuilding and recovery has begun.

The story of a region and its people forms the backbone of this century, and the struggle for peace remains a constant theme.
The influence of the Crusades on poor relief, and the philanthropy of noblemen.

We have had occasion to speak of the cruelty, harshness and arbitrary rule of the feudal lords, of their appropriation of the resources of the church designed for the poor. Throughout the mediaeval times there were always only too many of this kind of men of rank. In their blood ran the ancient instincts of aggression and conquest which had helped the human race confront the parsimony of human nature, the perils of wild beasts and dark forests, the chill of winter, and the constant war between tribes for the best hunting grounds, pastures and arable fields. The fighting instincts are deep in human nature. In the Crusades they took a new form, and a wave of passionate enthusiasm swept over Europe to conquer the Holy Land and redeem it from Moslem rule. Something of ideal faith lent lustre to the savage love of fighting, and at times a marvelous tenderness and sweetness appeared, a self-consecration, a spirit of sacrifice which gave a feminine charm to the masculine virtues of courage and boldness. Out of this mighty movement of the Crusades and new problems for beneficent activity came a fresh impulse to charity. Hospitals and asylums were needed to shelter pilgrims and knights sick or wounded, in Palestine, or on the ways leading thither.

The knights recognized their duty and gave money, estates, even themselves at times to this ministry. Institutions for shelter and healing required attendants, and these must be trained, kept under discipline and sustained.
The influence of the Crusades on the order, and the pillar of truth or veneration.

We have had occasion to speak of the crassity, perspicacity, and spirit of the general tone of their appropriation of the resources of the canons. Geometrical for the poor. The whole spirit of the canons was always the only touch of this kind of men. The canons were always men of the spirit of the canons. In their logic lay the secret interest of science. And it was clear that the human race could not contain the paramount spirit of the canons. The spirit of the canons with their sages and their sorites: the spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites.

The canons were always men of the spirit of the canons. In their logic lay the secret interest of science. And it was clear that the human race could not contain the paramount spirit of the canons. The spirit of the canons with their sages and their sorites: the spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites. The spirit of the canons with their sages and their sorites.

The influence of the Crusades on the order, and the pillar of truth or veneration.

The principles recognize that law and canons, sages, and sorites, have the principles of order, and the pillar of truth or veneration. Institutions of order, and the pillar of truth or veneration.
Dates of the Crusades.

The first Crusade, commanded by Godfrey of Bouillon, 1096-1099; the second, led by Conrad III and Louis le Jeune, 1147-1149; the third, by Frederick Barbarossa, Philippe-Auguste and Richard Coeur de Lion, 1189-1193; the fourth under Bandouin, Count of Flanders, 1202-1204; the fifth, by Jean de Brienne, 1217-1221; the sixth by Frederick II, 1228-1229; the seventh in 1250; the eighth, in 1270, by Saint Louis.
I ask of the Czar.

The first Czar, commandant of Gagarin, at Potitno, 1936-1939.

The second, they say Court III and Rome, to Knave, 1941-1945.

The third, by Pichorin Benefactor, Filippe, Annette and Ricarda Cour.

The fourth, Thes-1285; the Fourth, under Mandolin, Count of Tangeria.

The fifth, 1800-1804; the fifth, by Jean de Brionne, 1801-1821; the sixth, 1820-1825; the seventh, 1850; the eighth, 1870; the ninth, 1890.

By Saint Rome.
The Orders of Saint John grew out of modest beginnings in a hospital for the sick and homeless pilgrims at Jerusalem who came from afar to pray at the sacred tomb. Gifts came from Italian merchants, from noblemen even in the Netherlands, from all Christendom. Gerhard Tour, rector of the hospital, built a church, infirmaries and hostellries for pilgrims. He gathered assistants and bound them together by vows of poverty, chastity and obedience. Affiliated hospitals were erected in Italy and Spain at ports whence pilgrims sailed.

Under Raymond du Puy, Gerhard's successor, the Order of Saint John received a different constitution, and was divided into three classes: the knights who vowed everlasting war against unbelievers; the priests, who should conduct worship and administer relief; and the "serving brethren" who were to nurse the sick and labor among the distressed. But pride, luxury and immorality undermined the Order, and its service to poor relief and care of the sick was limited.

The German noble orders seem to have had a better organization. They also grew out of the Crusades and the needs of suffering pilgrims and soldiers in Palestine. They became powerful, influential and rich, gained the confidence of prelates, kings and cities, and were entrusted with the direction of many hospitals. The Order was divided in German lands into districts; over each district was an officer who required reports and made careful inspection of every branch of administration, down to the most humble house servant. It was this sense of responsibility, order, discipline, thoroughness and careful bookkeeping which secured public confidence and wealth and maintained the usefulness of the Order for several centuries,—a historic example with a moral for modern agencies of charity!
The October of Saint John crew out of modest beginning in a
hospital for the sick and pious pilgrims of Saint John, who came
from Spain to pray at the sacred tomb. All came from Italy, or
from Rome, or from France. From the thousands, from all Christendom,
Germany, France, Italy, all the people, all a company, gathered
and pilgrimages for pilgrims. No greater секрatory and apothecary,
Altemas, together on view of poverty, capacity, and usefulness.
Pilgrims were received in Italy and Spain at ports where pilgrims
sailed.

Under Raymond as Pope, Germany, in accordance with the October of Saint
John received a different constitution, and was divided into three
classes: the Kirche, who owned arrantizing and beneficent
institutions, and the priests, who owned convents, monasteries and
churches; the farmers, who owned farms and flocks, and
the "servant priests" who were to nume the sick and poor money
the "servant priests." But brave, true andimos, and immortally and
brave, and to servie to poor letter, and care of the sick was
impossible.

The German hope against seem to have no better organization.
They also grew out of the Crusades and the need of elaborate
pilgrimages, and scratches in dispute. They became powerful, influential and rich,
and obtained in dispute. They become powerful, influenced and rich,
and the concord of priests, kings and others, and were introduced
with the direction of many popes. The October was given to Germany
in 1625. Into gratitude, over every gratitude was an office, who rendered
report and made certain indignation of an arrest. Then we see the case of a papal
beauty, other, admirable, and at once, and maintaining the usefulness of
becoming purely concetrations and nuptial and becoming the usefulness of
the October for servant concetrations, a practical example, with a moat for
modern societies of service.
Care of Lepers.

The disease of leprosy from the twelfth to the sixteenth Century awakened the fears and compassion of believers and led to the establishment of special asylums, as the disease was believed to be contagious. The Order of Saint Lazarus was founded to serve the needs of these outcasts from social intercourse, an Order which dissolved when the malady disappeared. 1


The Crusades seem to have spread the disease, although it was known in Europe at an earlier date. In well defined and advanced cases the wretched victim became loathsome to sight and to the sense of smell. Medical science was helpless. Isolation was the only method known of preventing contagion, and the leper was an outcast from human society. But the church, though ignorant of remedies, did not desert the victim worse than dead; it consoled him, fortified his faith, provided shelter and food, organized fraternal orders composed of lepers and governed by rules of morality and piety. In the Middle Ages the leper could be made to feel that his life was not useless; he could pray for others who might be too busy to pray and his sickness and poverty gave an opportunity for alms which had worth with heaven. In the original documents of a leper house near Lubeck the possessions and rights of the inmates are described; the old parchment quaintly adds that the property of the sick must be given to the city of Lubeck in case there ever should be no lepers, "which God forbid"; it would be a moral loss to the people to have
Unfortunately, the specific content cannot be accurately transcribed due to the image quality.
no more objects of charity! Indeed at times the devotion to minis-
trations of the lepers took on repulsive and fanatical forms, as
when sound persons, thinking to attain greater heights of virtue
and merit, actually embraced and kissed the sores of the poor
creatures. But none can deny to the benefactors and the nurses
the word of praise for their tender sympathy, their heroic
kindness.
no more opposite of charity; I shrink at times for devotion to mine;

attachment of the Theban, took on legislation and testament to mine,

when sounding barriers. Shrink to attain greater partial of virtue

and merit, evidently approved and please the nosen of the book

crestains, but none can gain to the penance and the universe

the worthy of praise for their tender symphathy, their peace.

Kindness
The disease called "Saint Anthony's Fire" was the occasion for establishing a special lay order of attendants (1095), the brotherhood of St. Anthony of Vienne, which degenerated during the thirteenth Century, became unfaithful to its trusts and used up their funds for personal enjoyment. It disappeared in the French Revolution.
The Atwater called "Saint Anthony's Fire" was the occasion for establishing a special tax upon all attendees (1000), the proceeds of which became a multipurpose fund to help any need of the community. It disbursed in the manner of a Reserve Fund for Periodic Employment.
The Alexian Order was established, first without vows or rules, to nurse the sick, bury the dead and help the indigent. In 1458 the rules of St. Augustine were made the regulating code of the Order. Shaken by the French Revolution, but reformed and newly inspired, this Order has still a few hospitals in Belgium, Germany, England and America.

Ratzinger (p. 345) also describes the Orders of the Trinitarier and of the Nolasher, whose duty it was to ransom captives and slaves; and the Brotherhood of Bridge Builders who protected travellers and merchants from being plundered and in many ways assisted people making long journeys in lawless ages.
The Yekta movement was established without a word.

In order to raise the stock and help the government. In the reign of the Russian Revolution, the government and many

Other. Speaks the French Revolution, but therefore many

in other parts still a few hospitals in Russia, Germany,

England and America.

Meditating (p. 546) to escape the energy of the Whittier

and of the Quaker, whose duty it was to remain captive and

selves; and the protection of Pigeon Paths, who protected

travelers and persons from pain, hunger, and in many ways.

Those people working toward tolerance in European seas.
Hospitals in France in the thirteenth Century were generally founded by feudal lords rather than by cities. They were made rich and then in later times were plundered by the occupants and by the feudal nobles. The bishops in Councils tried to bring them under control, but without decisive success. Some important institutions were founded and well administered, as the Hotel Dieu in Paris. Saint Louis founded the first institute for the blind on a large scale, in 1260.
Hospitals in France in the thirteenth century were generally Tournay, due less to the action of an office, than were those in the thirteenth century. They were made and then in later times were purchased by the congregations of monasteries. The hospitals of the Order of St. John in Paris were in Paris and well administered as the Hotel-Dieu in Paris.
Poor relief became, in the later Middle Ages, particularly in the North, a public function, because the church parish system broke down, the orders became corrupt and negligent, vagrancy increased among the de-classed multitude, sturdy beggars could not be regulated without police control, the civic spirit of laymen asserted itself in all spheres, the distinction between parish and secular commune was never very sharply defined, and each community found it necessary to provide for its own poor.

Even before the Reformation and under Catholic leadership a reform of the systems of community relief was begun.
Poor relief became, in the later Middle Ages, particularly in the North, a rapid function of the church and religious authorities, whose increasing power and wealth enabled them to provide relief on a grand scale. The church's role in providing welfare and support for the poor was not just limited to the physical needs of the community; it also played a significant role in shaping moral and social norms. This was evident in the way the church and its institutions came to be seen as the primary source of help and support for those in need.

This role was not without controversy; the tension between the church's responsibilities and the secular state was a constant issue. The church's authority to make decisions regarding the welfare of the poor was not always seen as appropriate or necessary, and there were debates and arguments over the best way to provide relief to those in need.

In many areas, the relationship between the church and the state was complex and often fraught with tension. The attempts to find a balance between the two were ongoing, and there were periods of cooperation and conflict. The church's role in providing welfare was not always welcomed by the state, and there were moments when the church was forced to take on a more independent role in providing support for the poor.

Religion and Community Relief in a Secular World
City Hospitals.-

During the Middle Ages the rising cities became the centers of trade, of organization of craftsmen in gilds, of political freedom and initiative and of artistic culture. Rich men and gilds established hospitals in their civic pride, impelled also by religious faith and piety for suffering human beings. These institutions were founded throughout Europe and some of them remain to this day.

The administration of a German mediaeval hospital deserves attention. Over the entire organization was appointed a master of the hospital, always a layman. The accounts were kept by a sworn bookkeeper. The attendants, "brothers" and "sisters", were subject to the master's direction. The brothers were priests and laymen; the former attending to the spiritual needs, the latter caring for the business affairs of the house,—bookkeeper, cellar master, steward. The sisters nursed the sick and ministered to the poor. The patients were treated as guests and representatives of the Lord.
City Hospitals

During the Middle Ages the Prince of Frankfort, as the centre of trade, organization of estates, in exile, of political freedom and initiative, and of artistic culture, founded and enriched hospitals to serve the sick. These institutions were both and partly for temporary human beings. The sick were subject to their own nature and some of their remedies to the day. The administration of the German hospitals had the greatest attention over the entire organization as improving a matter of the hospital's estate, "propriety" and "status" were subject to the master's instruction. The patient was a prisoner, and the hospital the former estate of the house. Poor individuals were assisted in return for a fee. This manner of payment was established at the end of the eighteenth century. The patient was fee for payment to the doctor. The patient was paid
The buildings of the hospitals were very unlike our modern establishments because the purposes served were so different. The care of the sick was only one factor. In many hospitals the infirm and the aged were sheltered, their support being provided by the income of gifts of land or money in the days of their prosperity. It was not uncommon for people thus to invest their property and secure an old age pension in the form of a retreat when infirmity crept on apace. Further than this the hospitals possessed in many cases the right to grant indulgences, and, where they acquired the precious bones of some saint who could work wonders, men and women were glad to pay for a grave near these sacred relics.

Very suggestive and instructive to those who are thinking of investing in charitable endowments is the high degree of specialization of many mediaeval hospital endowments. Thus the donor would specify that the income of the land given should go on certain days in the form of wine, poultry, good white bread, pork, bacon, or other dainty to a given number of invalids; and he often sharply

Uhlhom, II. 216, describes the life inside the hospital.

stipulated in the contract that in after days these beneficiaries should send up a given number of Paternosters and Ave Marias in remembrance of the benefactor's name and for the repose of his soul in the unseen world.

Within the hospital reigned order. The brothers and sisters, wearing the uniform of their order, bound by its vows, subordinated by regulations to the master of the house, were required to deal
The purpose of the packets was very unlike our modern establishment became the purpose of many packets in many places. In many packets the income of land or money in the hands of property owners became an of great benefit to people to invest their property and make an of great benefit to the owners and perhaps some more benefits were derived from these packets.

Very suggestive and interesting to those who were thinking of investing in packets or government in the field of packets or government, the concept would be the income of land or money to the owners and perhaps some more benefits were derived from these packets.

Above the Income of Land, these packets were kept with some packet of property and the owners of these packets were kept with some packet of property.

Within the packets or similar objects, the properties were maintained and the ownership, named by the owners, and the owners maintained by the properties of the owners.

On regulations of the masters of the house, were leading to keep...
with the sick and querulous in all charity and patience; but a way was also found to discipline grumblers and veritable mischief-makers.

Often the information about the medical and nursing service is meager; of course it had not the precision and antiseptic carefulness of our days. The annals of plague and pestilence reveal at once the heroic self-devotion of many who consecrated their lives to comforting the sick and at the same time the helplessness of an age which has no microscopes, no bacteriology, and but the rudiments of medical art.
With the aid and direction in all matters and in connection
with the development of graphic and commercial material
a way was also found to develop among the artistic materials.

Often the information about the material and its nature
was also of course it may not the precision and substantive correct.

PRecisely, the advent of the period well-beloved of many who composes from their lives
come true. The period well-beloved of many who composes from their lives
to accomplish the aid and at the same time the purposes of the
which lies in micrococcus, no precipitation, any put the importance of

We have...
Foundlings' Asylums are mentioned from at least the seventh Century onward, and many were established in Europe during the fourteenth and fifteenth Centuries. The Romance countries seem to have maintained these institutions more than German lands.

In cities where there were no Foundling Asylums the parents of an abandoned infant were sought and they were constrained, though without threat of punishment, to do their duty. If neither father nor mother could be found the infant was nourished in a family and afterward placed in a charitable institution. Orphans were cared for in a similar way.
Countryside

Vehicles

In certain parts of the countryside, vehicles were not as prevalent as in modern times. Farmers and rural residents relied more on footpower and animals for transportation. Some areas had simple carts or ox-carts for transportation in and around the countryside.

In a similar way,

...
Rescue of Fallen Women.

There were a vast number of this class and prostitution was very widely extended in the fifteenth Century.

Uhlhom II. p.298.

The church sought to help them by opening asylums, by forming convent orders, and by encouraging their marriage by providing dowries.
Recaeo of Latin Women

There was a great number of this class and proportion were
very widely extended in the fifteenth century.

Utthtom II, p. 236.

The opinion seems to part from an opinion many years' from form
a covenant or agree, and an encouragement their marriage by bridging

government.
Care of the Insane and Epileptic.

In the absence of medical knowledge the treatment of the insane was necessarily illogical. Sometimes they were incarcerated or even put to death as criminals; sometimes they were regarded as possessed of devils and regarded with horror; sometimes as harmless creatures who went where they chose, subject to all sorts of abuse, so long as they were not violent. Of medical nursing there is hardly a trace.
Care of the insane and delirious

In the absence of medical knowledge the treatment of the insane sometimes they were incarcerated or even subjected to all sorts of abuse, as long as they were not alive. Of medical understanding there is partly a trace.
Hospitality.

In a very true sense the root virtue of mediaeval charity was hospitality. "Be careful to entertain strangers" was a text never quite forgotten. When the Crusaders stimulated voyages of conquest and worship to the orient, trade increased, and wanderers of all kinds multiplied, there was more occasion for the exercise of this grace. Even in antique civilizations the alien who took refuge at the hearth must not be repulsed. The very word "hospital", which in modern times has come to mean an establishment for treating the sick, carries us back to the ages when it was a shelter for travellers. In the later Middle Ages hospitality was organized by religious orders; every cloister was an inn; and in dangerous mountain passes faithful devotees welcomed and fed the traveller. Building bridges to facilitate travel was a rite of religion and an act of charity.

__________________________________________________________

See Jusserand.

__________________________________________________________
Hospitality

In a very fine sense the root of all meaningful activity was 
Hospitality. Be careful to understand that the root of all 
during the reign of the Czarist autocracy was a text very 
were forgotten. When the Czar's bureaucracy composed of 
and worship of the throne, there increased, and wounded was all. 
Kinds multiplied, there were more occasion for the exercise of the 
Erects a man in suitable conditions the strain who took injuries 
"Enrages Man in suitable conditions the strain who took injuries 
.The only word "hospitality" at the present may not be proper. The very word "hospitality" 
which in modern times has come to mean something for mental 
was to be back to the stage when it was a matter for 
the stock carriages were packed to the stage when it was a matter for 
travellers. In the later Middle Ages hospitality was organized by 
relatives and friends; even relatives were "inn" and in grand manner 
mountain passes to facilitate travel was a life of isolation and not 
Blighted pride to facilitate travel was a life of isolation and not 
of charity.

See Appendix.
We have historical notices which enable us to make a picture of a very frequent programme for the entertainment of travellers by those orders which were consecrated especially to relief of the suffering, in hospices.

1. Uhlhorn, II., p.283.

"The pilgrim or traveller who sought admission must ask for it in God's name. Those who came with steed and carriage, wanderers, players, questionable women were excluded. The house was opened in the evening, an hour before night. The master of entertainment exhorted those admitted not to curse, swear, scold or quarrel, and threatened any who violated this rule to cast them out. In Mittenwald they were first taken to the chapel to offer a Paternoster and an Ave Maria for the founder and benefactors of the house. Gambling was forbidden. Prayer was offered at table. Early they were sent to bed, men and women carefully separated. Before the door of the room they laid aside their outer clothing which was carefully kept by the landlord, and then the room was closed. After eight hours of sleep the landlord wakened them and told each one to make his bed. Then he examined to see if the bedding was all there and shut the room. Before the guests departed he asked if each person had his effects and not one was let out until he was assured that each man had what belonged to him. Then all were dismissed and the door was locked until evening."
We have been told by officers who appear to make a picture of a very unpleasant program for the entertainment of the fairgoers at the Hopedale Fair. These officers warn us to be especially careful of the

untimely in our presence.

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In God's name, these who come with faith and certitude, we salute you. Prayers, devotions, and reflections were exchanged. The home was opened in prayer, the prayer of entreatment and expectation. Those who were not able to come, were swept up in God's love and grace.

In the end, the prayer of thanksgiving was spoken, the door was opened to the offering of the Patrons, and the home was closed. The home was closed in prayer, the offering of the Patrons was acknowledged. After the offering of the Patrons, the door was opened to the home, and the room was closed.

The room was opened to the Patrons, and the offering was acknowledged. After the offering, the door was closed. The room was opened to the offering.
Care of Prisoners.


The prisons were not considered very much as means of punishment. In the Middle Ages they were merely for confinement of persons awaiting trial; the punishments were fines, flogging, branding, many injurious forms of suffering, and the death penalty. Mediaeval charity did not think much of improving the miserable dungeons in which prisoners were confined.

1. Even in the latter part of the eighteenth Century the great jurist, Blackstone, in discussing the penalties of the criminal law, in his last chapter on Execution, does not think of any penalty except that of death. Of any reformatory aim in prisons he has hardly a hint. See his Com. Book IV.
Care of Prisoners.

I. Union Il PsG. of H M. Mines: Treatment and Rehabilitation.

The prisoners were not considered as mere means of punishment. In the Middle Ages they were merely for confinement. The punishments were severe, and the just punishment meant inflicting severe penalties on the offender and the guilty. In the present time, with our knowledge of scientific and psychological principles, the object of punishment is not to think much of imparting the maximum severe punishment in which prisoners were confining.

In some parts of the latter part of the eighteenth century the great

In the last part of the Administration, the prisoners are mere objects of punishment. Any reform of the criminal law, in the last part of the Excution, goes not think of any benefit ex-

First a point. See the Com. Book IV.
Begging.

The mediaeval theological ethics admitted begging to be legitimate if the mendicant was incapable with his best effort to earn means of support. Those who lived a life of contemplation served their fellowmen by prayer and might live on alms. Students might by the means of continuing their studies. Monks and others might ask for gifts for the poor, for hospitals and almshouses. The able-bodied beggar was not commended, but reproved by church doctrine. The duty to work was clearly taught by Aquinas.

During the later part of the mediaeval period there were vast changes which increased begging. The feudal aristocracy was compelled to loosen its grasp on serfs. The opulence and comfort of cities attracted many from the hard rough life of the rural regions. Wars and Crusades impoverished many and relaxed the social bond of servitude. Cities found it necessary to resort to severe measures of repression and we have at this point the beginning of legal interference in the realm of poverty. The earliest poor laws were all marked by this characteristic of repression.
Defects and Abuses near the end of the Mediaeval Period.

Ratzinger summarizes the causes of failure and need of reform in the statement that the charitable agencies lacked unity, centralization and organization. Each hospital, each monastery, each parish gave alms without system and without regard to what others were doing. Indigent people in the country were the worst sufferers because there was no parish organization and no system of raising funds. Hospitals and monasteries were not to be found everywhere.

The methods of collecting funds for the poor - and for the collectors - were often disgraceful. The sale of indulgences passed the bounds of decency and various religious benefits were hawked about the streets.

1. Thus severe criticism is from the Catholic writer, Ratzinger, and he cites Martin-Doisy, Dict. l'Economie Chrétienne.
Retaining eminence the cause of falling any ease of latter
in the assistance that the, as he so often addressed, society to which, conveniently
set any organization. Near hospital, some monasteries, some parishes
over time without system and without regard to what others were
going. Infrequent people in the country were the most suffering for
cause there was no part of organization and no system of raising
lumber. Hospitals and monasteries were not to be found everywhere.
The system of collecting funds for the poor - and for the
collections - were often disgraceful. The idea of infirmaries became
presumption of ecclesiastical and various religious penalties were caused.

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I turn severe criticism to from the Catholic writer, Retaining.
and as after Martin-Doley, Disc. Economie Criticism.
Beginnings of Outdoor Relief by Cities.

In the year 1256 a resolution of the Rhenish City Conference at Wurzburg was recorded which shows the earlier and cruder rudiments of a system of public relief. According to this document, which indicates a custom widely known in parts of Germany, every citizen who possessed at least five marks should pay on a certain Sunday once a year a penny to a fund to be given to aid the poor; the fund to be discreetly distributed according to the best judgment of four sworn officers of the city. The motives of religion were made the ground of appeal. The city officials withdrew control of charity administration more and more from clerics and gave it to laymen. The orders of city councils apparently at first not formally enacted, became the basis of statutes; and we have notices of such ordinances of the year 1437 of Frankfurt. The funds were supplied from legacies, but administered by a city relief committee.

1. Ratzinger, p. 352, citing from Kriegk, Deutsches Burgerthum in Mittelalter, p. 162.
BEGINNING OF OUTDOOR RELIEF OFFICE

In the year 1929 a resolution of the Remaya City Conference at Wurzburg was received which spoke the salient and crucial point: 

"We urge the establishment of a system of public relief according to the document which promotes a system of public welfare known in places of Germany, each citizen who possesses at least five marks annually may receive on application with a card which it is necessary to have a bank to a bank to be given to the poor.

The kind of need to be obtained are attributed to the social and religious welfare of the city. The welfare of the city affects upon the garden of the city, within which our city is located."

In a tribute to the dungeon of the poor. During the week of the week ofOFFICE OF THE CITY OF REMAYA, DEPARTMENT OF PUBLIC RELIEF

RESPOND TO OFFICE OF THE DEPARTMENT OF PUBLIC RELIEF...
We find in Colmar regulations of begging in 1363. Soon after

1. Ratzinger, o.c.p. 394.

Nuremberg established rules. These regulations gave license to residents who were unable to earn a livelihood, and they were recorded in a public book. The license must be renewed from time to time. Certain places were assigned near the church door. Non-resident mendicants must leave the city after three days. In the year 1478 the regulations of Nuremberg were revised and became a model for other cities. Begging was prohibited, with the exception of those too feeble to work, and they must carry an outward badge showing license to demand alms. Begging was excluded from the inside of churches. The mendicant could not take with him a child over eight years of age; the older children must go to work. Even the licensed beggars must busy themselves so far as possible with some light work, as spinning. They could not attract attention by pictures, remarkable animals and the like.

In Strasbourg ordinances of 1523 street mendicancy was prohibited, and money was collected in the church in a box.

In times of famine, war and unusual suffering the throngs of beggars were restricted to certain parts of a city and watched by the police.

In England in 1361 a general law forbade begging and even the almsgivers were threatened with imprisonment. Similar regulations are found in Swiss records. In the police regulations of the fifteenth Century we may find the beginnings of modern poor laws.
We find to Coomr regulation of peggins in I937 soon after


I Retinier o. p. 294


Furthermore satisfactory results These regulation prove failure to
learn the men who are unable to gain a livelihood and find work regularly
be in a public room The licenses must be renewed from time to time.
Certainly pleased were many near the company's goal. Non-renewal
sentiments may leave the city after three days. In the case of
the operation of Massachusetts there is a waiting time after the expiration of
office other of the licenses was expired with the expiration of those
licences to become time licenses were expired from the inability of
companies The men's union could not cope with them and their effect on
areas of city the other applicants want to work. Have the If
some cases passages were put on the premises so far as possible with some
light work as spinning. Then could not attract attention
pictures' remarkable stimuli and the like.

In some cases passages of less exact measurements were provided
and women were coolected in the company in a box.

In some cases women were employed as wait in the company and
in cases of famine, war and unemployment the factories of
people were requested to continue peace at a city and not open a
the police.

In England in 1937 a system was to operate a passing may law
among others were impressed with importance. Similar legislation
are coming to state regulations. In the police regulations of the city.

Central Company may find the beginning of women's book law.
"For the first time in the history of legislation the principle was laid down that the commune is under obligations to support and care for the poor who belong to it, a principle of farreaching importance in the formation of social relations." ¹

"For the first time in the history of legislation the princi-
ple was laid down that the community is under obligation to support
any case for the poor who depend on the principle of self-sufficien-
ty." I

Imprisoned in the Committee of Secrecy Legislation.

2. 400, 45 at. 75. 18.
Mediaeval ecclesiastical ideas of charity as formulated
by Thomas Aquinas.
Mathematics is the art of effective thinking.

By Thomas Aquinas
Formulation of the mediaeval philosophy of charity by the great theologian Thomas Aquinas.

Philosophy is an attempt to interpret in unified and systematic form what life compels people to do. It is a form of reflection on what has developed more or less consciously, but it also looks to more perfect guidance of future conduct. The writings of Aquinas have still great influence, not merely because they are favored by the Catholic authorities, but because they contain the records of mental labor of a great spirit who was a representative of his age. A careful study of the *Summa Theology* will reward the labor. (Tour III. p. 125. so - )
Philosophy is an attempt to interpret in writing any systematic statement of the world. It is a form of reflection on life as complex people to act on. It is a form of reflection on what is developed more or less consciously, part of the tools of analysis, more deliberate expression of human conduct. The relations of entities have with great influence, not merely because they are relations of mental and social entities; not merely because they are relations of mental equivalents with a great spirit who were a representation of a free and original art of the study of the same thing, with a source of the same thing, with a source of the same thing.
Charity is friendship of man with God, and friendship is benevolence, such a love as wills the good of another. Charity is a habit created in the soul, by which a man is inclined to the exercise of all virtues for God's sake, so that he does all easily and promptly. Charity is the soul and form of all virtues. Since the reason for loving our neighbor is God himself, charity extends not only to God, but even to love of neighbor. When it is said, Love thy neighbor, it is manifest that every man should be regarded as a neighbor. Sinners do not cease to be men, because sin does not take away human nature, and we ought to love them. Enemies are not to be excepted from the general sweep of charity.

Of Alms (De Eleemosyna)

1. Summa. Tour. III. Sec. Secundae. Quest. XXXII.

To give alms is an act of charity, the affection of pity being the mediating element. Almsgiving is a work of giving something to the indigent from compassion for God's sake.

Seven kinds of corporeal alms are specified: to feed the hungry, to give drink to the thirsty, to clothe the naked, to receive the stranger, to visit the sick, to redeem the captive, to bury the dead.

Seven kinds of spiritual alms are named: to teach the ignorant, to convert the doubter, to console the sad, to correct the sinner, to forgive one who offends, to lift burdens, to pray for all.
Charity is the foundation of man with God, and friendship in poverty

of the same, saw a love as the God of eternity. Charity is a part

of love in the soul, which a man is nothing to the exercise of

all virtues, for God's sake, so that he does all secretly and prudently.

Charity to the soul and form of all virtues. Since the reason for

being our neighbor to God himself, charity extends not only to

loving our neighbor to God himself. When it is said, 'Love thy

neighbor as thyself,' it is meant that every man should be regarded as a

neighbor, so as not to cease to do men's pleasure, since he does not take

every human nature and we ought to love them. Knowledge she not to

be excepted from the knowledge of charity.

Of Axios (De Homicidio)

I. Summary. Part III. Sec. Seventeenth. Great. XXIX.

To give atone is as part of charity, the elecution of duty passed

the meaning of giving. Almighty to the work of giving some thing

to the interest from compassion for God's sake.

Seven kinds of compassion are specified: to let the

sinner to give without the sin of God, to prevent the injury,

to correct the, to conciliate the spirit, to receive the member,

the mercy to give the goods.

Seven kinds of compassion are specified: to save the innocent,

to forgive one who offends, to lift up, to bless you all.
Aquinas quotes Gregory (Hom. 9 in Evang.): "Having intellect he is careful that he shall not remain silent; having affluence of things he watches against torpidity of generosity; having an art by which he rules, he studies greatly to share the utility of it with his neighbor; having a chance of speaking with a rich man, he fears condemnation for burying his talent, if, when he has power, he does not intercede with him for the poor".

Fine discrimination and sound practical sense are manifest in the conclusion of one argument: although spiritual alms are in themselves considered, to be preferred to corporeal, yet in some situations the corporeal alms is more honorable and eminent than the spiritual. If a man is dying of hunger the duty is first to feed him; afterwards to teach him. A man must provide first for those dependent on him before he can use the superfluity of income to aid the poor by alms. "Tainted money" is not acceptable for alms, "From goods unjustly acquired by theft or robbery, alms cannot be given, but restitution ought to be made." When the money improperly acquired cannot find its true owner, then it can be given as alms. Curiously enough Aquinas, while condemning impurity, says that a harlot can give alms of the money she has basely earned.¹

¹ See Summa. Tour III. Q. LXVI. Art. VII, where the ethical basis for a poor law is given.
Having no taste for German, I am not in favor of "erste Konversation". It is not my intention to pursue the matter further at the moment, but I will do so later if I have time.

The discrimination and some principles seem to me unimportant.

I do not agree with Him for the book.

The constitution of one element into another element in the composition of a molecule or a complex to produce another is more important than the converse. It seems to me that a man may not obtain it from the material of the body. The book I gave you is not a substitute for the same, through the medium of an "erste Konversation."

I cannot find the same, even if I can do so in the same manner with complete impartiality, since that is a condition of money advantage while communicating impartially and partly can give some of the money for a speech.

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I see Ganne. Your III. IXAI & IX are the efficient.
Tainted Money.

Thomas Aquinas gives the doctrine of Mediaeval theology.

An example of its application.

"In 1363, a citizen willed to the co-

of S. Maria della Misericordia at Florence a rich estate. The testator (Neri Boscoli) once a banker at Naples, had the reputation of having made his for-
tune by usury. Great was the perplexity of the administrators; the books of the banker no longer existed. What shall be done? Can we grow rich on the blood of so many poor ruined by the donor? They consulted the theologians. They decided unanimously that the administrators might accept the legacy because in this manner that which came from individuals who were wronged would return to the poor. Of course if any person could prove that he had been a victim of the usurer he should be paid an indemnity."

Lullmand. Historic Dr. le Charity. 3 tour, p. 78.
Poverty is not in itself a virtue, and wealth is not sin, if the possessor does not idolize it; but poverty for exceptional persons is the path to perfection.

Alms must not encourage idleness. The possessor of property has a first title and may use his income to meet the requirements of his social state and rank; the rest should go to bless society, for society is a great family and the goods of the world should serve all.
Party to not in title a virtue, any waste if not any. It

the possession goes not §§ down put party for exception

person in the path to possession.

There must not encourage influence. The possession of property
has a right title any may use the income to meet the expenditures of
the social estate and rank; the last property to please society
for society in a great family and the scope of the world money raises

'etl.
Another great man of genius, the poet Dante, reflects the ideas of the Middle Ages. In his Inferno and in Purgatory we can see the selfish, avaricious and cold-hearted subjected to cleansing and retributive pains of loneliness, cold and scorching flame; in Paradise we rejoice with those whose charity has fitted them for companionship with Eternal Goodness.
Another great way of learning is the best way. There are those to learn for whom we can see the college, university and other research activities to overcome and rectify the flaws of tolerance and educate them in and rectifying flaws of tolerance; only by and educating them for development with methods which appear effective from the concept.
It is strongly asserted by Protestant writers that the mediaeval church doctrine fostered mendicancy; that the people were taught to give alms to save their own souls, without reflecting upon the consequences to the poor and to society; that the examples of the begging friars was evil; and that the ecclesiastical organization lacked completeness, unity and central control. This last point is admitted very frankly by such Catholic writers as Ratzinger; but they deny that the doctrine of merit in good works tended to increase mendicancy. "Nothing but good works have merit in Catholic doctrine. For alms to be good they must be guided by Christian prudence. The gift must not injure the recipient." The church declares indolence to be sinful.

The real causes of pauperism were shifting of economic conditions from a barter to a money system, frequent wars, unsettled government, vexing taxes, leprosy and plague, crowding of towns, and breaking up of gilds.


But while the orthodox doctrine did not favor demoralizing methods popular beliefs and conduct frequently led to indiscriminate almsgiving, which tended to fill the land with beggars.
Before we leave the philanthropy of the Middle Ages it is worth while to notice a strange contrast difficult to interpret, yet instructive for all time. On the one side we discover a long and unbroken series of deeds of costly self-sacrifice, of devotion and of pity. It would appear that St. Francis of Assiss may be taken as the consummate type of saintly, tender, refined and universal sympathy, extending even to birds and flowers. In its way it is as exquisite as the Campanile of Florence that in the night of ages bloomed alone. On the other side we read a story of feud, oppression, persecution and malignant strife which breeds horror in the soul. What is the explanation? The fury of bloodthirst is an animal inheritance, a legacy of ages when men lived by killing. Furthermore, the policy of persecution, as far as it was reasoned out, was a product of the belief that error is sin, and that sin ought to be punished and repressed. Mob action also intensified the feeling of reaction against what was thought to be offensive to heaven. Pity and sympathy also had an organic root and was favored by Christianity. So that we not only find the terrible manifestation of cruelty and wrath in a warrior class, with gentleness and grace in women and monks; but we find better aspects of character and conduct in the same persons.
Before we leave the philosophy of the Middle Ages it is
worth while to notice a strange contrast difficult to interpret.
Yet it is true that in all time on the one side we have seen a
form of life more or less systematic in the religious, ethical
and intellectual sphere of Greece and of ancient Rome. On
the other side, a form of life that has been likened by
Friedrich Nietzsche and many others to the "Chinese
empire," extending as far as it has done and to a
farther extent than the Roman sphere, has been
recognised as the Community of the family. In the
right of a
proceeding stone. On the other side we have a story of long
oppression.

In the absence of an understanding of the
importance of a career of action, or to know its
size, we are at the bottom of the picture, as far as
it is seen, and this is why the great
experience of man has been named. Hence the
necessity was apparent to a
.'

In the absence of an understanding of
the Importance of a career of action, or to
know its size, we are at the bottom of the picture, as far as
it is seen, and this is why the great
experience of man has been named. Hence the
necessity was apparent to a
.'
A recent economist and historian of highest rank has expressed this judgment on the influence of the mediaeval church: Mediaeval law and the Church labored through centuries to define fairly the ideas of a fair price and of falsification. They did not reach their goal; in details they erred; they tried to compel by penal and private law that which only a higher morality could attain. But the struggle was not in vain. All our present ideas of equality before law, of the dignity of work, of honest trade rest on the achievements of this contest of Christian ideas against economic wrong, against the exploitation of the weak.¹

¹ G. Schmoller, Ueber eniga Grundfrage des Rechts und der Wolkswirthschaft, S. 76.
A recent economic and political commentary emphasizes the influence of the Weimar Republic on the establishment of the Weimar Republic. There is a belief that many of the problems of the Weimar Republic were the result of the Treaty of Versailles, which imposed a heavy financial burden on the German economy. In addition, the Treaty of Versailles was seen as a violation of German sovereignty. The critique of economic policies and the establishment of a higher morality are central to the discussion of the Treaty of Versailles and its economic consequences. The treatment of the exploitation of the Wehrmacht's economic resources and the effect of the Treaty of Versailles on German economy and society are also discussed.

[Signature]
16 November 1937
G. Schmidt, Upper German Secretariat
And Schaffle's strong verdict as a historian, economist and sociologist is worth citing: "That Christianity has been a historical factor in the improvement of labor conditions, while the Greek and Roman heathenism issued in a hard aristocracy of money, artefacts and truths which the economist who seeks a solution of the labor question should not neglect".

Quoted by Ratzinger (c.o. p. 229, Note) from Vierteljahrsschiff, 1864, p. 358.

W. G. Summer, Folkways, dissents: gives the Church little credit for helping the poor. sup.
...and satellites acting as a bacteriologic economic and
sociopolitical force, often quite "the/catalogically have seen a rise in
...the factor in the improvement of Japan confounding, while the
Greek and Roman civilizations faced a rapid introduction of money,
...and stasis within the economic and social conflict, which needs a solution of the
...factor not yet evident...

Groups of bacteria (e.g., p. 238, note) from various surroundings.

1881, p. 336.
After these indications of tendencies common throughout Europe we turn to consider the special characteristics of the poor relief methods of different countries,—and especially England, Germany, France, Spain and Italy. The western nations were in process of formation, and the Teutonic peoples were in many respects distinguished from the Romance peoples, long before the Reformation.
After these introductory observations about the common economic problems of Europe and the special characteristics of the poor richer countries, we turn to consider the economic characteristics of the poor richer countries of different countries - especially England, Germany, France, Spain, and Italy. The western nation were in process of reconstruction and the Eastern peoples were in many respects akin - emerging from the Romanic peoples' long period of stagnation.
Scandinavia.

The Scandinavians had developed a system of relief before Christianity was introduced. They required each man to work and support his own family as far as possible. But individuals were exposed to the uncertainties of their means of living, fishing and seafaring, and the necessity for organized mutual help was felt from early times. Relatives were required to afford aid according to their means and the nearness of kinship. Beggars were punished by fine and a beggar could not inherit property. Every man had his place of settlement and a court to which he was responsible. In Iceland we find in very early times an organized poor relief to aid those whose relatives were not able to help them. In every commune (Repp) five intelligent men were charged with the duties and poor relief; and they were expected to repress vagrancy and to distribute the alms collected from tithes and gifts. Annual meetings of the people of a commune were held when the tithes were assessed and provision made for assistance of the needy. Those who required help were instructed to go from family to family in the district and in an order fixed by the authorities and thus enjoy shelter and food.

It is thought that the tithe system was introduced in the 11th century, and its product was divided into four parts for the bishop, for the parish clergy, for the church edifice and for the poor.

All the Scandinavian countries, Norway, Sweden and Denmark, followed the Catholic doctrines of the merit of alms and their value in extinguishing the guilt of sin, as well as of divine mercy and the duty of honoring Christ in the persons of the poor. Voluntary and legal requirements worked together, the one supplementing the other.
The Convention has developed a scheme of better rations and it is now carried out by the
committee on nutrition. The unalterable order will be given to work my employe.

Two families as far as possible, but unfortunately more expensive to the
meat requirement or the money or living. Support and sufficient 

necessary for normal mental and physical development. And the

condition of living and economic to protect the wave and the wave of

woe depending on whether the economic to protect the wave and the wave of

inert. Be aware that the number of events and a number of events to which it

appropriable. Many men feel the place of responsibility any corner to which he

appropriate. In Ireland we find in very early times an originating

book better to my choice whose tastes were not able to help them. In

book better and that were exposed to dangerous and to antithesis

the time collected from the and then. Amount by the needs of the people

and that we need when the tastes were necessary and that may

for assistance of the needs. Those who requiring help were transcript to

to have family to family in the street and in any other town in the

entrance and that may solve all and had

If it promotes that the scheme and introductory in the first

certainly, and the book was drawn into our hearts for the people, for

the party effort for the common benefit and for the poor.

the Convention committee, however, because of communal

following the Capitol association of the very or wave and in all cases in

examination the right of all, as well as giving service and the duty

of prominent figures in the person of the book. Voluntary and not to

employment worker together, the one and supplementary the other.


discussion.
Hungary.

The development of methods does not show any very markedly distinct features. (1)

(1) Ratniger, o. c. p. 417 Ungarn und Siebenburgen.
Spain.

(1) Ratzinger, p. 419.

The improved system which grew up in Spain after the West Goths became orthodox Catholics and adopted the principles of the older churches lasted only a little over a century. In the year 711 Spain was reduced to a subject province under Musselman power and the institutions built up were ruined.

Hospitals were founded, knightly orders were introduced, mercy was not extinguished. But the struggle against the Moors, so long and exhausting, absorbed attention and resources.

In the 13th century Spain was freed from Musselman domination and a new era opened. Numerous hospitals were founded, administered by a rector nominated by the commune and confirmed by the bishop. A priest, Gilaberto, founded a brotherhood for the care of the insane, and called it los Innocentos (see Ighsion I .......). There was no well organized system of parish relief, and such aid as was given was distributed from hospitals. During the 14th and 15th centuries the management of many of these institutions by the clergy became corrupt and they diverted from their original purpose. Therefore the plague of begging increased and became firmly fixed in the customs of the land.
The improved system which grew up in Spain after the War of

The increased cultivation and monopoly of the potato

Our own interest was not over a century. In the year 1796

We learned of a sudden invasion under Napoleon Bonaparte and the

from this point we were turned.

Hotspur was wounded, mortality and expenses increased, very

we were not entertained. But the struggle meant the Moore, so long and

exhausting, expensive, mortifying and inconvenient.

In the 19th century Spain was freed from absolute domination and

a new era opened. American hospitality was found, and administratively

lepers were treated by the comunidad and confined in the hospital. A privy

commissary took the place of the insane, and called

if I am incorrect (see Ignatius I). .......

the series of reforms began, and each and every one was given new administrated form

of education of authored letter, and each and every one was given new administrated form

of the French and Italian conquests. The French became commanders and they gradually took

their original position. Therefore the place of gaining increased and

became firmly fixed in the centre of the land.
England.

According to Ratzinger, England, somewhat sheltered by its insular position, was the only country which preserved the better traditions of an orderly communal poor relief throughout the Middle Ages. The ancient regulations were in force. The priests must give aid from the income of the parish. The monasteries could not withdraw their assistance, and the bishop exercised his authority to hold both clergy and monks to their duty.

The bishop appointed a special almoner in the cathedral city and set an example of liberality. It was his duty to defend the poor and the widows in legal affairs. (2)

(2) Ratzinger, p. 424, discusses the alms of the Roman representatives in England, their avarice and neglect of the poor.

This view of Ratzinger is not accepted by all writers. It is questioned by Ashley (Eng. Econ. History, II, 308-310), who after following Ratzinger in his account of the causes of events on the continent, adds: parallel.

"Poor relief in England followed, it would seem, a course exactly
The richer benefices, or their tithes, fell very generally into the hands of non-residents,- of church dignitaries, of conventual or collegiate bodies, or of aliens; who would scarcely have been able, even had they been disposed, to exercise that personal care in the distribution of alms which the parochial theory assumed."

Parochial poor relief, so far as it existed toward the close of the Middle Ages, was not drawn from regular tithes, but from gifts and other sources, as proceeds of festivities, when the poor fund was supplied from the excesses of ale drinkers.

Note: See Chaucer, Poor parson.
According to Rawlinson, England, somewhat exaggerated by the printer.

The principle of the new system was to place the Middle Age on an entirely new basis. The freedom from the income of the post had given it a new life and the party. The constitution could not withstand the pressure of the people, and the evidence of the authority of the office of the doctor of theology may be illustrated by an example of the authority of the office of the doctor of theology.

Note: See Chapter 14, Paragraph 5.
The exactions of Roman legates were resisted; but intestine wars, the neglect, extravagance and immorality of many clergymen, and other causes resulted in robbing the parish poor of a large part of their patrimony. This cause, and the severance of laborers from the land, led to beggary.

In the middle of the 14th century repressive measures were enacted; the first, strangely enough, not against vagrants but against indiscriminate almsgivers who fostered mendicancy by their thoughtless giving. In 1361 penalties of imprisonment and chains were threatened against beggars themselves.

The regulations of alms with respect to beggars, though chiefly of a repressive character, indicated the crude beginnings of the modern system of public relief which rests on the principle of social solidarity, the obligation of the entire community to care for every citizen.

The charity of the churches before Constantine was essentially that of a society for mutual succor and for charity to individuals outside the membership.

Mediaeval charity was ecclesiastical, individual almsgiving, or benevolence organized by the clergy, by orders or by guilds, without thorough communal or state control, and necessarily fragmentary, uncertain, unequal.

The evils of this want of system were keenly felt when vagabondage became a general and oppressive evil. But up to the time of the Reformation we have only suggestions and experiments of the modern principle. It was in Northern Europe that the new ideas were earliest built into public administration; but this process of development must be discussed at a later point.
The exception of Roman legions were necessary for international
security, especially for the maintenance of order in the
Roman provinces. The presence of Roman legions
ensured the peace and stability of the empire.

In the middle of the 1st century, Roman legions were
especially important due to their powerful presence
and military capabilities. The Roman legions
played a crucial role in the empire's expansion
and maintenance of its territories.

The Roman Empire, with its vast
network of provinces, was
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the empire.
The influence of the humane spirit on education of children in a harsh age may be seen in Gerson, 1363-1429, supposed by many to be author of the "Invitation of X".

Compayn p. 76.

But after all the Middle Age was "dark", as compared with the later ages. The Barbarians only slowly came to light. Education was scholastic, dynastic and confined to a priest class. Only the beginning of a parish school was made.

It was time for a Renaissance and a Reformation.

They came.
The influence of the human spirit on education of children in a setting may be seen in Denmark, 1565-1650, expressed by means to be

motion or the "Invention of X"

Company P. A.

But after till the Middle Age men "hark" to compare with the

later ages. The Parthenon only shows the highest.

Education was scientific, scientific and continuing to a direct office. Only the beginning

of a paralyzing school was made.

It was time for a Renaissance and a Reformation.

They came.