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Education, Reform, and Revolution: Rise of the Modern Secular World-View Lecture Notes

Steven Alan Samson
Liberty University, ssamson@liberty.edu

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EDUCATION, REFORM, AND REVOLUTION:

Rise of the Modern Secular World-View

by Steven Alan Samson

- I. Beginning of the Modern Era
 - A. Universal Church
 - * 1. Read Rosenstock, Revolution, p. 495-500: "In the beginning of European history, . . . Economy was husbandry,--something local, parochial, narrow,--split into myriads of atoms. Christianity claimed universality and unity. One great ocean of creed and an archipelago of economic islands--that was the situation in the year 1000."
- II. The Papal Revolution
 - A. Church and Empire
 - 1. Kings were regarded as deputies of Christ and the emperor was the supreme spiritual ruler of Christendom from the time of Charlemagne. On elections, popes were required to swear loyalty to the emperor, whose court moved from place to place dispensing justice to the people and protecting the poor and weak.
 - B. The Cluniac Reform
 - 1. The Abbey of Cluny (910) was the first centralized monastic order, the first trust or translocal corporation. It initiated the first peace movement in Europe through the Truce of God, which suspended warfare from Wednesday evening until Monday morning. "The liturgy of the church was used to restore peace. The week of Easter, from Palm Sunday to Easter Sunday, with Maundy Thursday and Good Friday in it, was taken as a model for daily life. Monday, Tuesday, Wednesday, a man was allowed to fight his kind. But from Thursday to Sunday, Cluny imposed abstinence from all violence. Holy Week was epoch-making in that it divided life again into peace and war, making peace and war definite, abolishing their complete confusion; and ennobling the task of the common knight as a defence of God's peace. The ritual of the king's coronation was extended to the knighting of every soldier of God (Rosenstock, pp. 506-07)." People collectively took oaths to uphold the peace and in time founded cities, formed guilds within the cities, and permitted legislation by dukes, kings, and emperors to ensure the peace of the land.
 - 2. Reformers made an effort to free church offices from control by feudal and local rulers through simony and nicolaism (clerical marriages and concubinage), which allowed them to control church officials through intermarriage. So the reformers sided with the German emperors to free the pope from control by the local nobility in Rome. By 1050, Leo IX and Hildebrand asserted the independence of the pope from the emperor himself. Election of the pope by a college of cardinals was first asserted in 1059.
 - C. Gregory VII (Hildebrand)
 - 1. Dictates of the Pope (1075): Rosenstock interprets Gregory's

declaration of absolute papal authority as the first revolutionary manifesto. Gregory VII saw himself as the restorer of the papacy as it existed under Gregory I five centuries earlier. Anselm of Lucca wrote in his defense: "A perversion introduced by the princes of this world can be no prejudice to the right form of government, through whatever length of time it may have prevailed. Otherwise, our Lord God himself would be guilty, since he left mankind in to the devil, to the deformation of true government, and only redeemed it by his own death after the lapse of five thousand years (Rosenstock, p. 523)." Later revolutionaries have similarly issued manifestos: Luther's 95 Theses, the Great Remonstrance of 1641, Marx's Communist Manifesto (1848).

2. Deposition and Excommunication of Henry IV (1076)
 3. Canossa (1077): Henry's penance and restoration. Later he drove Gregory into exile.
 4. Crusades: The first Crusade was launched to capture Jerusalem, which was the center of the earth in the medieval world-view.
- D. Wars of Investiture
1. Issue: loyalty and discipline of the clergy
 - * 2. A Civil War between the papal and imperial parties--between the Guelphs and the Ghibellines--continued until the signing of the Concordat of 1122 (Read Rosenstock, pp. 541-42, who believed that double allegiance is the secret of political liberty and that liberty becomes vital when man is faced by a dilemma. See Spengler's Faustian man, is torn by an inner conflict between spiritual and earthly loyalties. See Augustine's City of God vs. city of man.)
 3. In England and Normandy the struggle was only temporarily abated by the Concordat of Bec in 1107. It was not finally resolved until Henry II was forced to do penance after the murder of Becket in 1170. (See Berman)
 4. The conflict between pope and emperor meanwhile had already led to a revival of Roman Law which, in turn, prompted the founding of the medieval university.

III. Rise of the University

A. Monasteries and Cathedral Schools

1. In the 11th and 12th centuries, cathedral schools were built at the various episcopal seats and were under the supervision of the bishops, as the earlier monastic schools were controlled by the abbots. Famous cathedral schools were founded at Rheims, Chartres, and Notre Dame. (See Henry Adams on Chartres)

B. Universities

1. Notre Dame in Paris gave rise to the University of Paris in 1200, received its charter from the king and the pope, and became independent of local church control in 1231. It was the model liberal arts school, which was divided into national factions. It originated the decentralized college system--an early form of federalism--with the individual colleges serving as the basic unit of student life, a tradition that survived the Middle Ages at Oxford and

Cambridge. The most famous college at the University of Paris was the Sorbonne, founded by the chaplain of the king in 1257. Logic and dialectic dominated the curriculum. It was Boethius in the 6th century who divided the curriculum between the trivium and the quadrivium, the latter of which included arithmetic, geometry, astronomy, and music. Together they were known as the seven liberal arts.

2. The word universitas itself simply meant an association or corporation and "implied nothing more than a collection of teachers and students associated loosely together for communication of ideas." (See James Westfall Thompson, Middle Ages, pp. 764-69) Some universities developed independently of church control.
3. This other major university tradition began at Bologna under the patronage of Matilda, the Duchess of Tuscany, a friend of Gregory VII. She invited the legal scholar Irnerius to Bologna to teach Roman law. In time a circle of students gathered and formed a university for mutual protection on the model of a medieval trade guild. Together they could resist price gouging merchants and landlords ultimately with the threat to leave and move elsewhere. They hired their own professors and boycotted them if they failed to meet their expectations. Professors also founded protective associations which issued teaching certificates (docent's licenses) in the sciences of medicine (Salerno), theology, and law. In time the medieval scholastic philosophers built great libraries of learning, such as Thomas Aquinas's Summa Theologica. The universities were genuinely international institutions, as were the great scholars. New schools were founded as swarms of wandering students sought out the great scholars of the day.
- * 4. Examinations, Instruction, and Student Life (Read Thompson, pp. 767-69)
 - a. Goliardic Poetry: parody and satire from the view of the lower clergy (Haskins, Renaissance of the 12th Century p. 88; see "Song of a Wandering Student and compare "Gaudeamus igitur iuvenes dum sumus."
5. Critique
 - * a. Dialectical thinking led to a dualism that split mind and body. This dualism gave rise to two schools of thought about the existence of universals: Realism and Nominalism. The Realists saw reality as unitary and mental. The Nominalists regarded reality as plural and material. This dualism became a dominant feature of the western culture or what Spengler called "Faustian culture." "The philosophy of the medieval heretics was based on the opposition between the spiritual and material worlds as two antagonistic and mutually exclusive categories." Continue reading Shafarevich in Solzhenitsyn, "Socialism in Our Past and Future," p. 39.
 - * b. The Christian Answer: the equal ultimacy of the one and the many. (Read Rushdoony, One and Many, pp. 31-33)

IV. The Socialism of the Heresies

A. Reaction by Church and State

1. Hugh Trevor-Roper maintains that this 12th century renaissance was deliberately suppressed because it was accompanied by the flowering of heresy, as well. (Rise of Christian Europe, p. 152) The rottenness of the international church bred international sects and the Church responded by launching a crusade to stamp out the boldest of them, the Albigensians, and by taming the preachers of Holy Poverty, the friars.

B. Inquisition and the Albigensian Crusade

1. Origins of the Inquisition: The Inquisition was begun by civil rulers rather than by the Church. Heretical uprisings were already evident in the 11th century. By the 13th century, Berthold of Regensburg estimated the number of heretical sects at 150.
2. Varieties
 - a. Those that read the Bible to one another in the vernacular without a priest.
 - b. Those who insisted that priests live in poverty (the Dominicans and Franciscans began in this manner).
 - c. The Poor Men of Lyons (Waldensians): This movement was begun in 1170 by Peter Waldo, a rich merchant who hired some scholars to translate the Bible into the langue d'oc of southern France. The sect was condemned in 1184 for its anticlericalism. Some members repudiated indulgences, purgatory, and transubstantiation; others preached that all things should be held in common. Others identified the Church as the scarlet woman of Revelation.
 - d. Elsewhere anticlerical parties "dominated popular assemblies, captured city governments, and taxed the clergy to pay for civic enterprises." (Durant, Story of Civilization, V: The Age of Faith, 770). A Milanese mob desecrated churches in 1237.
3. Cathari (pure), Bulgari (buggers), or Albigenses
 - * a. Religious Primitivism: Read Durant, pp. 771-72.
 - b. The Cathars rejected the Old Testament and denied the Incarnation and Resurrection. They believed, as David Chilton has summed it up, that "the civil government was . . . a creation of an evil god (Manicheanism); having children was demonic; and the ultimate goal of the human race was universal suicide." (Productive Christians, p. 324; see the works of the anorexic mystic, Simone Weil).
4. Innocent III
 - a. Two months after his accession in 1198, the pope began taking steps to destroy these heresies in Gascony and neighboring territories. Eventually he approved an inquisition led by the Dominicans (mocked as domini canes: hounds of God) and after a decade had succeeded in browbeating the king and many of his noblemen into launching a crusade. This bloody holy war continued sporadically from

1209-1229. The Council of Narbonne forbade possession of any part of the Bible by laymen.

5. Inquisition
 - * a. Read Durant, p. 778.
 - b. The acquisition of Languedoc by the French monarchy helped it consolidate a national home base from which Philip the Fair was soon to subdue the papacy under Boniface VIII and imprison it: the Babylonian Captivity that began with Clement V.
- C. Persistence of the Ferment
 - * 1. Sects: Joachimites (chiliasm, worldwide peace ushered in by a new monastic order), Brethren of the Free Spirit (mystical antinomianism), Apostolic Brethren (See Eco's Name of the Rose), Taborites (offshoots of the Hussites: see Bedrich Smetana's and Antonin Dvorak's patriotic music, especially Ma Vlast and Husitzka Overture), radical Anabaptists, and Libertines. (Read Chilton, pp. 325-27)
 - * 2. Renaissance Humanism (Petrarch, Boccaccio): Walter Ong sees this as a period of transition from an oral to a written culture. Read Walter Ong, Presence of the Word, pp. 61-62.
 3. Hermetic-Cabalist Tradition (Marcilio Ficino, Pico de la Mirandolla): The invention of the printing press (c. 1430), the fall of Constantinople to the Turks (1453), and the establishment of the Platonic Academy in Florence. Frances Yates is among those scholars who believe that alchemy and the other mystical arts were transmuted into the modern scientific world-view.
 - * (Read Giordano Bruno and compare with Henri Bergson's dialectical "Law of Twofold Frenzy") Compare this with the Faust legend as it has been handled by such poets as Goethe, in which "love" or "the eternal feminine" is what embraces humanity. See the expressions of this legend of an alchemist's pact with the devil as it has been transmuted by such arch-Romantic musical composers as Berlioz, Liszt, and Mahler.
 4. Reformation (See Rosenstock on Luther)
 5. English Revolution (See Rosenstock on Thomas More and the Dissolution of the Monasteries)
 6. Enlightenment (See Peter Gay on the Rise of Paganism)
 7. French Revolution (See Kuehnelt and Billington)
- V. The Origins of Totalitarian Democracy (See J. L. Talmon)

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