



JOHANNITER®
Humanitarian Group - Texas



JHG Texas Lecture Series
“History of Philanthropy”
November 12, 2016

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Purpose

We serve the poor, the sick and the infirm. Often, we do this with our hearts and hands, but we also collect and contribute funds for good causes.



Upcoming Activities

Date	Event	Location
Feb. 25, 2017	JHG Wine Tasting “ The Underdogs ” featuring outstanding wines from little known regions	Bremer Residence 3221 Purdue, Dallas
May 27, 2017	JHG Dinner “ Eat Like a Knight ” featuring a medieval dinner	Clark Residence 4306 Rawlins, Dallas



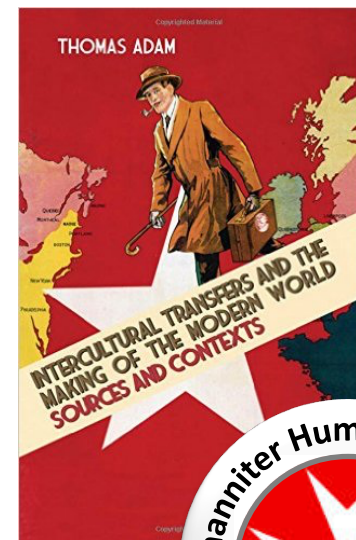
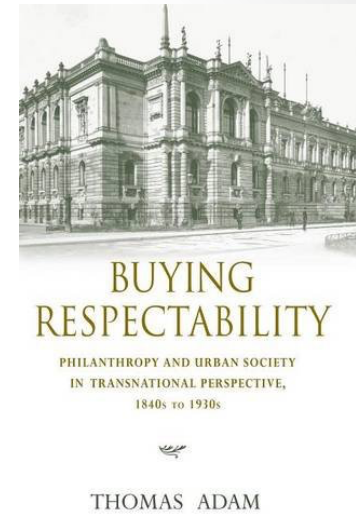
Dr. Thomas Adam

Professor of **Transnational History** (University of Texas at Arlington)

Published a **history of philanthropy in Germany from 1815 to 1989** and a study of **Transnational Philanthropy in the 19th and 20th century**.

Currently **considered for the Humboldt Prize**, the worldwide second highest honor in the sciences, for his work in the field of non-profit studies.

Received his **D. Phil. in Modern History and Literature** from the University of Leizig in 1998



Outline

1. Charity – Universal and Interrelated Phenomenon?
2. The Protestant Challenge to the Catholic Charitable Tradition
3. The Enlightenment: A Call for the Destruction of Philanthropy
4. The Jewish Contribution: Associations



1. **Charity** – Universal and Interrelated Phenomenon?



Charity and Philanthropy

- Notion of obligation to help those in need can be found in all major cultures and religions
- Anthropological condition – humans want to help each other
- Developed these traditions independent of each other or were there influences across religions?
- Universal phenomena – zakat, zedakah, charity and philanthropy



Wakf, Heqdesh, Foundation

- Islamic tradition: **wakf** – based upon the donation of property for a charitable purpose; beginning in the 8th century
- Jewish tradition: **heqdesh** = dedication of property for charitable purposes
- Christian tradition: **pious foundations** (piae causae) in 4th century and Byzantine Empire



Wakf, Heqdesh, Foundation

- Individual relinquishes property
- Property is dedicated to a particular purpose (including religious purposes and the funding of public services from social welfare to education)
- Only proceeds can be used for realizing mission
- With the act of donation the owner relinquishes control over the institution he created
- Institution was to survive the death of the creator



Wakf and Foundation

- Wakf khairi – charitable foundation
- Wakf ahli – family foundation
- Charitable foundation
- Fidei commissum (family foundation)



Wakf ahli and Fidei commissum

- Founder designated property to relatives for a fixed period or until their extinction
- Nothing was given to the beneficiaries from the property other than beneficial use
- Principal could not be sold, given as a gift, or inherited



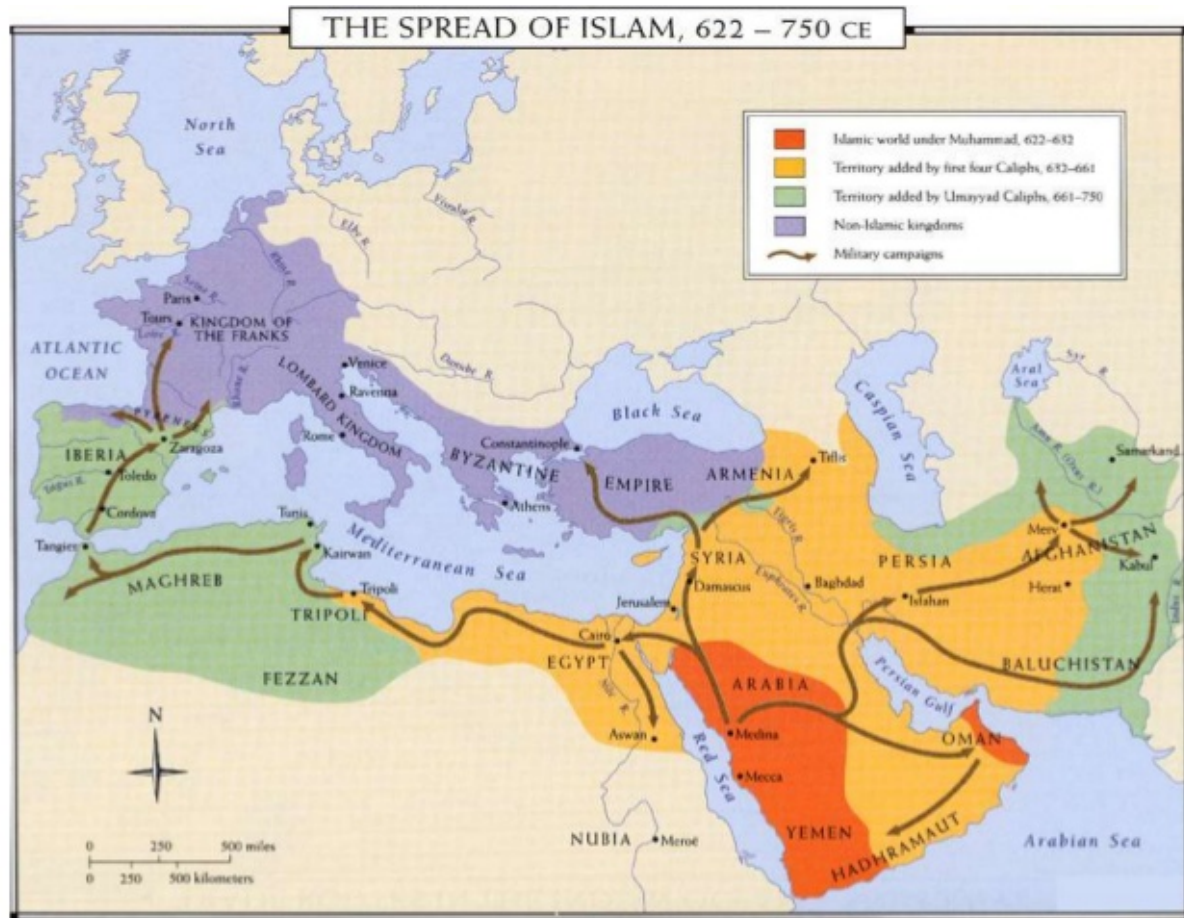
Question: Since there are so many communalities between these institutions in Judaism, Islam, and Christianity, one wonders whether these institutions were created in isolation or rather emerged from contacts across these religions.

Christianity, Judaism, and Islam were in direct contact since members of these three religions lived close to each other.

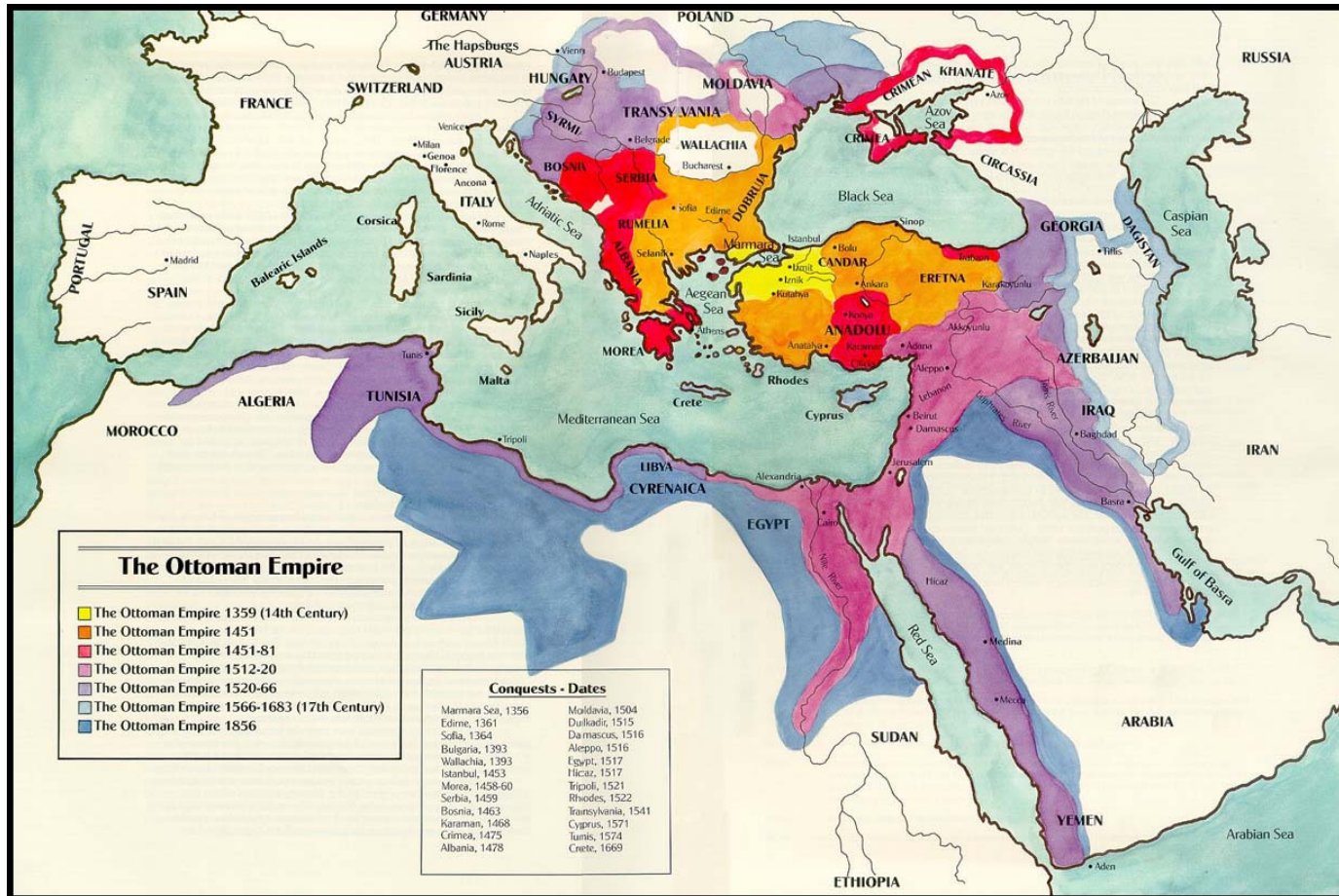
All three religions were part of European history.



The Islamic Empire



The Ottoman Empire



The Crusades

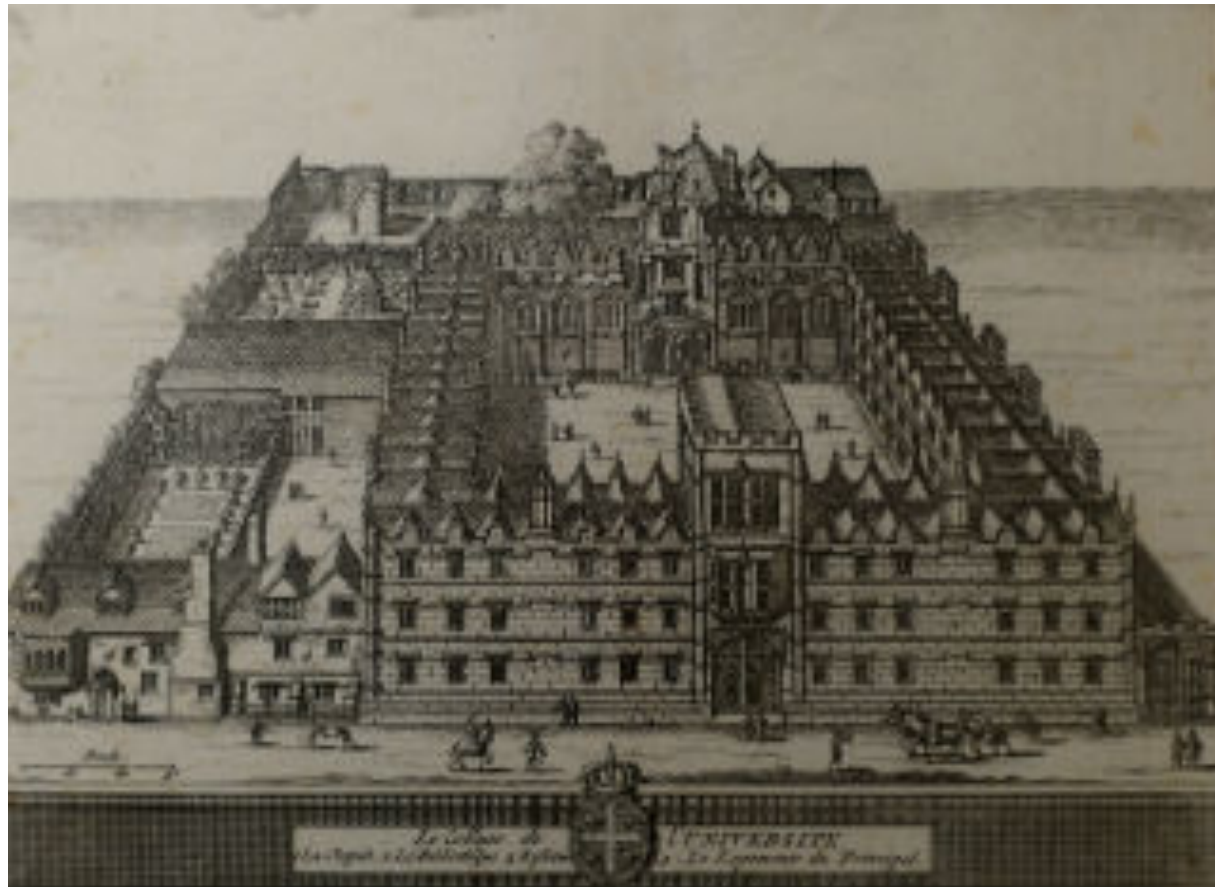


Crusades and Family Foundations

- First charitable trusts in the Christian world were created in England in the time of the Crusades
- Knights who left for Palestine gave their property to the administration of Franciscan Friars – for safekeeping for the benefit of their families in case they would not return
- Family foundations and charitable foundations were created



University College at Oxford (1249)



Merton College at Oxford (1274)



Catholic Church and Philanthropy

- In continental Europe these charitable trusts were largely entrusted to the administration of the Catholic Church
- As a result the church controlled between **10 and 33 percent** of all land in Europe by 1500
- In the Holy Roman Empire about **50 percent of all land** was at the eve of the Reformation in the hands of the church
- Cities, universities, high schools, and family foundations also controlled endowments



2. The Protestant Challenge to the Catholic Charitable Tradition



Martin Luther

- Giving for the poor does not cause God to forgive the donor's sins
- Crisis of charity – concern for one's well-being in the after-life had been the motive for giving
- This was directed against the sale of indulgences



Indulgences

- Acquisition (for money) of an indulgence shortened the time a sinner had to spend in purgatory for his sins
- By late 1400 extensive trade in indulgences – this caused Luther’s criticism on Catholic Church
- Sale of indulgences by Johannes Tezel to fund the rebuilding of St. Peter’s Basilica in Rome
- Luther rejected notion that salvation could be bought



Sale of Indulgences



Luther “Two Kingdoms Doctrine”

- Luther’s Two Kingdom Doctrine provided justification for the expropriation of monasteries and convents
- These institutions had been entrusted with the administration of endowments



Luther's Reversal

- Closing of church institutions in Protestant regions and a general insecurity about the use of academic training created a culture in which fewer and fewer young men entered college
- This resulted in a lack of trained preachers, which in turn limited the spread of Lutheranism
- 1524 Luther published his famous call to establish schools and to endow these schools –
Birth of Protestant Philanthropy



Protestant Philanthropy

- Philanthropy was no longer guided by concerns for the afterlife; charitable trusts were created because of a concern of the donor for his city during his life
- Charitable trust were created during lifetime of the donor and not on the deathbed
- Philanthropy extended from social welfare to support for educational institutions from high schools to colleges



Seminarum Philipinum (1527)

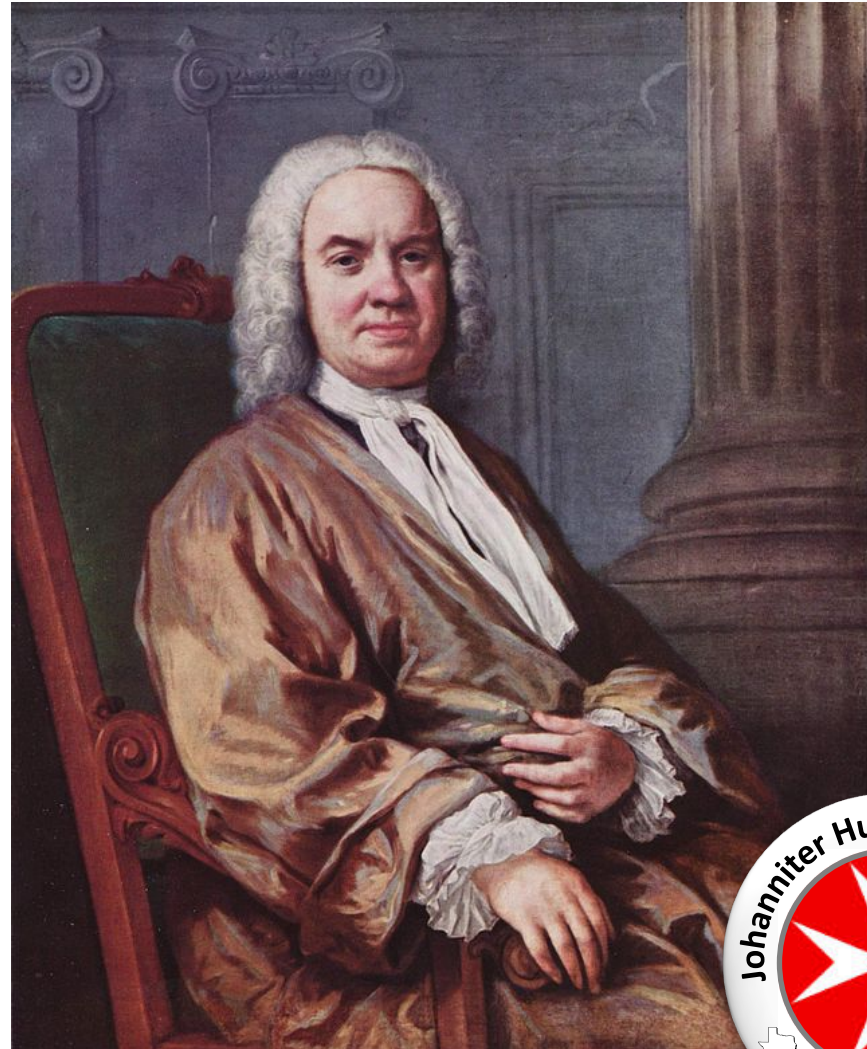


Gymnasium zum Grauen Kloster



Sigismund Streit (1687-1775)

- Left to the Gymnasium endowment that provided funding for teachers' salaries, scholarships for students, and the creation of dormitory for twelve students – in 1902 this endowment was valued at about 100,000 marks
- By 1902 this Gymnasium had endowments valued at about 1 million marks (richest high school in Germany)



3. The Enlightenment: A Call for the Destruction of Philanthropy



Turgot's Critique of Philanthropy

- (1) charity for the poor does not encourage the poor to overcome poverty; (2) charity is incapable of solving social problems; (3) charity is NOT controlled by the state; (4) charity infringes on the state's authority
- Therefore, charities should be closed and their assets be confiscated



France a Society without Philanthropy

- 1749 law limits the space for philanthropy and charity
- 1791 closing of all foundations and endowments – property was transferred to the state
- France became a society without foundations and trusts



Associations

- Turgot rejected foundations but **not associations**
- Associations were in contrast to foundations not intended to outlive their founder
- They were sporadic and focused on a particular task (after the task was accomplished such associations could be dissolved in contrast to trusts that were to exist forever)



4. The Jewish Contribution: Associations



Jewish Associations

- Associations played an important role in Jewish charity but not in Christian or Islamic tradition
- In Jewish tradition, hevra kaddisha (burial societies) were established in Central Europe in the second half of the 16th century



Hevra Kaddisha

- Burial societies
- Cared for the dead and the needy of the whole community
- First hevrot kaddisha was created in Prague in 1564
- Over time they became mutual aid societies which were charged with providing social welfare services to the members of the community
- **the needs of the living began to take priority while the concern for the afterlife diminished in importance**



Modern Philanthropy

- It takes the shape of three different institutions: endowment, foundation, association
- It has roots in Islam, Christianity, and Judaism
- Islam contributed foundation, Judaism contributed association
- Protestantism contributed to secularization and the moving of the timing of giving from the deathbed to the lifetime of the donor

