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Eugen Rosenstock-Huessy - Out of Revolution Study Guide

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What is the common possession of these revolutions?
 1. Series of four secular revolutions have established the sovereignty of the secular in western civilization as a whole. "Once they have appeared, each in its own country and in its proper order, they coexist. Kings, parliaments, capitalists and proletarians rule simultaneously."

Orange
 Scott
 Vignac
 Pindar
 Agoston

(Speaker)
 Foundations of
 moral government

	<u>forms</u>	<u>offices</u>	<u>identities</u>	<u>nations</u>	<u>classes</u>
1.	monarchy	= kings	= layman	= Germany	= high magister
2.	aristocracy	= parliaments	= commoner	= England	= gentlemen
3.	democracy	= capitalists	= individual	= France	= bourgeoisie
4.	dictatorship	= proletarians	= cog in the machine	= Russia	= proletarian

see 458-59

3. Coexistence of these four political forms in one world means their interpenetration. The abuses of one form of government, at the circumference of its sphere of influence led to reaction. Regeneration occurs not at the center but at the outer fringes acting as a safety valve. They start off as World Revolutions, then make the painful discovery that they are geographically conditioned.

4. The greatest accomplishment of a revolution comes during the period of humiliation.

5. Countries used to demolish earlier types, e.g. 460, and create a new type.

6. The rotation of the forms of government from monarchy through aristocracy and from democracy to dictatorship is an eddy from small territories to larger. p. 462.

7. * p. 476 - "Sovereignty comes first; everything else grows out of it." A period of revolution lasts until a new sovereign is recognized. ^{which begins with the general year} Revolutions break out after the old state of affairs is already ended. "Revolutions do nothing but readjust the equation between heart-given and social order."

8. The nations themselves are products of revolutions - which are successful creations of new political languages by new classes. (see bottom p. 473)

a. Examples of western man: "civil government, parliamentarism, democracy, banking, are developed in one country as an ultimate end, whereas all the others can use it as a thing of relative importance" (458)

"The Great Revolutions are eccentric, they exaggerate, they are brutal and cruel. But the life of the rest of the world is regenerated by their outbreaks" (459)

Rosenstock, ch. 9

1. Five hundred years of the clerical revolution (1000-1500)
2. Italy - The first of the modern nations to come into being, c. 1300. By 1500, England, Germany, France, Russia, Spain and Poland were molded into nations. Germany in 1000 AD was localized, not integrated.
3. External conditions of life in 1000 AD. = a) diversity, b) absence of nations. But an emperor did exist.
4. Obsession of the last 1000 years has been to build cities - trying to re-endow the western world with some kind of citizenship (408). Nations are the cities of today - a beginning: vision of a new Jerusalem.
5. ~~5.~~ Unity is synonymous with the Emperor - concept of a universal civilization. But the role of the emperor was "unique, not central." Lack of centralization - a) unity was represented by the negative cent of the emperor (contrast China). b. Relationships were those of the household - "the dignitaries of the empire were treated as servants of an imperial household." - p. 491 - description.
6. Decentralization: The emperor was only the peer of a thousand householders. (Manorial system). "The economic system had to be administered on the spot. Consequently the emperor could not interfere with local administration." a. Fatherhood and motherhood were economic offices.
7. Interest in church reform: "For more than two centuries (800-1058) The emperor reigned on the Roman church. The forms of mass, the ceremonies, the ritual, the creed, and the prayers of their imperial palace and court."
8. Rome was the only symbol of unity, despite the hopeless corruption of the place. Revival of Latin as the universal language. This is now disappearing.
9. Late played the elements of unity and universality, p. 495.
10. ~~The emperor's role is~~ "Two allegiances are the secret of civilization."
11. "European history is the sequence of these questions between universal and particular, etc."

ROSENSTOCK, ch 9

1. What are the small passions in the worldwide economic society? (495)
Views, creeds, denominations, national beliefs.
2. What ~~is~~ is radical enough to make the church a private affair for the individual and property the public affair of the community? (496)
Bolshevism.
3. What does Rosenstock mean by the double-edged character of man's struggle for life? (497) "The march of the nations is always moving towards a two-fold goal... one accepting them in their lot for local rights and universal peace, as we try to do now." Each stage is marked by a new covenant producing a new mode of society, a new type of man, a new form of life. "The dualism of liberty and particularity, on one side, and unity and universality, on the other side, is what makes a man."
 - a. Germany - Luther abolished the hundred monastic religions in Saxony, but the church became less universal, etc. (498) Gain in ^{economic} unity, loss in ecclesiastical universality.
4. What is the secret of civilization as shown in the ambiguity of the word "citizen"? (499) Two allegiances.
5. Nature of European history, p. 499
6. Dante
7. Who was the magnum of the twelve Apostles? (504)
8. Who was the vision of God? (505)
9. What was the first trust, the first trans-local organization? (506)
10. Why was the idea of judgment seen as a privilege rather than a terror? (509)
11. What was the great promise of Revolution - liberty - first ~~to~~ promised to all souls? (510)
In the West at All souls. Vision of the peace promised to Abraham.
12. When did world history become a reality? (513) When All souls began to work as every man, anticipating the lesson of death. Democracy of saints (508)
13. Why was the prayer "o felix culpa" suppressed? (513-14)
14. What kept the Reformation from destroying the world our faith totally and forever? (514)
15. What is Rosenstock's evidence that the Christian democracy of the dead and the living is no longer real? (515)

ROSENSTOCK, ch. 16

1. When did the weakness of the imperial system become conspicuous? (516) When the islands and peninsulas of the former Roman world switched masters in the 11th century. EICard and Robert Guiscard prepared the way to create a Mediterranean civilization by organizing the shores rather than the continental mass.
2. What did the emperor lack when it came to bringing his grace and his church regulations? (517) A navy.
3. Who created the "state" and when? (517) The Normans of Sicily in 1060. When they changed the Holy See from a part of the imperial palace into an independent papal court (Curia).
4. What is a chancellor? A chamberlain?
5. What other parts of the imperial palace followed in their emancipation? (517) Prince's chamber, cabinet of ministers. The cabinet was the imperial wardrobe room — the splendid imperial wardrobe is reduced to government issue. cf. Black shirts.
6. Who invented central government? (518) The papacy by granting the free right of appeal to every Christian soul. The Roman church became the mother church.
7. Who restored authority to old age? (519) Gregory VII. "Ancestral wisdom from beyond the grave was introduced into a world threatened by child mortality, juvenile leadership, and the near survival of people past middle age." The ascetic monk specialized in the features of old age — substituting for the man who has waived all his claims because of age."
8. Youth movement has arisen as a reaction against paternalism.
9. Why did celibacy become an issue? (520-21)
10. Why were the popes renewed? (521)
11. What was the first great document of the revolution? (523)
12. What is held up as the model in judgment against the dignity of late history? (524) Prehistory on the first day. E