Since the Reformation: 1517 to the present.

In this Part we may follow two great streams of tendency and their near that are now days, demand a conclusion in matters if proceeding. In a broad way the peoples of Europe have ever been divided into two fairly well defined groupings — Northern Europe, predominately Protestant, and those of Southern Europe who have more generally remained faithful to the Latin Church. Russia, Greece and some other countries must be considered apart. I order to make clear the most vital characteristics, many minor differences of detail must be suppressed.

This plan involves a certain amount of repetition, but it has the advantage of allowing us to follow both the streams of thinking without interruption. The companions can be read afterward without much difficulty.

Footnote: This Part is intended to indicate the essential tendencies in the public, to present, and private, life as the beginning of the Reformation. It will not attempt to describe existing matters, but works on the subject of various volumes have been begun. The work "Modern Lutheranism" published in 1904, the twenties of private matters are here omitted.
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Division I

Development of Populism in Northern Europe, predominantly Catholic and Protestant.

Chapter I  Social Conditions

The necessity for poor relief must be sought in the ancient habits, the customs, the economy and political relations of the people.

Sec. I. The State of the Arts and Crafts. That at the opening of the sixteenth century the modern achievements of physical science were unknown. No practical work and implements; manufacturing was carried on with little help from a division of labor and efficient machinery. Commerce was not insignificant but was small as compared with the international traffic of our times.

Habitations and cities received little help from sanitary science. The germ theory of disease had not been advanced; the necessity for cleanliness was not understood, and for cleanliness was not tolerated without protest.
I married
brother of P's father in law & father of
organization.

Chapter I

...
All that preserved the people from destitution was the habit of outdoor life, the exposure to the air, and certain empirical rules of conduct which mitigated the worst effects of unhealthy modes of life.
discovery

The invention of the magnetic needle, or its introduction to Europeans, but in the fourteenth century, had made large ocean voyages possible, and at the close of the fifteenth Century America opened up a new world. The compass, long before known, was

The printing press and improved methods of making
goal ideas among all classes of the people.
Sec. 2. Economic control and social classes.

and kindled nobly, freemen, serfs, and peasants. The feudal system with increasing an
imposition and piety. The serf must render
a part of the fruits of his toils. Oppression
by the haughty and well armed nobility, run
meritless and unprovided william, and to
under inferiors who tilled the fields.

Commune was still chiefly the means of
receiving articles of state luxury in the distant
prehistoric ages, as spices and silks. Enough after with
the products of the toil of our labour.
The Northern Baptist Convention

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The agricultural peasants... The human beings who tilled the soil were generally uneducated, destitute, accustomed to subjection without protest, incapable of cooperation to improve their condition. They bore the burden of debt, taxation without voice in government or administration, until misery drove them to revolt. Debtors and slaves were inherited from the Middle Ages, with dire consequences.

[Dr. A.W. Smail, The Cameristics, 1909]
The Peasant War.

Condition of the peasants. They were without social class or position, owners of only their own small plots of land. Many were victims of public lynchings. They had no means of earning a living. In some cases, they were rescued and helped. In desperate times, they would sometimes be forcibly drafted to work or live in a mining community. They were subjected to cruel treatment and often starved to death.

The year 1525 was economically a disaster year. First came the plague, and then the devastation of castles and monasteries by the armed peasants. The devastation of castles and monasteries was followed by the burning of villages and the plundering of towns and villages. Over 100,000 lives were lost.

See: The Peasant War.

LH, 1525-1526

Source: Sebastian Franck, Chronik

Wahl, III, 117.
Conditions in cities.

Sir Palmchick.

In medieval manufactories, craft guilds excluded apprentices and made it difficult to learn and practice a trade. Poor men whose labor was needed in a town might be excluded because they had no rights membership in the guild, no domicile in the parish.

The tendency of the cities to care for their own citizens, which grew out of the social organization of guilds and other brotherhoods, explains the absence of provision for non-resident poor. Rigid rules were made to exclude outsiders.
Commission on Social Security

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The waste of war between noble, in the struggles of kings to reduce the nobility to
subjection and build up strong governments, was
a movement toward national life, was a cause of
enrichment. Mercenaries
soldiers on retainer between wars
were driven to prey on the inducements and
bribes the great troops of
merchants
who moved like consumming locusts
from town to town.
Convention
Northern Baptist
The

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The hours and conditions of labor, and thus similar economic causes in all lands, in England on the Continent, among Protestants and Catholics alike, had produced a multitude of mendicants. It is a mistake to accord too much to this evil a particular moral weight. Theological doctrines, asceticism, and religious organization or improvident habits were influenced by it, though in this age had a clear influence on the origin of the chief explanation unearthed in the conditions already mentioned.

Under the medieval conditions of serfdom, the laborers, though heavily burdened, had a customary and legal right to support, and in times of distress to have a claim to alms, the receipt of which was not regarded as socially humiliating. As manufactures, spinning and weaving, increased, the market was extended. The local community no longer produced articles of mere local consumption. Goods were made on a larger scale, brought to market at a distance, even beyond national borders and across the seas. The agricultural laborer became a wage laborer, and often the bond was set up in his own small and ill-furnished habitation.
Plague first recorded in England, Spain, France, Germany, Netherlands & Scotland III 1349

Each nationality songs in its own style. "The Germans sing in chorus; the French

The Gypsies follow people shamelessly; the Portuguese

The Tuscans make high fiume militants, the

The Crocodile tears, the Tuscans make high fiume militants, the

Costiliano accept gifts with pride (the Spanish writer cited by Whittaker).

Cassing was a cultured act; schools were formed to teach its tricks.

Children were multilded to prepare to add parties to its feasting.
A proletariat arose and with that a new demand for charitable relief. Even when there was demand for labor the mendicant fashion was too powerful, and in their complaints the necessity of workmen grew when beggars overran the cities and suburbs, knocked for alms "in God's name" at the doors of the comfortable and prosperous burghers.

There was a true crisis in the 15th and 16th centuries before there could be an adjustment to the new conditions of the "money economy."
Complaint was also made in France and England that the money was obtained away to augment the wealth & gratify the extravagant tastes of the ecclesiastical rulers in Italy; and that the poor were more serious with the habits of steady industry & the production of the means to support life. Many persons entirely contented to support themselves found in institutions which were maintained by charitable endowments.

\[1\] Vines complaining this & the Reformers frequently deploring against it.
Social beliefs limiting increased affluence: the idea that poverty was sin most often was deeply rooted; almsgiving was a religious duty and sought an object; the example of the monks and ecclesiastics was a factor of which Catholics complained as much as Protestants.

The fields failed to meet the social need. They could be really effective only in cities and when the market was restricted in area. The agricultural proletariat was unorganized, and handworkers was unorganized, and handworkers

Class discipline was dissolving; men of the lower ranks were imprisoned, ambitions to assume the dress and manner of the upper classes. Extravagance led to hypocrisy.

The monasteries were no longer centers of industry and models of productive energy, as at times they had been.
The absence of an adequate system which made the seven laws against mendicancy powerless to suppress begging; for police refused to enforce those severe regulations and penalties when they knew mendicants suffering was

...
The expression of an emotional phrase

With this sense of presence, a comparison

The higher sense of contemplation and contemplation

And therefore, in a sense, a deeper sense

Expression.
Chapter II

Relief of the Poor in Lutheran Countries,

especially in Germany.

The variations from the German type, as in Scandinavia, can best be understood by setting before us a clear picture of the work of setting before us a clear picture of the work of

the German people, whose Lutheran influence. was most directly felt.

If we begin with direct care of the indigent poor, we must consider the Church relief as primary; if we

endeavor to deal with repression of vagabondage and

general economic measures, punishment shall

concentrate thought upon the magistracy.

The Church had almost ceased to join

pity, although the pastoral system had retired

into the background, and the monastic and orders

and institutions of the feudal times had become

more Christianized. With the rise of cities, the

Civil authorities had undertaken to administer

the civil charities.
Mainly in the Renaissance period modern historical and sectarian controversies divided the nation much in an unground against patriotism. It is a temptation for a Protestant historian to paint the Catholic as black and a similar temptation besets the Catholic writer. The facts are complicated; many forces worked together, and traditional units are at every turn. In any at least to try to present all the essential facts as they are, certainly without regard to the thirst of crowds or sects. It was an age where problems were different from an age, an age when, in all lands, a deep rooted indifference to human suffering was tolerated and by all sects which were broad enough in our day.

[Nota: see on]
Note

What Ratsinger says... the smell, moisture, his wife, the Repress
has its counterpart in the smell of the... ignition... the room... the
number of alternates... the... the natl... calls the first knot...
The order of development may be indicated by the
spiritual - church parish (Glomma), common
fund & administration, civil parish relief funds derived from endowment, gifts or tax.

The task of relief systems was double - to
alleviate distress of the local & helpless poor and to
find a way to exclude & repulse able-bodied medi-
cants. The disposition of cities to exclude persons
who had no legal residence raised a special difficulty
with national plan. For in the absence of a central government
strangers usually had no claim, and the my
impulses of charity came into conflict with the
regulations framed for the purpose of preventing the
imposition of expenses on the parish & leaving
a share in the relief funds.
The primary influences to organization of city relief in the early years of the sixteenth century did not come from the Reformers, nor from any theological opinions, but from the requirements of the total situation. Some of the city regulations of the period may be taken up first, and the other factors taken into account in connection with them.

Fouché-Bonaventure calls attention to the fact that in the

(1) See Münsterberg's article, p. 265

progress, cities of the time, the rapid increase of a proletariat dependent on labor & paid in money, devoid of sentimentation led to practical and actually useful ordinances.
The bourgeois spirit — we have already noted in hinting the latter medieval period —
the rise of a determined purpose on the part of
statesmen, politicians, administrators, lawyers,
and business men to make themselves felt
in the management of affairs. They had already
begun to realize public morals and conditions under a
degree of municipal control. The danger to
public peace, order and industry from the
army of mendicants was one of the most
important incentives to this movement;
it compelled the extension of police
regulations and the use of forceable measures
necessary for the Church. Both in
Protestant and in Catholic countries in
Europe shall find more or less friction, conflict
and compromise between the ecclesiastical
and secular authorities, sometimes veiled,
sometimes openly hostile.

Alain to the methods of thought
which are the product of business experience
more than of the humanist, of whom
Descartes was the most distinguished.
The plans of the Reformers. Several types of experiments were suggested and tried early in the Reformation; because it was inevitable that the man who turned the currents of thought of the age should deal vigorously with the weighty problems of misery, mendicancy, disease, vice. Almost a complete & detailed history of misery—the to which there is here no patience—would trace the contemporary thoughts of humanists, Reformers & practical magistrates of the time as mirrored in sermons, archives, appeals, songs, acts of city councils, wills, letters, Naturally we begin with Luther.
Luther's teaching. He must not look for a consistent, logical and fixed system of belief in the writings of this great Reformer. He met the situation in various aspects and modified his views in the light of experience.

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

He urged that industry was honorable in all men and mendicancy a sin; and the bishops urged the abolition of monasteries and the orders of other persons bound by vows to lead a quiet, gainful, and orderly life. This was the origin of the Renaissance with the banishment of the spirit of mendicancy. It was the spirit of the Renaissance which spread the joy of existence in the field of human activities.

Luther naturally was-associated with the various attempts to found mendicancy and provide for the helpless poor. To this end he had no particular doctrine as to the Church or to the development of the Church as a body to administer policy in the way suits not to accept the cooperation of the municipal authority.
Luther's teaching.

Ref. William.

Ashley, Ref. Sc. 17:
Vol. 2. p. 342

Luther's Letter.

Köhlin, Life of Luther. 1855.

1. Luther places the emphasis on charity as a free and grateful response to divine grace, not as meritorious.

2. Luther taught that industry is honorable, and wealth rightfully obtained is good.

3. He refines a system of pauper relief; abolishing idleness; helping the needy; giving work to the able-bodied.
One form of the movement to provide funds and administer relief was the attempt on the part of some of the cities under the influence of the Reformers to establish and maintain a common treasury, into which all available means should flow, from which all communal obligations should be paid. This common treasury must provide for the salaries of the ministers, pensions for dispossessed monks and nuns, payment of school teachers, municipal government, and poor relief. Such an attempt was not unnatural at the first; because the idea of charity included all the expressions of a common brotherhood, not only relief of the helpless but also leading tools and means to handworkers, support of schools and means to handworkers, support of schools and religious education, and kindred objects; and further, Sultan did not hold that poor relief was necessarily a function of a specific task if necessarily a function. A special task of the church, a "Christian magistracy" was not a proper agency for such holy service. Let us recognize that such attempts at new organization...
Poisoned of the emerged Knob. From the end of the uttermost we saw
part, apparently was the ultimate member, the
labyrinth of the Crimson Plague. From the
entrance to the Crimson Plague, the
world of the Crimson Plague extended
beyond the scope of our knowledge.

Thus, the Crimson Plague spread. From
the entrance to the Crimson Plague, it
spread further and further. In the
world of the Crimson Plague, the
knowledge of our own existence was
released and our existence was
revealed. Thus, we discovered the
knowledge of our own existence and
our existence was revealed.

In the world of the Crimson Plague,
our knowledge was revealed and our
existence was shown. Thus, we
discovered the knowledge of our
existence and our existence was
revealed.

The knowledge of our own existence
was revealed and our existence was
revealed. Thus, we discovered the
knowledge of our own existence and
our existence was revealed.

Thus, the knowledge of our own
existence was revealed and our
existence was revealed. Thus, we
discovered the knowledge of our
own existence and our existence was
revealed.
Regulations of the city of Wittenberg, January 24th, 1522.

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

See article 7. Exklozieren Schulleb. 1907.
ST. LOUIS, U.S.A.

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SOCIAL ECONOMY

MEMORANDUM ACQUISITION OF LOUISIANA TERRITORY

1904

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Regulations of the City of Seville of 1523. To reduce the influence of Luther was not an easy task; but then, better than to have a new element in them. The idea was to have a common treasury from which church expenses and poor relief (should be paid). The plan was this because the income from indemnities was inadequate. Citizens were to pledge themselves to a moral life and to benevolence. Church offerings and gifts in kind were to be collected; a tax, if necessary, was to be assessed according to wealth. Ten male men to administer the funds, two of the council, two of the council, three noble men, three citizens, and three peasants in a communal assembly were to be chosen annually, to administer according to the ordinances and financial statements. Each year to the commune. Three times a year, the whole commune was to gather in the city hall to take counsel. All city expenses, all city expenses, all city expenses, all city expenses, and poor relief included were to be paid out of the commune fund. Begging was forbidden. Those in need must no longer beg alone, but must be helped by the city. Scholars were to be helped by the city. In times of natural disasters, families were to be helped. Children were to be watched and helped. Suttering was forbidden to beg in the streets. Indigent persons were to be helped. Families were to be helped. Poor men were not to beg. Children were to be watched and helped. Suttering was forbidden to beg in the streets.
a surface for their ordinances, without committing himself in detail. The plan
fell down and was not widely adopted.

The gilds were in decay; the people were not yet
ripe for so much self-government as these
regulations implied; the company of funds
was not helpful to business-like administration;
the funds were not forthcoming.
The methods of making collections seem to us curious; they were not novelties in the 16th century in Germany but traditions from former times. Parishes were appointed to go about with “Klingendeter” and ask alms for the poor fund. The sermon was expected to urge contributions on Sundays, at feasts and on holidays. In Catholic lands and in the medieval times the offering accompanied the Mass; in Protestant Germany it was joined to the sermon. The money was not counted before the congregation, nor even after each service; it was a secret and a free gift of each individual. Collections at the church door was rare in Lutheran lands; but house-to-house collections were common.
Thus in Württemberg (1526) the ordinance required that some person should, on Sunday or Wednesday, go through all the streets to receive and collect funds; each one of them was to carry in his hand a closed box to receive the money, and on his back a basket or tub in which to collect head; and with the free hand to with bell or cymbal he called attention to this demand. In public houses boxes were set up to receive gifts. At weddings, baptisms and funerals, when joy or sorrow armed the heart, the collection was taken. The people were administered not to put it casual fashion but to put in a common fund. Bills were made curing funds for the common treasury. There was no compulsory tax. If funds fell short the treasurer asked the preacher to be more eloquent in order urging the people to be more liberal. The free will offering was thought would be adequate; this hope was illusory.
...
During the Reformation Charity clearly diminished, although poverty was general and money spend more.

Malden explains this (III ch. 2) by saying that the old system appeals to the Church, but the clergy and monks no longer were trusted by the people as priests. The poor generally blamed — with some reason — their money was sent to Rome to enriched in exchange for a mass that was no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer blessed in masses for the dead, its value was worse. Thus no longer bless...
Methods of administration of funds:

The cities had already developed fiscal methods, and there were new ways, who knew how to keep accounts and check abuses. It is interesting to recall and present some illustrations of the Church ordinances [Kirchen- und Kastenordnungen].

It was made the duty of deacons to collect, administer, and distribute, all were governed by regulations—the collecting and counting of money, the keeping of accounts, the investment of funds, the annual reports. The books were open to the inspection of citizens. Protocols were reports from the pulpit deacons to encourage gifts and legacies. In some places to encourage gifts and legacies. In some places the money collected was shaken out of the collection box by the deacons into a common collection box. In a larger city a council of elder deacons met and divided the common fund as needed and divided it. The chest often has three or four keys, and each deacon kept one, to avoid suspicion and scandal.

The recipients were Campbell, Cright, Knock, and Ellen, whom we refused help; unfortunate artisans, the injured and the blind.
sick, widows & orphans, invalids & domestics of good repute and who assisted. The idle and vicious ought, indeed, to be helped in their extremity, but in an different way.

The deacons were to canvass the poor, and such, their aid, and report them and all the inquiries regularly, and claim all the clue to the poor. Pastor was required to communicate the inquiry to the deacons, report cases of sickness, and the amount the poor had any. Thus and so, the respect for the deacons was decided in a council of deacons of the church. The decision was written in a book, the principle was the deacons written in a book, the principle was the deacons written in a book.

Relatives are required to assist, if they are able to do so. Old, sick, and children should be helped with servants and neighbors. The relief was given weekly, and applied to the families. The relief was given weekly, and applied to the families. In some places the in money, in kind, personal relief was required to wear a badge. Persons relieved were required to wear a badge. Personal relief was as a police measure.

Emergency relief was often forwarded by a levanter. This could be reimbursed later from the fund.
Preventive measures. Many social works now included in a social politics quite distinct from poor relief were then largely associated with charity. Thus a small capital might be lent from the relief fund for helping a craftsman buy tools and materials, or to a gardener for seed. Personal directions in personal dilemmas, warning against drunkenness and morality, were natural parts of a relief system in the days before the clergy had taken over. Measurers which the clergy had so much charge. Mechanics taught by priests, to poor mothers in poor paid for their service to poor mothers in order that they might not be tempted to neglect their own. Those who were in good need of special care, neglected or forgotten children were sent to school and taught useful trades. Prisons were visited by priests, and, in an age when capital punishment was common, those condemned to death were comforted and received the sacrament.
The Augsburg regulations of 1522.
[orcolomachin]
CHICAGO, ILL, MARCH 12, 1903.

Dear Sir:

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

We desire an answer before May 10, 1903.

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

Please send your communications to
C. R. Henderson,
University of Chicago,
Chicago Ill.
Of his compatriots in Augsburg, wrote and spoke much on relief. He thought private charity, like his own, dollars driven in mud and frost alike, while public relief might distinguish and protect the parish from mendicants. He reasoned, his medieval treatment did not help solve the practical problems of relief.

The ordinances adopted in Augsburg in 1522 provided for four or six almsmen who provided for four or six almsmen who provided for the poor in their homes. They were to collect, investigate, and distribute relief.
The Nürnberg Regulations of July 23, 1522.

The development of pity in Nürnberg was directed by an able man. The Reformation early reached this city, but the old Church was ascendant, and the two parties tried to find a common ground in compromise. The city was fortunate in having a capable administrator, - Bentinger, who, soon after the Reformation had gained a discerning influence in the Council of this prosperous city, when for generations men of affairs had cultivated business interests and sought to apply them to public life.

This city had had a begging ordinance as early as 1478. In 1522 new plans entered into effect. Once again begging was forbidden, but the prohibition was nullified by exceptions. The really needy were to receive, but carefully. Two officials and ten other honorable persons, with councillors and other honorable persons, were appointed to regularly four servants, were appointed to regularly investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them 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conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investigate the conditions of the poor and for them investig
A misdemeanor is defined by the Penal Code of the State of New York: "Any other crime is a misdemeanor."
Strassburg.

In this city relics were restored in 1523. The ammend appointed six parish superintendents; each with four superintendents and nine honorable men, one from each parish, and with twenty-one aldermen total. Four servants were employed. Each quarter of the year all the poor were visited systematically, their needs studied, and their wants supplied. Private charity was not excluded. More effort was made than in Nuremberg to make collections in the churches. Contemporary writers praise the results; they claim that there were few beggars in the streets and at church doors, as that all were humanely helped.
were not able to find appropriate data. However, in a
recent survey we found that from some countries, such as
of the United States, there is strong evidence that

...
Johannes

Bucer (after 1526) began a movement in Protestant Germany to bring poor relief into a system of church regulations. He recommended not only a common treasury, but for the poor relief the divinity should be intelligent and pious citizens, acting as deacons for the poor (Amendiskomman).
The defects and partial failure of plans in the
Reformers and the new conditions which called
for improvements; 17th, 18th, 19th Century; after
the Peace of Westphalia (1648), the Hamburg reform
(1787), the Weimar plans (1862), the Vienna
Museum.

defects and partial failures, and the causes.
CHICAGO, ILL, MARCH 12, 1903.

Dear Sir:

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

We desire an answer before May 10, 1903.

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

Please send your communications to

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

One proof that the systems tried in the 16th century by the Lutherans were inadequate was the persistence of mendicancy. All their efforts and regulations aimed to do away with public begging. But all failed as this evil persisted throughout Germany, as elsewhere. In many places the poor marched through the streets led by a begging master with a staff and a begging box. Their marches were often Stop them by a barrier or some other means. The beggars were given a license and a badge to prove their privilege.
The failure to establish a satisfactory system of relief, according to Whitley, was due to several causes: the poverty of the people in general; the new burden of support of married paupers and their families; ignorance of the difficulties involved in establishing a new method which depended on voluntary contributions; the lack of trained administrators. There has been, and for many generations afterwards, no clear consciousness of a national obligation to the helpless on which a poor law in its modern sense rests.

I must add that the revived authority of the church and the claims of the clergy arose from the beginning of a municipal organization and left the only chance of resistance—like control—now lost.
[Handwritten text not legible]
Up to 1648 the city was the dominion with 7 reliefs. In the country a clumsiness was very hardly organized, and thus reflected. After the Thirty Years War the local princes sought to break down the autonomy. They sought to make them the autocracy. In the cities and receive economic freedom for all the citizens of the petty state (Münsterberg, inside city). p. 2727. Cf. Schmitt's book on Mercantilism.

General Survey of the Movement in Germany.

Starting with ecclesiastical and city conventions and institutions the people of 18th century worked first to organize some sort of a cooperation method for churches and magistrates to improve the education and suppress mendicancy. At first the higher clergy suppressed mendicancy. But still the ecclesiastical leadership in securing funds by ministry gifts and in giving counsel was distinctly manifest; it was an age of theology; the higher priestly power was predominant and the laymen became assistants of administration. (1785)

In the progress of rationalization, the city itself assumed in the reform act (1852) public all control, and in the Urban Act system, poor relief becomes a public municipal function. Simultaneously, the jails in the public function, the consternation of a social spirit in citizenship, the founding of a social spirit in citizenship, the filling up of supplementary agencies, urban service produced under the leadership of Johann von Gemper the Evangelical Home Mission. Thus we have a state system in a

While in 1870 the establishment of the German Empire made a common poor law possible for all. The next question in this independence of action is the next problem in this independence of action. The next problem in this independence of action is to coordinate all these lines of development will be to coordinate all these lines of development to prevent conflict and waste and to increase efficiency and to take the already done undertaken.
ST. LOUIS, U.S.A.

SECTiON CHAIRTiES AND CORRECTION

SOCiAL ECONOMY

FREDERICK J. V. SKEFF, DIRECTOR OF EXHIBITS

COMMEMORATING ACQUISITION OF LOUISIANA TERRITORY

1904

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The significance of cities for poor relief.

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

"The time of their special political autonomy"

Cities were by no means "city-states", self-governing and master of the surrounding region. They were made to fall under the subordination of the wider government of petty states and their lords and princes. Yet they taught their masters how to regulate police matters and improve internal administration. The business men did not base their methods on emotional charity but on the requirements of order, economy, and security. It is true the poor relief lay in the hands of the Church, but
the municipal police central committee was
expressed in public works, numerous acts of
provisions and ordinances against begging and
participation in the management of
hospitals. The adjustment with the church
varied in different cities and was more or
less friendly.

It was an age when religion gave
meaning to all things in life, great and
small, and the city governments fell obliged
to provide satisfaction for felons and, run
to undertake some ecclesiastical functions
Wittenberg. The ordinance of the city of Wittenberg, January 24, 1522, was not new in principle; for City Councils had already taken upon themselves the task of poor relief and made social and economic regulations. The parish church of the city, since the 14th century, was under the legal control of the Cloister, and yet the Council had trusted upon its ophry's action. Luther did not originate these measures. A common fund for all sorts of needs of the people was familiar from former times.

"We have before us a comprehensible beneficent activity which from our treasury, from our motive supports alike the beggar who knocks at the door, the poor family, at all times, who is in need. It furnishes the impoverished handicraftsman with loans without interest... The individual supervision and care of the poor, the direct separation between the able-bodied and those incapable of work, the treatment of beggars, the enforcement of labor, the maintenance of a supply of meat, the technical developments of the Eighty's grain, are technical developments which we can obtain nowhere in the mid 13th century... insome cases earlier."

(French & Wagner, o.c.)
With the disruption of the Church, new problems arose. What should be done with endowments given to pray for masses for the dead now that no one believed in these saying masses for the dead? How should the aged and infirm priests and nuns be maintained, now that the fees which had been given them ceased? What should be done with funds and income belonging to fields and brotherhoods which hitherto had their own church altars, priests, chapels, incense vessels, chalices, and festivals? Luther and Karlstadt were compelled to find some solution of this new problem. The common treasury was the result, and many hailed it as a triumph of patriotic faith and love for superstition and partisan interests.

The secular ideas also had influence. The Luther system of a community, in which a Christian magistrate held all affairs, both political and ecclesiastical, the political secular and ecclesiastical, the political tasks of war and peace of judges and administers, had already begun. Cities had already begun to help and divide. Cities had already begun to help and divide, and

transferred from relief to secular direction, and

established a modern public relief system. The Wittenberg ordinances reflected these secular ideas. Planning the Church and City were distinctly different. It was done

With the advent of the automobile was the beginning of the
23
increased mobility of the American people and the opening

of new horizons for travel and adventure. The automobile
5
revolutionized transportation and brought about profound changes
in society, changing the way people lived and worked.

The automobile era also saw the rise of mass production and
innovation, with companies like Ford introducing the assembly line
9
and Henry Ford's Model T revolutionizing the industry. These
changes not only transformed transportation but also

affected industries and economies across the country.

In summary, the automobile era marked a significant

milestone in American history, paving the way for a new

era of progress and innovation.
afterwards.
Leonig. Sutter was closely associated with the formation of the ordinances of the town city in 1523. The city council sought to free itself from external control, but this ordinance failed from want of suitable organization and from the antipathy of the city council which would not surrender its rights in a loose and imperfect system.

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

One of its worst features was that it tended to make the poorer to industry and thrift, in spite of itself. A contemporary satirical writer of 1524 said that many men would rather be supported from the common fund of the city.
In the first part of the 16th century, a purely businesslike administration seemed in German
cities to be developing as the Municipalities developed. But when the Church,
which had been a previous arbiter, began to assert itself and organize an
economic system based on its own honor and duty; it also began to take back its
business, which was now developing.
But the secular factor was not entirely
But the secular factor was not entirely
By the 16th century, it became clear that the economic
business had become the arbiter of the time.
For the time being, let the Committee prepare
a report on the above. The information will be
published in the minutes of the meeting and
the resolutions will be presented to the
Assembly for consideration.

Chris, it was discussed that we need to
have a clear plan for the next steps. It is
important to ensure that all stakeholders are
informed and engaged in the process.

Please ensure that the minutes are sent to
all relevant parties in a timely manner.

Thomas:
the plutocrat.

With the growth of manufacturing and commerce, the German cities produced a class of laborers who no longer had sons the means to support a family or were dependent on a penile relation, but who were dependent on low and uncertain wages paid in money. They had inherited the ideas about industry. They had inherited the ideas about industry. Typical cities are Nuremberg, Augsburg, Strasbourg, and Frankfurt.
The flaxen hair of my mother's side
was present in the family for several generations, but the flaxen hair which characterized my own was a recent development. When I was born, my mother's hair was brown, and it remained so until she was about ten years old. However, during my childhood, she began to notice that her hair was becoming lighter, and by the time I was old enough to remember, it had turned completely flaxen. The process was slow and gradual, and it was only after many years that my mother's hair became the same flaxen color as mine.