

Church vs. State

The economic effects of anti-Catholic legislation in Imperial German Prussia (1871-1878)

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Overview

- **Main question:** What were the economic effects of a secular legislation program passed in the early years of German unification?

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 - Church as competitor of the state (e.g., schools, hospitals)
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- **Motivation:**
 - Church as competitor of the state (e.g., schools, hospitals)
 - Role of religion/identity in modern(izing) society
- **Approach:**
 - Identify counties impacted most by legislation
 - Observe outcomes w.r.t. disruption in public services
 - Novel dataset

Literature

- Long term effects of Reformation
 - Cantoni et al. (2018), Ekelund et al. (2002), Becker and Pascali (2019), Heldring et al. (2021)
- Differential outcomes for Protestants and Catholics
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- **Contribution:**
 - ① First empirical study on the effects of this particular legislation
 - ② Collect new data on the degree of enforcement

Historical background



Kinder and Hilgemann (2003)

Historical background

Reformation to Unification: 1500-1880

-
- 1517 • Martin Luther & 95 Theses
 - 1814-1815 • Congress of Vienna
 - 1870 • Papal infallibility (Vatican I)
 - 1870-71 • Franco-Prussian War
 - 1871 • German unification
 - 1871–1878 • *Kulturkampf* legislation
 - 1878 • New Pope (Leo XIII)

Kulturkampf (“cultural struggle”)



“Zwischen Berlin und Rom”, by Wilhelm Scholtz - *Kladderadatsch* (1875)

Key legislation

- March 1872: School Inspection Law
- May 1873 (“May Laws”):
 - State exams for priests
 - Veto church appointments
 - Disaffiliation from church loyalties
 - Control over church discipline
- May 1874: Expulsion Law
- April 1875: “Breadbasket Law”
- May 1875: Congregations Law

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 - 1871: literacy, population, religion
 - 1878: population, taxes, income
 - 1882: farms, occupations
 - 1886: crop yields, school data (finance, jobs, pupils)
 - 1892: daily wages
 - 1896: crop yields
 - 1901: daily wages by gender

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- ***Kulturkampf* enforcement**

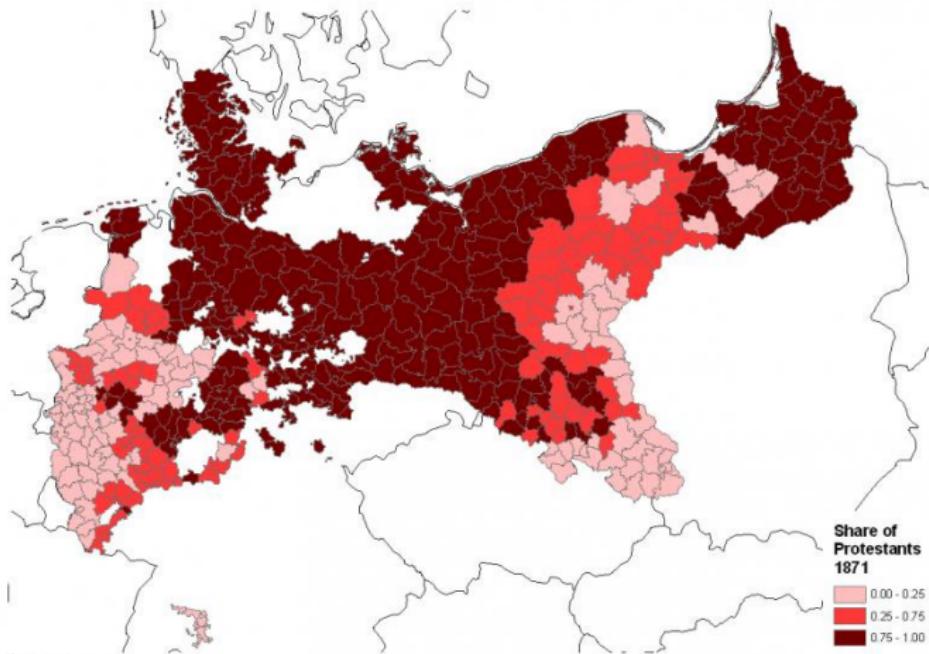
- Measure extent of legislative impact
- Self-collected from primary sources

Primary source collection

Different strategies for different laws:

- Congregations Law:
 - Contemporary texts documenting growth of religious orders by city/diocese (Hinschius (1874) and Schulte (1872))
 - Attempt to assign counties a measure of law's effect on removal of clergy
- Breadbasket Law:
 - Searching for sources
 - Need to identify counties most financially impacted

Religious composition of Prussia



iPEHD: <https://www.ifo.de/en/iPEHD>

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Becker et al. (2014)

Religious composition of Prussia

Snapshot of Prussia 1871 from Becker and Woessmann (2009)

Average across 452 counties:

- 64.2% Protestant
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High concentrations *within* counties

- 75% of counties had 80% share of one religion (Protestant or Catholic)
- 60% of counties had 90% share

Empirical strategy

Reduced form effects of *Kulturmampf* laws on economic outcomes

$$y_{j,t} = \beta(ENFORCE_j) + \gamma X_j^{1871} + \phi_j + \epsilon$$

- $y_{j,t}$: outcome (literacy, wages) in county j in year t
- $ENFORCE_j$: measure of relevant legislative impact on county j
- X_j^{1871} : controls in 1871
- ϕ_j : county effects

Next steps

- ① Construct work-able dataset linking census data with *Kultukampf* enforcement
- ② Understand interaction with the Second Industrial Revolution (1870s-1900s)
- ③ Better understanding of women's outcomes

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Appendix: primary source

1869, Münster 1860 und 1868, Paderborn 1862 und 1868
 die früheren und jetzigen Ziffern unter Angabe des Zugangs.
 Die Ordenspriester sind unter die Priester gezählt.

Diöcese	Priester		Zu- wachs	Männl. Reg.		Zu- wachs	Weibl. Reg.		Zu- wachs
	früher	jetzt		früher	zuletzt		früher	zuletzt	
Breslau .	1414	1473	59	81	95	14	630	1066	436
Cöln . . .	1764	1915	151	118	209	91	1124	1974	850
Trier . . .	868	948	80	73	117	44	332	739	407
Münster :	1193	1266	73	107	?	?	701	1082	381
Paderborn	966	1032	66	44	63	19	344	594	250
Diese Summen von			429	und	168	und		2324	

finden enorm. In Breslau ist seitdem der 368., in Cöln der 126., in Trier der 140. kathol. Mensch Priester oder Regulare geworden.

In den Diözesen Paderborn und Münster stehen die Ziffern

