

Name _____

Class _____

Chapter 11

The Origin of European Nations

ROYAL JUSTICE

◆ Section I (pages 249–254)

A friar once pointed out to King Louis IX of France that in all of history a just ruler had never lost his or her kingdom. By all accounts, Louis IX listened well to this advice. The following passage is from his *Instructions* written for his son, the future King Philip III.

Dear son, if you succeed to the throne, make sure that you have the qualities which befit a king. Be so just that you never deny justice to anyone on any account. If there is a dispute between a poor man and a rich man, uphold the poor as against the rich until such time as you know the truth of the matter—and then do justice. If you should be involved in a dispute with another man, uphold that man's cause even before your own Council. Give no appearance of favoring your own case until you know the whole truth of the affair, for otherwise your counsellors may hesitate to speak against you, a situation you should wish never to arise. If you should

ever discover that you are in wrongful possession of any land or revenue, even if possession of it was acquired by your ancestors, surrender it forthwith, no matter how great its value. If the case is so involved and obscure that the truth of it cannot be disentangled, seek the advice of honest men, and then make such an agreement that your soul and the souls of your ancestors shall not go guilty in the matter. And even if men shall say to you that your predecessors made all the repayments necessary, exert yourself to find out whether there is not yet some repayment to be made for the good of your soul and the souls of your ancestors.

1. What should a king do in the dispute of a poor man against a rich man?

2. What should a king do if he himself is involved in a dispute?

3. Why, do you suppose, did Louis want his counsellors to feel free to speak against him?

4. What should a king do if he finds that he owns something wrongfully?

5. What responsibility does Louis believe he has to his ancestors?

FRENCH RESPONSE TO *UNAM SANCTAM*

After Pope Boniface issued the *Unam Sanctam* requiring that everyone, including the king, be subject to the pope, an agent of Philip IV responded immediately in the king's name.

... Boniface, who now occupies the holy see, will be found a perfect heretic ... First, he does not believe in the immortality of the soul; second, he does not believe in life everlasting. ... He has said that to humble his majesty and the French, he would turn the whole world topsy-turvy. ... He has had silver statues of himself erected in churches. ... He has had many clerks killed in his presence. ... He has compelled priests to violate the secrets of the confessional. He observes neither vigils nor fasts. He inveighs against the college of cardinals, the orders of black and white monks, and of the preaching brothers ... often repeating that the world was being ruined by them, that they were false hypocrites, and that nothing good would happen to whoever confessed to them. Seeking to destroy the faith, he has conceived an old aversion against the king of France, in hatred of the faith, because in France there is and ever was the splendor of faith, the grand support and example of Christendom. ...



Pope Boniface VIII (1235?-1303)

1. Name four things of which Philip accused the pope.

2. Why did the French try to show that Boniface was a heretic?

3. According to Philip, why has the pope chosen France as the target of his hatred?

JOAN OF ARC

One historian has written, "No one can hope to explain Joan of Arc, and possibly we should not try." The first selection, written by her accusers, is from her trial. The second is the sentence delivered against her in 1431.

1

She replied that she confessed she brought news from God to her king; and that Our Lord would restore his kingdom to him, have him crowned at Rheims, and drive out his enemies. And that she was God's messenger in telling him that he must put her boldly to work, and that she would raise the siege of Orleans.

She said also that she had said: All the kingdom. And that if my lord of Burgundy and the other subjects of the realm did not come to obedience, the king would make them do so by force.

Questioned . . . if she believes that she is not bound to submit her words and deeds to . . . any other than God, she answered: I will maintain what I have always said at my trial. And if I were to be condemned and saw the fire lit and the wood prepared and the executioner who was to burn me ready to cast me into the fire, still in the fire would I not say anything than I have said. And I will maintain what I have said until death.

2

Therefore, we, . . . have declared by impartial judgment that you, Joan, commonly called the Maiden, have fallen into various errors and diverse crimes of schism, idolatry, invocation of demons, and several other misdeeds. However, since the church does not close its lap to those who return to her . . . [and] since, on a certain day, you renounced [your errors and crimes], publicly made an oath and vows and promises never to return to these errors or any heresy, . . . even as is more fully explained in the document signed by your own hand, considering that in the course of time, . . . you had relapsed, O sorrow! into those errors and crimes, just as a dog returns to its vomit, . . . we have recognized by very well known sentences that, with feint heart rather than with a true and faithful spirit you have denied only with your mouth your previous inventions and errors.

For these reasons . . . we judge that you are a relapsed heretic. . . . and we reject you, cut you away, abandon you, . . .

1. Whose kingdom did Joan believe God would help her restore?

2. Who is the enemy to which Joan refers in the first paragraph?

3. What service did Joan provide for God?

4. (a) To whom does Joan believe she must "submit her words and deeds"?

(b) Why might church officials dislike this answer?

5. What evidence is there that Joan renounced her errors and crimes at one time?

