Notes
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- Calvinian Theories
- Ingre J. Hess
- Capitalism: Academic/organizational/administrative.

Note: Keef
Throughout the larger part of Charlemagne's dominion the chief local unit of administration was the county, presided over by the count. The count was appointed by the Emperor generally from among the most important landed proprietors of the district. His duties included the levy of troops, the publication of the royal edicts or capitularies, the administration of justice, and the collection of revenues. On the frontiers, where the need of defense was greatest, these local officers exercised military functions of a special character and were commonly known as "counts of the march." As dukes or sometimes as margraves. In order that these royal officials, in whatever part of the country, might not abuse their authority at against their fellow subjects, or engage in plots against the unity of the empire, Charlemagne devised a plan of sending out at stated intervals men who were known as missi dominici ("the lord's messengers") to visit the various counties, hear complaints of the people, inquire into the administration of the counties, and report conditions to the Emperor.
They were to serve as connecting links bet-
the central and local governments and as
safeguards against the ever powerful force
of disintegration. Such itinerant royal agents
had not been unknown in Merovingian time
and they had probably been made use of
pretty frequently by Charles Martel and Pepin
the Short. But it was Charlemagne who
reduced the employment of missi to a
system and made it a fixed part of the
governmental machinery of the Frankish
kingdom. This he did mainly by the Co-
pitulare Missorum Generale, promulgated
early in 802 at an assembly at the favorite
capital Aix-la-Chapelle. The whole empire
was divided into districts, or missatios, and
each of these was to be visited annually
by two of the missi. A churchman and a
layman were usually sent out together,
probably because they were to have jurisdiction
over both the clergy and the laity, and also
that they might restrain each other from in-
juste or other misconduct. They were appoint-
ed by the Emperor, at first from his lower
order of vassals, but after a time from the
leading bishops, abbots, and nobles of the
empire.
They were given power to dispose of minor officials for misdemeanors, and to summon higher ones before the Emperor. By 812, at least, they were required to make four rounds of inspection each year.

On the capitulary for the dukes Charlemagne took occasion to include a considerable number of regulations and instructions regarding the general character of the local governments, the conduct of local officers, the manner of life of the clergy, the management of the monasteries, and other things of vital importance to the strength of the empire and the well-being of the people. The capitulary may be regarded as a broad outline of policy and conduct which its author, lately become emperor, wished to see realized throughout his vast dominion.

Monasticism was introduced into the west toward the middle of the 7th century and spread rapidly. Here, too, each monastery made its own rule. Some of these rules achieved a local reputation and were adopted by several monasteries. But they were all eventually superseded by the rule of St. Benedict, which by fortunate circumstances came to be regarded in the west as the only proper monastic rule.

The loose organization of the monasteries had permitted many abuses to creep in. The rule of St. Benedict was intended to correct these. Probably the worst of these abuses was the instability of the monks. This was due to the fact that they were not compelled to take a vow to remain in the monastery. Neither were their vows regarded as perpetually binding, or at least there was no means of compelling them to keep their vows, or of punishing them if they broke them. If any monk grew tired of monastic life or found it intolerable, he might leave the monastery and either take another, or lead a vagabond sort of existence by wandering from one place to another. In this way he could escape all the rigors of the rule and free himself from all discipline. It was not uncommon for monks to leave the monastery and go back to a life in the world.
The most important historical writer among the early Franks was Bishop whose full name was Georgius Florentius Gregorius but who has commonly been known ever since his day as Gregory of Tours. The date of his birth is uncertain, but it was probably either 539 or 540. He was not a Frank, but a man of mixed Roman and Gallic descent, his parentage being such as to rank him among the nobility of his native district, Auvergne. At the age of thirty-four he was elected Bishop of Tours, and this important office he held until his death in 594. During this long period of service he won distinction as an able church official, as an alert man of affairs, and as a prolific writer on ecclesiastical subjects. Among his writings, some of which have been lost, were a book on the Christian Martyrs, biographies of several holy men of the Church, a commentary on the Psalms, and a treatise on the offices of the Church and their duties.