

**THE UNIVERSITY OF PARIS:  
FROM ITS FOUNDATION TO THE  
COUNCIL OF CONSTANCE; THE  
LOTHIAN PRIZE ESSAY, 1873**

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The University of Paris: From Its Foundation to the Council of Constance; The Lothian Prize essay, 1873 by Thomas Raleigh

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**THOMAS RALEIGH**

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The University of Paris,  
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THE  
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1873.

BY  
THOMAS RALEIGH,  
EXHIBITIONER OF HALLIOL COLLEGE, OXFORD.



OXFORD:  
THOS. SHRIMPTON & SON, BROAD STREET.  
1873.

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the organization's finances and for ensuring compliance with applicable laws and regulations.

2. The second part of the document outlines the specific procedures that must be followed when recording transactions. This includes the requirement that all entries be supported by appropriate documentation, such as invoices, receipts, and contracts.

3. The third part of the document addresses the issue of internal controls. It states that a robust system of internal controls is necessary to prevent errors and fraud, and to ensure the integrity of the financial reporting process.

4. The fourth part of the document discusses the role of the audit committee in overseeing the financial reporting process. It notes that the audit committee is responsible for monitoring the effectiveness of the organization's internal controls and for reviewing the financial statements before they are released to the public.

5. The fifth part of the document concludes by reiterating the importance of transparency and accountability in financial reporting. It encourages the organization to maintain a high level of ethical standards and to provide clear and concise information to all stakeholders.

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"Egregia litterarum civitas."  
POPE ALEXANDER IV.

OXFORD:  
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## THE UNIVERSITY OF PARIS.

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THE history of the University of Paris begins with the intellectual revival of the eleventh century. To enter into any detailed account of the foundations of Charles the Great or the school of Remigius would be to mistake entirely the nature of our task. We are not concerned with the traditions of a corporation; we are to examine the development and the history of an institution which represented every phase of thought and every department of study, whose members were bound by no merely personal devotion, but by the permanent associations gathered round the chosen home of science and philosophy. No king or teacher, however great, can make a University. Concourse of students, keen interest and competition in every kind of learning, respect for the wisdom of the past and hope of some better wisdom yet to be attained—all these are necessary to its very existence. To describe the elements out of which such a society could be formed is extremely difficult; to understand the circumstances of its growth is impossible without a somewhat lengthened review of the course of history. Such review we may not here attempt, beyond a brief and summary recapitulation of facts which seem to illustrate the position of the Fathers of Scholasticism.

The Roman culture of the great towns of Gaul was taken up almost without a break by the Christian bishops of the fourth century. When the connection with the metropolis of empire was broken, the schools of the *rhetores* were deserted, and the dignity of the *clarissimi* became almost an empty name. Cities found their best defence in the courage and dignity of the saints of the Church; and the barbarians, who might have despised the learning and the legal skill of the degenerate "Romani," were compelled to respect these gifts when they found them united with the high morality and enthusiasm of Christianity. The Church was not yet strong enough to realise the dreams of those sovereigns who thought of restoring the Empire; but Theodoric found in Sidonius a friend to whom he could entrust the training of his children; Alaric was persuaded to adopt the laws of Theodosius; and Gondebald listened with appreciation to the theological subtleties of the Bishop Avitus. But the tendency of events was against all real enlightenment. The Church laid aside her missionary character, and became an established institution of the country; but she possessed no great

animating purpose strong enough to prevail amid the terrors and troubles of a distracted time. The writings of Salvian are pervaded by a melancholy as profound as that of Rutilius, the poet of a dying paganism. The vengeance of God, long impending over the corrupt and ruined empire, must complete itself at last, and with the fifth century of Christianity the world would come to an end. The end of the world—of their world—came with the Franks. The Bishops saw in Clovis the divinely appointed scourge of heresy and wickedness; they viewed the accomplishment of their own prayers with a desperate resignation. The Arianism and the culture of the Burgundians were extinguished together; and the century during which the new nationality bound France together in a union strong enough to withstand the coming onset of the Saracens, has been rightly called the "century of ignorance."

If the secular clergy had been left to fight their battle alone, the darkness would have been even deeper than it was. They lived among the people, and their thoughts and aspirations were degraded by the superstitious ignorance of their flocks. But there was a special agency at work, strong enough to prevail against the triumph of lawless violence; in the monastery piety and learning found a retreat which the tumult of continual war was seldom able to disturb. No institution of that age can compare in social usefulness with the great Benedictine\* Houses. The rude munificence of barbarous chiefs seems almost sacrosanct by the services of the communities they enriched. Each monastery had its school, where the novices sat in decorous silence over their books, reminded by the great crucifix over the master's chair of the high importance of their studies. The monkish copyist preserved with pious care the letters and sermons of the great men of his order; a happy liberality allowed him to employ his pen on classical as well as on sacred writers; and an observant brother might have time to write a faithful record of his experience, little dreaming, perhaps, that his simple chronicle would be more prized by posterity than all the controversial rhetoric of his superiors. The ornamental arts were not forgotten; the music, pictures, and images of monastery chapels preserved and fostered excellence in that kind. Beyond the abbey walls there were great breadths of land, where the serfs were taught, under the directions of the monks, to clear the forest and to drain the morasses. The experience of one who had governed a religious house gave him a better title to power than most of the feudal chiefs could boast; and in virtue of this title, abbots and priors came to rank among the greater magistrates of the land. If any brother was too daring and fervent to be content with this ordinary round of duties, he might go forth to attack heathenism in its stronghold, to seek the glory of apostle-

\* "The word 'Benedictine' may be used generally in speaking of this period. The rule of St. Benedict was universally adopted, and all monasteries may be regarded as one great order."—Mabillon. *Ann. Ord. St. Ben.*, viii. 17.

ship—perhaps of martyrdom—far in the German forest. This surely was a life which promised much to the aspirations of him who chose it, and did, in the most wonderful way, fulfil its promise. The darker side of monastic life is only too familiar—its temptations to sloth, sensuality, unscrupulous avarice and arrogance. But the brighter side can never be forgotten.

An activity so various could only be maintained by attracting and adopting talent from every quarter. In this respect the Monastery is the forerunner of the University. Princes assumed the cowl when their work proved beyond their strength, and serfs were freed from their bonds that they might submit themselves to the self-imposed rule of the monk.\* In this concourse of would-be recluses we perceive the origin of monastic corruption. The institution extended itself far beyond the needs of society; the fatal mistake by which a corporate rule was supposed to take the place of individual conscience became ever more common; until the fame of their origin was utterly obscured, and the names of the brotherhoods were made bywords of reproach.

Clovis founded eight monasteries; Brunehaut, though she persecuted Columbanus, gave benefactions to her favourite houses; and thus, while the seculars were forgetting the elements of Latin, and the prelates assuming the likeness of feudal chiefs, the order continued to flourish, depending for its success on its ability to produce a constant series of men of talent and character. Charles the Hammer, alienated by the dishonour of his birth from the ecclesiastical traditions of his house, postponed the interests of the Church to those of his captains, and had to suffer anathema in due course.† But his shortcomings in devotion were more than repaired by his son. It was evident that any attempt to unite France under one head must be made in alliance with an institution which preserved, in its catholic unity, the great tradition of the old Empire; it was also evident that the Church, if it was to be the fit ally of a really great monarchy, must be thoroughly reformed. The schools of Fulda and Mainz, the "nine new Bishoprics" of St. Boniface, were so many outposts of the advancing Empire. The old feudal Council of the Champ de Mars gradually gave place to a Council of Bishops, debating in Latin, and versed in ecclesiastical law. There was certainly a radical weakness in this method of government; but it was admirably adapted to extend and encourage mental cultivation. The century of the Bishops is not the least pleasing chapter in the history of France.

Charles the Great was enthusiastic in the cause of learning; his Italian campaign gave him some experience of a society more cultivated than could be found in France; perhaps even the sight of the monuments of antiquity may have stimulated his literary

\* "This practice had to be restricted, owing to the not unnatural complaints of the *signeurs*."—Mabillon, ix. 32.

† Yet he had his share in the great missionary enterprise of St. Boniface.