THE ROLES OF CHURCH, PRIVATE AND PUBLIC CHARITY
A Discussion on Poor Relief in Prague during the Late 18th Century

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This article considers the roles of poor relief among the ecclesiastic, private and public sectors by focusing on a discussion about how best to support those in need between two aristocrats in Prague in the late eighteenth century. One of these men was Johann Marquard Freiherr Kotz von Dobrsch, who established the institutions of night watchmen and workhouses in Prague during the early 1780s, and the other was Johann Nepomuk Count Buquoy, who established a different system of poor relief with a newly founded Christian brotherhood in his estates in southern Bohemia at the end of 1779. Buquoy mobilized contributions from the church, private and public sectors to support only the poor living within his estates while excluding alien beggars. In 1782 he implemented his system of poor relief in Prague as well, thereby incurring Kotz’s criticism.

Both reform approaches are discussed with reference to recent studies emphasizing the importance of church and private charity, especially the “mixed economy of welfare” in Britain. The results show that operating a “closed” relief system such as Kotz’s workhouses was inadequate due to limitations in terms of operating costs and space. Besides, Buquoy criticized that the poor, who deserved to be supported at home, were being put into the workhouses together with other inmates as if they were prisoners. By contrast, Buquoy encouraged the investigation and classification of causes and grades of poverty for the purpose of providing appropriate assistance. He also placed emphasis on “open” relief for the poor by way of charitable activities organized by his brotherhood under the guidance of priests. Eventually, Buquoy’s method emerged as a suitable measure that could coexist with other institutions for disabled or ill people.

A UNIQUE TESTAMENT OF BOHEMIAN UTRAQUISM:
Pavel Bydžovský’s 1554 Treatise on the English Martyrs

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In his Latin treatise Historiae aliquot Anglorum martyrum, quibus Deus suam ecclesiæ exornare sicut syderibus coelum dignatus est (Several Stories of English Martyrs with Whom God Deigned to Decorate His Church Just Like the Heaven with Stars) (Prague: J. Cantor, 1554), Pavel Bydžovský deals with the execution of Bishop John Fisher, Thomas More, Richard Reynolds (a Bridgettine monk) and six Carthusian monks for refusing to endorse the religious reforms of Henry VIII in 1535. A copy of the book can be found in the Library of the National Museum in Prague (signa-
ture 45 D 29). Bydžovský’s work, which has not yet been analysed in modern times, offers a remarkable opportunity as an illustration of the scarcely studied or understood Utraquist theological and ecclesiological position. This is evident in Bydžovský’s sponsorship (especially that of Jan III, Popel z Lobkovic), his relationship to Catholicism and Lutheranism, and his use of sources (especially Venerable Bede, Reginald Pole, the *Guildball Report*). Bydžovský’s treatise thus not only sheds light on the religious relationships between Bohemia and England in the mid-sixteenth century, it also provides a solid testimony to the Utraquist theological and ecclesiastical *via media* between the Scylla of Rome and the Charybdis of Wittenberg (and Geneva), and especially to Bydžovský’s allegiance to the papacy.

A TEMPLE IN A STRUCTURAL PANEL BUILDING: THE BŘEZINA EXPERT PETR HOLMAN (1951-2019)

*Urs Heftrich*

Petr Holman, a bohemistic philologist, sanskritist and musician, died last year. Not only was Holman the most important editor of Czech symbolist poet Otokar Březina, his life can serve as an outstanding example for the resilience of independent culture during the so-called “normalization” era in Czechoslovakia. He transformed his flat in the structural panel building (panelák) into a temple for his collecting mania.