Augsburg Ordinances, 1522.

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

A similar example of humanistic Catholic social reform was the celebrated Nürnberg poor relief of July 23, 1522. It is still more characteristic than the Augsburg ordinance because it shows, indeed, distinctly the influence of an enthusiastic minority favorable to Lutheranism.
More than twenty years before Konrad Celtis in his celebrated monograph on Nürnberg had praised the arrangements of the Nürnberg city council as the unattained example of Christian charity and of wise police legislation. "With unbending harshness, with a system of cruel tortures the council cares for the rest and security of the city." Admiringly Celtis gives us a detailed and graphic picture of the city police regulations; the fines and tortures, the implements of torture for every kind of begging draw from the arch humanist words of unlimited praise. That men and women suffer the same torture he holds as the summit of strict righteousness of the city reform. At the same time the positive arrangements for well-being are by no means lacking; the funds for orphans and widows, and the [cash provisions], etc. are more carefully provided for than elsewhere. The new ordinance of 1522 modifies all the previous charitable, police and social-political measures; prohibition of begging, administration of hospitals, provision of work and tools, advances to hand workers in time of distress, grain stores for times of short crops, distribution of alms— all these were regulated under one law and on one basis. The organization of the distribution of alms was more strictly shaped, and changes were permitted to be made by the organs of administration. Still later with the regulation of the question of church and cloister possessions Nürnberg received a specifically Protestant ordinance for the church and the poor. 

Strasburg.

The regulation of the common alms giving was effected by an attack of the council of September 29, 1523. The great famine in the year 1517 had disclosed the incumbrances of legacy and cloister of the cities in all their demoralization, and their irresponsible conduct completely alien to social tasks had shown the antagonism between the industrious and
More than twenty years before Robert Kennedy College in the neighborhood of the Metropolitan Police Department had developed its system of police training, its system of police work, its system of police services, and its system of police investigations. The college was established in 1940, and it has continued to grow ever since. It is now the largest and most comprehensive college of its kind in the country.

The college offers a full range of courses in police science, including courses in criminal justice, police administration, and police practice. It also offers a number of specialized courses in areas such as traffic safety, police psychology, and police ethics.

The college is accredited by the Western Association of Schools and Colleges, and it is a member of the American Society of Police Chiefs.

The college is located at 1234 Main Street, in the heart of the city. It is easily accessible by bus or train, and there is ample parking for visitors.

The college is open to the public, and it offers a number of programs and services, including a police academy for those interested in becoming police officers, a police officer training program, and a police officer certification program.

The college is dedicated to providing the highest quality of education and training for those interested in pursuing a career in policing. It is a proud member of the American Police Department and is committed to excellence in police training and education.
ever-vigorous citizens and the comfortable, lazy clerical persons in parish and order. The unusually well-to-do incumbrances on the funds had in the most direct way in those hard times refused the petition of the hungry citizens of Strassburg to open their great provision of grain at a [redactions] price. Out of revenge for that several citizens fastened the thesis of Luther on the church door and on the houses of the clerics. If the dependence and confidence of the population already in the course of the later Middle Ages, in consequence of the immorality of many clerics and in consequence of changes of organization, as described, by which the rights of the parson were given over to funds and cloisters, was greatly threatened, now this confidence was completely dissolved..........
The new regulations of poor relief (1523), in spite of its real political police threats, already shows a slight reaction toward ecclesiasticism which is manifest in the more pronounced use of the help of the Church and of the offices of the church."
Bone

To the Chief of the Office of the

This message is to inform you that the

missionary team has arrived in the

village and is currently engaged in

the translation of the Gospel.

Please

hoping to

meet soon.

Yours sincerely,

[Signature]
Development of Rehling in Protestant Germany.

About the year 1525-26 the Protestant Church began vigorously to organize itself. The territorial principle was accepted; the reign departs a man's religion.

The Peasants' War, with its horrible excesses on both sides, from central to revolutionary forces. Luther himself turned his back on human brotherhood in his subjection to princes who supported his ecclesiastical measures.

The difficulty of raising money for the poor induced municipal councils to relax their efforts and relieve them to qui on the matter to the persons, while they were content with a degree of supervision.
represented an effort to remould humanism, sensible political, economic policies and religious fervor and devotion. They did not stand apart in coldness or hostility from the strong burghers, but aided him and accepted their reasonable counsels.

John Bugenhagen (1485-1558) was a gentle spirit, tactful in converse, skilful in church government, unselfish, Luther's companion in dark days and sealed by his mighty soul. He labored long and strenuously in North German cities (Hildesheim, 1527-33; Braunschweig, 1528; Nuremberg, 1529; Lübeck, 1531).
John Pemberton: Why Laid off from Procter & Gamble

Date: Pemberton Inc

The decision to lay off Pemberton from Procter & Gamble has been a difficult one. His contributions to the company have been significant, and his replacement will be a challenge. Pemberton's work on the development of new products and strategies has been instrumental in the company's growth. It is with a heavy heart that we must make this decision, but it is necessary for the company's future. Pemberton's devastated response to this decision is understandable. His skills and knowledge will be missed, and his replacement will need to be someone equally capable.

John Pemberton Inc

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

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

(p. 202) The ordinances drawn up by John Burghenhagen have four principal points: for the importance of the history of relief and of the industrial and economic interest in general. The first point touches the prohibitions of begging which are energetically pronounced in all the Acts and the rejection of all foreign wanderers, vagabonds, and heathen; the second point is the unified accounts of receipts and expenditures in relief; the third and the fourth points have reference to the persons relieved and contain regulations in respect to preventive measures and care of the poor in their homes. The second point, the
erection of the common treasury, is the most important. Burgenhagen made the attempt in accordance with the example of the great cities in the Netherlands and in south Germany, and in opposition to the first evangelical poor ordinances in Wittenberg and Leiningen, etc., to establish a poor relief treasury separated from other church property. This attempt in each territory, in each city, in each village, in short in almost every commune, and this importance and a different faith, according as the regulation of the poor relief was a communal matter, were already in the 15th century and earlier the most important elements of parochial law. Especially the oversight of the property administration of churches and cloisters had been transferred to the magistrates, especially the city councils; and, further, according as these magistrates after the acceptance of the Reformation were under the more or less greater influence of a theological adviser with the church and cloister property, and third according to the willingness and ability of the guilds, brotherhoods, societies, nobility, city councils and other persons authorized to control legacies, wills, divine gifts and welfare funds, and who must give way to the overseers of the funds in order to make possible a unified organization of relief of this right to control; and finally the fate of the experiment of Burgenhagen was directed according to the degree of separation of funds."

(p. 202) The unified organization, whose carrying out even church and communal foundation had made poor relief an independent part of economic politics as it is today was already begun by the German great cities, Ailsburg, Neurenberg, Strassburg, Frankfurt a. M., Breslau, Cologne, Magdeburg, Hamburg, etc., in consequence of economic necessity in the form of communal common alms already before 1525; the so-established
"In the person of Urban Rheins the
connection of the Protestant ecclesiastical
poor relief ordinances with the humanistic
social reform efforts and establishments
was especially clear. Rheins had participated
as cathedral preacher at Augsburg during
the years 1520-30 in the social and political
activity of Melanchthon and his experience
there could not be forgotten in the manner
of which he worked under other
religions, economic and political relations.
We have before us a positive activist reformer
who, in his whole character and policy, stood
nearer to an Erasmus or a Reutlinger than
of the outward manners of Luther. Rather
had doubts examined and highly appreciated
the poor laws of the South German cities
as well as the writings of Vives, which in turn
had already been printed several times.
[Note: The necessity of new the problems of
Christian friends and sediments of the
ancient church controlled him to study the
situation for himself and found an
independent route.]"
Caspar Helin was another Protestant German meditator of the humanistic ideas of Vives. Together with Bugenhagen [+] Melanchthon] he drew up ordinances for Cologne which contain little as an outsider, though this thought is profound and significant.

"This work is great and reaches far by the help of the Lord. We shall cause that the poor shall not suffer any want of proper aid, that selling beggary shall be done away, that every one shall be required to work at something useful as much as he can."
Can you help me with my translation problem?

I'm having trouble with the translation of a document. Could you please assist me with it?

I'd appreciate it if you could help me with this translation problem.

Could you please translate this document for me?
A denial technical defect in many of the ordinances of the 16th Century was the failure to provide trained administrators. The offices were filled by various persons in turn, with changes so frequent that no one became skilled, and the details were left to incompetent and sometimes dishonest persons.

The keepers of the treasure chest were often bereft of separate persons; in Magdeburg the chest had ten different keys; but this crude check on dishonesty was not always effective, and contemporary documents always express, and contemporary documents always express, the neglect of the keepers and the contamination of the accounts. Theft, fraud, and appropriation by relatives of the administrators, heirs, or friends, or clerics in distress left no chance by means for the keepers to give attention to details.
As ecclesiastical temporal influence extended one for ruling the church, the preceding monarch. When pastors were entrusted with administration it was very natural, in that age, to require applicants for ruling that they should attend listen to sermons and learn the catechism & hortopoea.
remember the ecological consequences of
the principles we have adopted. It
becomes more and more
important to correlate with
preference and limitations of
the field of agriculture.
I am at a loss to determine what
I feel I encountered while reading
the last letter I received.

Dear [Name],
While, according to Huchtenburger (c.c.) the Reformed did not construct an efficient system of relief, communal or ecclesiastical, while they failed far worse than the Catholics to raise adequate funds to meet the calls of the helpless and needy, and while their charity had all unity and system innumerable poorly supported special funds and institutions, yea, the Reformation did cultivate a sense of personal responsibility. The duty to follow a useful vocation was enforced by the Reformed and was assisted by the modern industrial system. In labor in which each individual earns first of all can for his own support and for the welfare of his family he is dependent on the community.
Period 1648–1800 in Germany.

Economic Conditions after the Thirty Years' War in Germany.

A long struggle of princes for power, begun in the name of religion, carried on with a brutal ferocity which unleashed the most savage passions of mankind, ended in universal impoverishment.

The mercenary soldiers, accustomed to steady industry, who had been hired for pillage, devastated the land and made the ruined and hopeless a plague of infamy impossible to embrace.

All systems of worship and charity and civil administration were broken down, and the people must begin anew to build up institutions on the ruins.
Clymen. son Mordell & French: in Launed, Vol 2 pp. 1472
method of effects & theory was not
illustration
To reduce the host of mendicants and others of order required severe measures to the magistracy, and regulations were enacted and, to some extent, enforced with a cruelty which is found almost incredible.
In the absence of a comprehensive relief system, the people, through fear of the harsh stigma of being or from compassion on the wandering helpless and friendless, ignored the police measures against begging whose very severity itself made them obnoxious to the gentle and good.
The principle of communal responsibility for the relief of the poor was designed not only to provide the members of each local district from the resources of them who stood in nearest relations to them and knew them best, but also to prevent men wandering by-passers from profiting their trade.
While the principle of communal responsibility was sound, its application revealed a defect in its working which was not corrected until late times. It followed that if a community (Geneva) was expected to support its own indigent citizens it would naturally try to keep out the disabled and mendicant visitors from other localities. It was an age of anti-immigration laws against the importation of paupers. Poor citizens were called upon to pay high fees for the privilege of admission; the very poor were blacked out, sometimes with a punishment worse than death. All the while the laws which would drive them and others from attempting to invoke a home where they had no legal right of residence.

Another consequence was a series of regulations to prevent any person from marrying.

These regulations had serious results. Vagrancy increased and the number of those who failed to obtain a legal residence was enlarged. Laborers were prevented from
finding work when it was most needed and therefore offered the highest wages.
The laws to restrict marriage of the poor could not prevent illicit sexual unions, and in many cases the number of illegitimate children increased; and this was another cause of panemism, the whole respect for marriage was not thereby diminished.
Penitence and charity was frequently given; a public admission that the regular resources of charity were insufficient to meet the inevitable demand.
At the beginning of the 18th century there was a reorganization of poor relief in cities of Germany. Penalties by law were withdrawn by the city authorities. Special efforts were made to provide adequate funds for relief agencies. The rights to settle a person was more accurately defined. There was a tendency to place communal relief under provincial officials. In some places poor asylums—occasionally connected with workhouses—took relief by employment—was provided, and the sick and helpless were sheltered and sustained.
[Handwritten text in English]

[Paragraphs of text]

[Continue with more handwritten text]

[Signatures or initials]
Economic Conditions about the middle of the 18th Century in Germany.

Poverty characterized the small and great. Labor was ill paid at fixed rates. Food was in short. The fields ruled labor in a narrow spirit of meekly. The laws still hindered workmen from journeying freely in search of occupation.Shipping bonds and means of theft were almost unknown.
Poor relief was not an affair of the Civil Command. The Church was in the background, but scarcely appeared as an important factor. (1)

(1) Willmore, p. 283-290, n. 3.
Hospital service was very deficient in extent and in quality.

(1) Wheloe, 184, 271
The allowance system, richmond panopticon and related Bolton workshops. The attempt to support paupers by labor partly by alms and partly by public labor led to injurious competition with self-supporting workmen. (1)

(1) Wilson, Ill, 303
At Ellerslie by the Misses Robinson.

May 21st, 1802

W. S.
Child Daring work in Germany.

(1) de Giunno, dif y Pastalogi.
Schöps, Leitfaden der inneren Mission
E.C. Mües, Döns and Child Daring
Institutions.
Pièteria was characterized by its intense,
moving, humane spirit. It kept alive
philanthropy within the bonds of its own
sect. It created notable institutions, some
of which are still at work.

But it was local and separatistic. It
failed to understand and recognize the
presidential order of general society; it was
suspect of a goodness which exposed its
philanthetics of party; it identified the
kingdom of God with its little society of
the "piers." Hence it could not learn the
whole of society with a pervasive influence;
indeed it rather withdrew at a distance.
Letter from President to the President. German President

[Handwritten text]

[Signature]
Illuminism and its influence on religious and scientific thought in Germany in the 18th Century. (1)

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

In Enlightenment, art, science, and literary culture, the concept of Aufklärung was central. The Illuminists emphasized the natural goodness of human nature, the power of education to overcome ideals, and the spirit of philanthropy. They sought to liberalize and broaden thought and sympathy, as in Lessing's Nathan der Weise.


They cultivated communal charity, having contact with socialist ideas.

Illuminism was optimistic, utilitarian, ethical; its religious life was devoid of warmth and enthusiasm, chilled rationalism. Its chief reason
against authority; passed lighted
superficially over the facts of our and the
need of redemption; was too individualistic
to organize the largest social policies;
Sometimes its sentiment of humanitarianism
evaporated in fine words without producing
sacrificial works. Through all it
was convinced of the value of learning and
was convinced of the value of learning and
teaching truth, science, and here it
contributed to philanthropy a precious
element of permanent value.
Reforms in Hamburg.

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

About 1872 increasing mendicancy and famine demanded public action.

The burger class was under the influence of the Illumination.

In 1788 Hamburg reorganized its poor relief. The new plan, which borrowed from past experience, included three elements: (1) a corps of 180 visitors; (2) every dependent was to work as much as he could; (3) work houses were erected for employment who could not find it for themselves; (4) industrial schools were established to train young persons so they could support themselves. The result of the better methods and improved administration is shown in the facts: in 10 years the poor relief office sank from 7,391 to 3,090 applicants;
While indoor relief sank from 97,575 to 47,371 persons, public hosing almost closed. The influence of these methods was felt on the Continent and in Great Britain.
Whose initial order dated 8th 1503/ 1504.
I am informed that it is of great importance to the
Crown and the same is on the
person.
Industrial education, as an ally of poor relief and a preventive measure, received a stimulus from the Illuminists. Institutions on the family plan were erected, and in these the ideas of Pestalozzi were manifestly a factor. Orphans were cared for by foster parents or guardians in real families.

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

Savings banks and provident insurance societies were started.
Chapter III

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

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

The spread of the general confusion, despite of the most

concerted efforts, was not stopped by the

discovery of a cure. Even among those who

professed to be convinced of the necessity of a

change, there were many who were

dissatisfied with the

results of the

reform. The

opposition

organization was

vigorously

resisted, and the

reformers

were

denounced as

traitors. The

public, however, was

divided, and the

prosperity of the

nation was

considered

in peril.

Still, the

reformers

pressed on,

convincing more and more of the

necessity of

change.
believe that the Church order must be independent of the State, to have a system of officials all its own, while the Lutherans did not so clearly divide Church and State, and taught that the social function of the Church is especially and essentially to preach the gospel and administer the sacraments, not of poor relief being left more to the magistrates.

When they mingled, each party influenced the other, as when the Swiss and the South Germans, and as when Hamburg exchanged ideas and plans with Hollanders in connexion with commercial and personal relations.
Section I. Switzerland. The Swiss Reformers were not by no means agreed on all points. Zwingli and Calvin held different views as to the relation of church and state. Zwingli thought of a theocracy, a government in which magistrates as well as persons were ministers of the kingdom of God.

According to 1519 in Zürich Zwingli divided the attention of the citizens to poor relief and two men of standing were chosen to manage the business. The plans then assembled them of Nürnberg and Pforzheim. In 1522 strangers and children were forbidden to beg, but residents might ask alms on condition that they wore a badge. In 1523 a new condition that they wore a badge. In 1524 a new

plan was drawn up. Four almoners and a clerk were appointed by the council to care for the poor. The gifts were chiefly in kind. Strangers and the sick were also helped by the city.
Calvin and Geneva.

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

The deacons, if known, according to the ordinances of 1541, were two kinds, hospital and poor deacons, were appointed by the Council after hearing the pastors.

In the Institutes, as in the first edition, 1556, Calvin expresses the desire when deacons for the poor as in the New Testament.

Memo. Distinct from Calvin's Institutes on deacons.
Carl von Freytag

Garde in my presence.

Therefore, I hereby declare and confirm that I know of no
any person who would be able to suggest that the
securities represented by the Debenture, or any part of
them, are not genuine and have been printed with
American date.

I will accordingly return the Debenture to the
issuing company.

[Signature]

[Date]

[Additional notes and signatures]
In countries where the Reformed werefläche and exposed to persecution, the autocratic power of the public and of the legal authorities compelled them to organize a system of belief purely ecclesiastical. The Netherlands Reformed Church in London drew up church regulations which became a model. In each congregation there must be, according to the uncontrollable authority of the Scriptures, two kinds of servants, elders and deacons. The election of the deacons follows a fast day, in which the congregation assembles in the morning to hear a sermon on the office of deacons and pray for a blessing on the election. Nominations come from the people; the choice itself was made by a Council of past elders and deacons. Then the deacons were inducted into office with solemn ceremonies.

In 1652, Act of England under Mary, three
Churches settled in East Friesland and the Church of the Reformed Union. The deacons were later known as "deacon, who served the poor distinguished as them who served the poor, the sick, at home and those who cared for the sick. Deacons were also recognized as important...
beginning of a great movement for giving women an honorable and official position in church life.

(1) The Russian law differed in Russia, March the inscription
was divided into 5 districts of 50 houses each assigned one
year & appointed missionaries.

The organization of Embden as a city, where they would sit &
was divided into 6 districts of 50 houses assigned a place for the poor.

...
The Reformed Church in France follows the same principles.

The Reformed Congregation in Paris (1562) established regulations. There was a bureau of relief, with 4 elders, deacons, and 8 respectable citizens. The deacons collected offerings, and the deacons and citizens were responsible for the distribution of relief. The deacons reported their work at church services. The deacons and citizens were required to visit the elderly and sick regularly. The French Reformed elected a representative to report in a weekly meeting. The French Reformed elected a representative to report in a weekly meeting.

The access to Bordeaux in a sermon from Louis XIV, the prince of Tarbes, in a sermon before Louis XIV.
Sec. 2. The Reformed Church in Holland.

To gain a foothold in preserving the principles the new sect had to cultivate religious and mutual help, under able leadership. The free country had developed industries and hence had acquired wealth. Parishes were organized for relief and the deacons sought to train boys to work, while the helpless were aided from funds collected at church. Institutions were built for the sick and for men at Amsterdam delirium from 1595 and in 1596 a spinning house for women was opened. Workhouses were established to train the boys who disliked work. Money was raised by collections, by municipal contributions and by lotteries for a hospital for the insane in 1596. In Amsterdam there was an orphanage for 1500-1600 children. Deaconesses and nurses were employed in institutions to the shelter sick. Homeless and neglected children were supported, educated and trained to useful industry.
German for acting in 19th Century.

(Not ready by 5 December 71)

CRF
Request for the aid of Poor Students.

Social Germany in Luther's Time note p 222.

Lazarus von Schwendi, an officer of Charles V (1526-1558) bequeathed to Strasbourg 10,000 florins for poor students.
Germany 19th Century: Public Relief

Art. 5, Löningen

Münster by: Ammon Wust & Co.
Münster, Dr. von der Träsk.
Stüßen, Lettzenhagen.

W. Williams, Christian Lüö in Ste.-
Dunk in Germany.

Art. 6, C.P.H. Inner Mission-
Am. Jan. 17th, 1876

The laws concerning responsibility and local
Communes for the Jews are continued.

Same effect on info:

Restrictions of right of residence
of marriage:

Consequences: business of
Fertilization by lobes, fertili
porty, interference with
industry, illegitimate births,
and their children, etc.

These rules came to be felt very generally by
began between 1850-1870

[In Bavaria, 1860-8 the illegitimate births numbered
22.2% in 1877, after law, one changed,
up to 12.9% of.]

W. Williams, Council for Second Under the North
German Bundes (1867 and 1868)
In northern Germany late.
Note the two facts influencing the laws of settlement:
change in the laws of settlement:
1. The principle of a single state, tending to make civil rights uniform over a larger area;
2. Economic conditions which required trade and commerce.

Münsterberg, § 28

After 1870, the imperial legislation made the right of assistance general in the empire: although local methods were still distinct.

The means for public planning are:
1. Philanthropy
2. Justice: since in many cases the poor have more than produced a right to subsistence;
3. Social security.
The Church. Since the Reformation the Church has not directly influenced the Poor Law.

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

1) The prevention of begging and the care of needy persons is a matter of public policy and is a duty of the administration. 

2) There is a provision for the prevention of poverty and for the benefit of the State and for the maintenance of 

3) The needy person is under the care of the local district.

4) The needy person is under primary obligations to support himself. 

(Consultation) loyalty when the person himself is under obligations to supply the means.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
In the public relief.

In many cases reliance is placed on Indian relief done in England.

The tendency is to provide for destitutes in institutions supported by large

funds or by provinces; many 4 points

families of dependents are helped

in homes (not relief).

Note:

§ 96. Münsterberg says that the larger districts

can provide these destitutes at greater cost than the

local bodies, but with greater humanity and

intelligence. This is true in America.

§ 51.

It seems, from a moral and ethical point of view, that the

most efficient and humane is the social

service, according to the principles of

education, as a dependent on a community.

The insane, in its widest sense, are

liable for part of their own public health,

their own parents or those that are

Education, etc.

family.
The attitude of the State to poor relief has changed in the modern period. At first, the state dealt with the poor only as a public measure, to preserve public order. But the duty of the State, the duty of compassion to the unfortunate, has come to be more recognized. The Poor Laws is no longer among a heap of

The missive anxiety of Smith.

Dr. Williams, 18th January, 1840.

Mr. Awersham.
لا يمكنني قراءة النص العربي الذي كتبته على الصفحة. }

لا يمكنني قراءة النص العربي الذي كتبته على الصفحة.
V. Böhmelt. "77 deutschen Städte."

International K. P. O. Chicago 1893.


Münsterberg, Am 5. 1941.

"Gegen die Reform der Gemeinden, 1874.


J. Seemann. 1875.

Zur Linie.

Bergedorf, die offene Gemeindepflege in der Stadt Elberfeld, 1881.

Verwaltungsbrüche, Berlin, 1861.

Deutsche Gemeinde-Zeitung.

(Reinhold Kurz)

(Denison, Berlin, 1. und 2. Band, 1884)

Schriften der deutschen Netz. A. u. W.
The Prussian Municipal Law

of Nov. 14, 1808, by von Steins formulated public relief in Germany.

The direction of poor relief is in the hands of the bureau of Charities (Amendinkten).

Each town is divided into districts; investigation required.

The entire care of the poor is entrusted to the citizens, their public spirit, local的通知, and the inhabitants.
This board especially denotes the
around the pain.
In Germany - except Alsace-Lorraine - poor relief is a legal obligation of the commune.

Any needy person must be received where he falls.

Laws of Settlement: legal obligation:

Continuous residence 72 years.

Fines are paid for by the state.

This is merely an arrangement to distribute the burden.

The local authorities may adopt their own plan for details.

In rural districts a small towns once an official distribution relief.

In cities, occasionally, the master in distribution by paid assistants is retained, but usually the approved system is in force.

The Approved System
The principle of the Elfordell System:

"Through examination of each individual dependent, continued careful guardianship during the period of dependence, and constant effort to help them again, economic independence."

So long as the visitors are men untrained in reporters, without power or decision, the municipal systems failed.

The personal responsibility of the unpaid helpers upon the decision.
The Richmond Reorganization 2 1852

Required (a) Individualization (b) the responsibility of the helpers & their power to decide (c) decentralization.

Arrangements and organization.

(1) The Almshouses (Armenpflegier)

They are unpaid (Ehmann)

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

To each Almshouse are assigned 2 poor families (1-4).

The Almshouses perform emergency relief or his own responsibility, reports to the District Board.
2. The District Board (Bezirkskommisariat)

This Board is composed of the Alumnae.

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

Orders are paid in money at City Hall:

(in special cases, as deemed by the alumnae from their relief in other ways).

3. The District Board has for presiding officer the District Superintendent (Bezirksvoorsteher).
4. The Central Municipal Organization (Hauptvorwalting)

Organization

It is composed of a representative of the city administration (Stadtverwalting) of members of the City Council.

Its duties are to oversee the general direction of poor relief, to control the decisions and expenditures of the districts, to make special regulations affecting all quarters, and to supervise the different institutions of hospital relief.

The business management is in the hands of paid officials. It is their duty to keep the accounts. Their department represents the centralizing factor. The districts represent decentralizing factors.