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A final observation: Without asserting the point ideologically, Sally Thompson has not only closed a gap in church and social history, but she has also significantly contributed to the history of women. To the question of woman's role in the Middle Ages, the answer is that religion was the sole alternative to domesticity. The large number of communities of nuns founded after the Conquest, 139 of them, attests to the ubiquity of this vocation. She conclusively demonstrates its significance. She also reveals that women were poorly served by the Church that took them in. It neglected them and it feared them.

H. Loring White

NOTES


Crime like all other aspects of life takes place within an institutional setting. Adultery and divorce in Calvin's Geneva were no exception. Once the Catholic Prince-Bishop was expelled from the city new, civil machinery had to be instituted. At first, it continued Roman law and the precedents of the Prince-Bishop. Once Calvin's influence was established a Consistory of 12 elders and a number of pastors was created in 1538, just two years after his return to the city. The body met weekly on Thursday and deliberated for three to four hours. The Consistory, however, was part of a General Council, or larger body of citizens and bourgeois who were elected by men over 20 years of age, with substantial property and members of honored professional trades. A small Council of Sixty governed the city led by four Syndics who were reelected for numerous terms just like American Congressmen.
The Small Council had two standing committees. One dealt with religious problems and another to handled civil and criminal cases. Each committee had a pastor serving as an advisor. Supplementing this was a Council of Pastors with John Calvin serving as moderator for this group. Since this book focuses on marital problems, these are the things we shall cover.

Difficulties in a marriage could reach the notice of the Consistory either by petition from husband or wife or possibly more often from complaints filed by neighbors. It was the role of the Consistory to investigate martial problems. In general, most of the complaints were resolved by "administering" remonstrances, ritual scolding, and if the criticism was accepted by the party or parties involved, then the case was considered closed. Each case could be reopened. When a deviation from "godly" norms was detected, it was the job of the Consistory to administer a series of questionings of all parties. There were multiple rounds of questions. Those accused of adultery were questioned separately and then together. Also important were two eyewitnesses to the event as hearsay evidence was dismissed.

The Consistory preferred a confession, where possible. Torture was applied in major cases after consultation with a legal expert hired by the city. If he approved either the estrapade or gresillons were used. The estrapade had the hand and feet of the accused tied together and hoisted only to be dropped just short of the floor. The pain was excruciating and often dislocated limbs; sometimes permanently. The gresillon was an iron grill fitted over the hands and wrists which caused agony when the screw was tightened.

Among the five cases of adultery and divorce discussed by Kingdon was that of Pierre Ameaux. He was a Genevan who had been active in the overthrow of the Catholic Prince-Bishop. His was the first documented case in the city and he asked for divorce on the basis of adultery and blasphemy. He had served on the Small Council and after his divorce managed to regain the post. The wife in question was named Benoite. The blasphemy involved her belief, based on the preaching in Geneva, that all men were her husbands as brothers in Christ. The motivation for the marriage like so many of the times was property. Benoite had a dowry consisting of land outside the city walls. Once married
they had two children but she was not content. Ameaux was not a perfect husband. He was physically and mentally abusive and ended by ousting her from their home. Basically, they were incompatible. In spite of the Consistory's attempts to reconcile the couple they persisted in seeking a divorce for two years until it was finally granted. The result was not a fairy tale where they all lived happily ever after. Pierre's public life was ruined by the scandal and Benoite had to live the rest of her life under house arrest. Yet they had caused the Protestant establishment to retreat from the Catholic position of no divorce under any circumstances, and to accept it in certain cases.

The second case involved Antoine Calvin, who was John Calvin's brother, and his wife, Anne Le Fert. She and Antoine were living in the same house with his brother and his wife. Antoine even used a part of the house for his business. After Calvin's wife died Anne became the mistress of the establishment. Adultery proceedings were brought against her by John Calvin but nothing could be proved so after a reconciliation the two resumed marriage. In a second trial Anne was actually tortured with the gresillons but she still refused to confess. In spite of this a verdict of guilty with banishment rather than death was recommended by the Consistory. There are a few interesting aspects to this divorce case. First, the initial divorce proceeding was initiated by John Calvin not his brother, Antoine, but both were active in the second trial. Second, the impact on the children who were quite young must have been traumatic; they later became less than respectful of their father and his wife. Last is the role servants played in society. Every home of consequence had to have servants to perform a multitude of tasks, making privacy virtually impossible, and to have an affair with a social inferior was an affront to the husband and to society in general. Yet another point is the conclusion that John Calvin conceived an active dislike of his sister-in-law and took steps to have her removed from his home.

The case of Jean Bietrix and his wife Marie de la Maisonneuve highlights other interesting aspects of Genevan life. Jean married above his social station and his marriage was in trouble within three years so in 1558 he sued for divorce on the basis of adultery. At first he was successful and Maria was con-
victed and sent to prison for adultery and disobedience, but soon pardoned. In the end after attempts at forced reconciliations the Consistory reluctantly granted the couple a divorce. It is interesting to note that they both remarried and had more children, but, more important, Marie's family had economic and political clout, and they delayed the divorce for a considerable time.

The death penalty was applied to a number of people in Geneva for adultery, but there were aspects of these cases with modern implications. Among the people put to death were Anne le Moine and Antoine Cossonex, who were jailed August 7, 1560. The case moved through the system quickly and within a little more than a week they were executed, she by drowning and he by beheading. Jacques Lenepveux was another who was executed. He was a businessman who had moved to Geneva from France. As a moneychanger he had prospered but suspicion of adultery soon found him. Under torture he confessed to sexual relations with several married women, who had taken small loans from him. Apparently, he accepted repayment in kind. After confession he asked for mercy as did his wife, but the Consistory, convinced he had used money changing as a cover for sex, sentenced him to death. These and other cases indicate the authorities in Geneva were serious about adultery and the death sentence. In all too many cases it was imposed on those individuals who had little money and even less political power. Yet, at times, even a well-to-do person whose crime was really serious would be given the death sentence.

Our last case deals with an Italian nobleman, a Catholic, who became a Protestant, moved to Geneva and eventually divorced his Italian wife. Galeazzo Caracciolo was a wealthy Italian noble who fled to Geneva to avoid the Inquisition. He was able to transfer a good deal of his wealth to Geneva and so lived in comfort. He made several trips back to Italy to convince his wife to turn Protestant and join him in Geneva. She refused each time so he petitioned the Consistory for a divorce with right to remarry. Both requests were granted. Galeazzo went on to remarry and lead a quiet life in Geneva. His family in Italy, however, were ruined and the line eventually died out when his nephew died.

After John Calvin's death the divorce question was resolved by his successor, Theodore Beza, who wrote a treatise outlining
the conditions under which divorces could be granted. In spite of this clarification it is clear that even in Geneva the Protestant Divines were unable to completely control human sexuality. Compromises usually had to be found in cases of adultery, desertion or fraud; but they were generally tilted in favor of men. As strange as it may seem, there are many in the United States who would like to return to the "good old days" when divorce was exceptionally difficult to have. Little has been learned from the lessons in Genevan history.

Raymond J. Lewis

Carroll Quigley on The Matrix of Civilizations: A Dialectic

1. The Problem for this Review

Within the ISCSC, quite a few members regard Carroll Quigley's The Evolution of Civilizations (Macmillan, 1961) as a significant contribution to civilizational systems' theory, comparable with Spengler's, Toynbee's, Sorokin's, and Kroeber's. As an iconoclast and some sort of strange duck (a physical scientist-engineer — incidentally of a birth time comparable to Quigley's — who wandered in to the society's first organizing session at a AAAS meeting), I suppose, I was asked by Matthew Melko to review Quigley's Chapter 6, "The Matrix of Early Civilizations," with my idiosyncrasies in mind.

Out of respect for what I have gained from this society, in particular from that platinum-golden-brassy trio of Hord, Hewes, and Wilkinson, all led by the insatiable enthusiastic conductorial drive of Melko, I wanted to capture some heavenly mass for the occasion. I have thrown away two sketches for Missae Solemnes, and instead settled for an unending fugue with variations. It will be one of my Trumpeter Swan Songs. I intend to disagree with Quigley on almost every point, and to offer a dialectical alternative reading, with a full set of alternative references, from a physicalist view. So I start out by enunciating Quigley's themes.