

Utopia

Sir Thomas More

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BOOK I

HENRY VIII, the unconquered King of England, a prince adorned with all the virtues that become a great monarch, having some differences of no small consequence with Charles, the most serene Prince of Castile, sent me into Flanders, as his ambassador, for treating and composing matters between them. I was colleague and companion to that incomparable man Cuthbert Tonsal, whom the King with such universal applause lately made Master of the Rolls, but of whom I will say nothing; not because I fear that the testimony of a friend will be suspected, but rather because his learning and virtues are too great for me to do them justice, and so well known that they need not my commendations unless I would, according to the proverb, "Show the sun with a lanthorn." Those that were appointed by the Prince to treat with us, met us at Bruges, according to agreement; they were all worthy men. The Margrave of Bruges was their head, and the chief man among them; but he that was esteemed the wisest, and that spoke for the rest, was George Temse, the Provost of Casselsee; both art and nature had concurred to make him eloquent: he was very learned in the law; and as he had a great capacity, so by a long practice in affairs he was very dexterous at unravelling them.

After we had several times met without coming to an agreement, they went to Brussels for some days to know the Prince's pleasure. And since our business would admit it, I went to Antwerp. While I was there, among many that visited me, there was one that was more acceptable to me than any other, Peter Giles, born at Antwerp, who is a man of great honor, and of a good rank in his town, though less than he deserves; for I do not know if there be anywhere to be found a more learned and a better bred young man: for as he is both a very worthy and a very knowing person, so he is so civil to all men, so particularly kind to his friends, and so full of candor and affection, that there is not perhaps above one or two anywhere to be found that are in all respects so perfect a

friend. He is extraordinarily modest, there is no artifice in him; and yet no man has more of a prudent simplicity: his conversation was so pleasant and so innocently cheerful, that his company in a great measure lessened any longings to go back to my country, and to my wife and children, which an absence of four months had quickened very much. One day as I was returning home from mass at St. Mary's, which is the chief church, and the most frequented of any in Antwerp, I saw him by accident talking with a stranger, who seemed past the flower of his age; his face was tanned, he had a long beard, and his cloak was hanging carelessly about him, so that by his looks and habit I concluded he was a seaman.

As soon as Peter saw me, he came and saluted me; and as I was returning his civility, he took me aside, and pointing to him with whom he had been discoursing, he said: "Do you see that man? I was just thinking to bring him to you."

I answered, "He should have been very welcome on your account."

"And on his own too," replied he, "if you knew the man, for there is none alive that can give so copious an account of unknown nations and countries as he can do; which I know you very much desire."

Then said I, "I did not guess amiss, for at first sight I took him for a seaman."

"But you are much mistaken," said he, "for he has not sailed as a seaman, but as a traveller, or rather a philosopher. This Raphael, who from his family carries the name of Hythloday, is not ignorant of the Latin tongue, but is eminently learned in the Greek, having applied himself more particularly to that than to the former, because he had given himself much to philosophy, in which he knew that the Romans have left us nothing that is valuable, except what is to be found in Seneca and Cicero. He is a Portuguese by birth, and was so desirous of seeing the world that he divided his estate among his brothers, ran the same hazard as Americus Vesputius, and bore a share in three of his four voyages, that are now published; only he did not return with him in his last, but obtained leave of him almost by force,

that he might be one of those twentyfour who were left at the farthest place at which they touched, in their last voyage to New Castile. The leaving him thus did not a little gratify one that was more fond of travelling than of returning home to be buried in his own country; for he used often to say that the way to heaven was the same from all places; and he that had no grave had the heaven still over him. Yet this disposition of mind had cost him dear, if God had not been very gracious to him; for after he, with five Castilians, had travelled over many countries, at last, by strange goodfortune, he got to Ceylon, and from thence to Calicut, where he very happily found some Portuguese ships, and, beyond all men's expectations, returned to his native country."

When Peter had said this to me, I thanked him for his kindness, in intending to give me the acquaintance of a man whose conversation he knew would be so acceptable; and upon that Raphael and I embraced each other. After those civilities were passed which are usual with strangers upon their first meeting, we all went to my house, and entering into the garden, sat down on a green bank, and entertained one another in discourse. He told us that when Vespuccius had sailed away, he and his companions that stayed behind in New Castile, by degrees insinuated themselves into the affections of the people of the country, meeting often with them, and treating them gently: and at last they not only lived among them without danger, but conversed familiarly with them; and got so far into the heart of a prince, whose name and country I have forgot, that he both furnished them plentifully with all things necessary, and also with the conveniences of travelling; both boats when they went by water, and wagons when they travelled over land: he sent with them a very faithful guide, who was to introduce and recommend them to such other princes as they had a mind to see: and after many days' journey, they came to towns and cities, and to commonwealths, that were both happily governed and well-peopled. Under the equator, and as far on both sides of it as the sun moves, there lay vast deserts that were parched with the perpetual heat of the sun; the soil was

withered, all things looked dismally, and all places were either quite uninhabited, or abounded with wild beasts and serpents, and some few men that were neither less wild nor less cruel than the beasts themselves.

But as they went farther, a new scene opened, all things grew milder, the air less burning, the soil more verdant, and even the beasts were less wild: and at last there were nations, towns, and cities, that had not only mutual commerce among themselves, and with their neighbors, but traded both by sea and land, to very remote countries. There they found the conveniences of seeing many countries on all hands, for no ship went any voyage into which he and his companions were not very welcome. The first vessels that they saw were flat-bottomed, their sails were made of reeds and wicker woven close together, only some were of leather; but afterward they found ships made with round keels and canvas sails, and in all respects like our ships; and the seamen understood both astronomy and navigation. He got wonderfully into their favor, by showing them the use of the needle, of which till then they were utterly ignorant. They sailed before with great caution, and only in summer-time, but now they count all seasons alike, trusting wholly to the loadstone, in which they are perhaps more secure than safe; so that there is reason to fear that this discovery, which was thought would prove so much to their advantage, may by their imprudence become an occasion of much mischief to them. But it were too long to dwell on all that he told us he had observed in every place, it would be too great a digression from our present purpose: whatever is necessary to be told, concerning those wise and prudent institutions which he observed among civilized nations, may perhaps be related by us on a more proper occasion. We asked him many questions concerning all these things, to which he answered very willingly; only we made no inquiries after monsters, than which nothing is more common; for everywhere one may hear of ravenous dogs and wolves, and cruel man-eaters; but it is not so easy to find States that are well and wisely governed.

As he told us of many things that were amiss in those

newdiscovered countries, so he reckoned up not a few things from which patterns might be taken for correcting the errors of these nations among whom we live; of which an account may be given, as I have already promised, at some other time; for at present I intend only to relate those particulars that he told us of the manners and laws of the Utopians: but I will begin with the occasion that led us to speak of that commonwealth. After Raphael had discoursed with great judgment on the many errors that were both among us and these nations; had treated of the wise institutions both here and there, and had spoken as distinctly of the customs and government of every nation through which he had passed, as if he had spent his whole life in it, Peter, being struck with admiration, said: "I wonder, Raphael, how it comes that you enter into no king's service, for I am sure there are none to whom you would not be very acceptable: for your learning and knowledge both of men and things, are such that you would not only entertain them very pleasantly, but be of great use to them, by the examples you could set before them and the advices you could give them; and by this means you would both serve your own interest and be of great use to all your friends."

"As for my friends," answered he, "I need not be much concerned, having already done for them all that was incumbent on me; for when I was not only in good health, but fresh and young, I distributed that among my kindred and friends which other people do not part with till they are old and sick, when they then unwillingly give that which they can enjoy no longer themselves. I think my friends ought to rest contented with this, and not to expect that for their sake I should enslave myself to any king whatsoever."

"Soft and fair," said Peter, "I do not mean that you should be a slave to any king, but only that you should assist them, and be useful to them."

"The change of the word," said he, "does not alter the matter."

"But term it as you will," replied Peter, "I do not see any other way in which you can be so useful, both in private to

your friends, and to the public, and by which you can make your own condition happier."

"Happier!" answered Raphael; "is that to be compassed in a way so abhorrent to my genius? Now I live as I will, to which I believe few courtiers can pretend. And there are so many that court the favor of great men, that there will be no great loss if they are not troubled either with me or with others of my temper."

Upon this, said I: "I perceive, Raphael, that you neither desire wealth nor greatness; and indeed I value and admire such a man much more than I do any of the great men in the world. Yet I think you would do what would well become so generous and philosophical a soul as yours is, if you would apply your time and thoughts to public affairs, even though you may happen to find it a little uneasy to yourself: and this you can never do with so much advantage, as by being taken into the counsel of some great prince, and putting him on noble and worthy actions, which I know you would do if you were in such a post; for the springs both of good and evil flow from the prince, over a whole nation, as from a lasting fountain. So much learning as you have, even without practice in affairs, or so great a practice as you have had, without any other learning, would render you a very fit counsellor to any king whatsoever."

"You are doubly mistaken," said he, "Mr. More, both in your opinion of me, and in the judgment you make of things: for as I have not that capacity that you fancy I have, so, if I had it, the public would not be one jot the better, when I had sacrificed my quiet to it. For most princes apply themselves more to affairs of war than to the useful arts of peace; and in these I neither have any knowledge, nor do I much desire it: they are generally more set on acquiring new kingdoms, right or wrong, than on governing well those they possess. And among the ministers of princes, there are none that are not so wise as to need no assistance, or at least that do not think themselves so wise that they imagine they need none; and if they court any, it is only those for whom the prince has much personal favor, whom by their fawnings and flatteries they

endeavor to fix to their own interests: and indeed Nature has so made us that we all love to be flattered, and to please ourselves with our own notions. The old crow loves his young, and the ape her cubs. Now if in such a court, made up of persons who envy all others, and only admire themselves, a person should but propose anything that he had either read in history or observed in his travels, the rest would think that the reputation of their wisdom would sink, and that their interest would be much depressed, if they could not run it down: and if all other things failed, then they would fly to this, that such or such things pleased our ancestors, and it were well for us if we could but match them. They would set up their rest on such an answer, as a sufficient confutation of all that could be said, as if it were a great misfortune, that any should be found wiser than his ancestors; but though they willingly let go all the good things that were among those of former ages, yet if better things are proposed they cover themselves obstinately with this excuse of reverence to past times. I have met with these proud, morose, and absurd judgments of things in many places, particularly once in England."

"Were you ever there?" said I.

"Yes, I was," answered he, "and stayed some months there not long after the rebellion in the west was suppressed with a great slaughter of the poor people that were engaged in it. I was then much obliged to that reverend prelate, John Morton, Archbishop of Canterbury, Cardinal, and Chancellor of England: a man," said he, "Peter (for Mr. More knows well what he was), that was not less venerable for his wisdom and virtues than for the high character he bore. He was of a middle stature, not broken with age; his looks begot reverence rather than fear; his conversation was easy, but serious and grave; he sometimes took pleasure to try the force of those that came as suitors to him upon business, by speaking sharply though decently to them, and by that he discovered their spirit and presence of mind, with which he was much delighted, when it did not grow up to impudence, as bearing a great resemblance to his own temper; and he

looked on such persons as the fittest men for affairs. He spoke both gracefully and weightily; he was eminently skilled in the law, had a vast understanding and a prodigious memory; and those excellent talents with which nature had furnished him were improved by study and experience. When I was in England the King depended much on his counsels, and the government seemed to be chiefly supported by him; for from his youth he had been all along practised in affairs; and having passed through many traverses of fortune, he had with great cost acquired a vast stock of wisdom, which is not soon lost when it is purchased so dear.

"One day when I was dining with him there happened to be at table one of the English lawyers, who took occasion to run out in a high commendation of the severe execution of justice upon thieves, who, as he said, were then hanged so fast that there were sometimes twenty on one gibbet; and upon that he said he could not wonder enough how it came to pass, that since so few escaped, there were yet so many thieves left who were still robbing in all places. Upon this, I who took the boldness to speak freely before the cardinal, said there was no reason to wonder at the matter, since this way of punishing thieves was neither just in itself nor good for the public; for as the severity was too great, so the remedy was not effectual; simple theft not being so great a crime that it ought to cost a man his life, no punishment how severe soever being able to restrain those from robbing who can find out no other way of livelihood. 'In this,' said I, 'not only you in England, but a great part of the world imitate some ill masters that are readier to chastise their scholars than to teach them. There are dreadful punishments enacted against thieves, but it were much better to make such good provisions by which every man might be put in a method how to live, and so be preserved from the fatal necessity of stealing and of dying for it.'

"'There has been care enough taken for that,' said he, 'there are many handicrafts, and there is husbandry, by which they may make a shift to live unless they have a greater mind to follow ill courses.'

"That will not serve your turn," said I, "for many lose their limbs in civil or foreign wars, as lately in the Cornish rebellion, and some time ago in your wars with France, who being thus mutilated in the service of their king and country, can no more follow their old trades, and are too old to learn new ones: but since wars are only accidental things, and have intervals, let us consider those things that fall out every day. There is a great number of noblemen among you, that are themselves as idle as drones, that subsist on other men's labor, on the labor of their tenants, whom, to raise their revenues, they pare to the quick. This indeed is the only instance of their frugality, for in all other things they are prodigal, even to the beggaring of themselves: but besides this, they carry about with them a great number of idle fellows, who never learned any art by which they may gain their living; and these, as soon as either their lord dies or they themselves fall sick, are turned out of doors; for your lords are readier to feed idle people than to take care of the sick; and often the heir is not able to keep together so great a family as his predecessor did. Now when the stomachs of those that are thus turned out of doors grow keen, they rob no less keenly; and what else can they do? for when, by wandering about, they have worn out both their health and their clothes, and are tattered, and look ghastly, men of quality will not entertain them, and poor men dare not do it, knowing that one who has been bred up in idleness and pleasure, and who was used to walk about with his sword and buckler, despising all the neighborhood with an insolent scorn as far below him, is not fit for the spade and mattock: nor will he serve a poor man for so small a hire, and in so low a diet as he can afford to give him."

"To this he answered: 'This sort of men ought to be particularly cherished, for in them consists the force of the armies for which we have occasion; since their birth inspires them with a nobler sense of honor than is to be found among tradesmen or ploughmen.'

"You may as well say," replied I, "that you must cherish thieves on the account of wars, for you will never want the

one as long as you have the other; and as robbers prove sometimes gallant soldiers, so soldiers often prove brave robbers; so near an alliance there is between those two sorts of life. But this bad custom, so common among you, of keeping many servants, is not peculiar to this nation. In France there is yet a more pestiferous sort of people, for the whole country is full of soldiers, still kept up in time of peace, if such a state of a nation can be called a peace: and these are kept in pay upon the same account that you plead for those idle retainers about noblemen; this being a maxim of those pretended statesmen that it is necessary for the public safety to have a good body of veteran soldiers ever in readiness. They think raw men are not to be depended on, and they sometimes seek occasions for making war, that they may train up their soldiers in the art of cutting throats; or as Sallust observed, for keeping their hands in use, that they may not grow dull by too long an intermission. But France has learned to its cost how dangerous it is to feed such beasts.

"The fate of the Romans, Carthaginians, and Syrians, and many other nations and cities, which were both overturned and quite ruined by those standing armies, should make others wiser: and the folly of this maxim of the French appears plainly even from this, that their trained soldiers often find your raw men prove too hard for them; of which I will not say much, lest you may think I flatter the English. Every day's experience shows that the mechanics in the towns, or the clowns in the country, are not afraid of fighting with those idle gentlemen, if they are not disabled by some misfortune in their body, or dispirited by extreme want, so that you need not fear that those well-shaped and strong men (for it is only such that noblemen love to keep about them, till they spoil them) who now grow feeble with ease, and are softened with their effeminate manner of life, would be less fit for action if they were well bred and well employed. And it seems very unreasonable that for the prospect of a war, which you need never have but when you please, you should maintain so many idle men, as will always disturb you in time of peace, which is ever to be more considered than war. But I

do not think that this necessity of stealing arises only from hence; there is another cause of it more peculiar to England.'

"What is that?" said the cardinal.

"The increase of pasture," said I, 'by which your sheep, which are naturally mild, and easily kept in order, may be said now to devour men, and unpeople, not only villages, but towns; for wherever it is found that the sheep of any soil yield a softer and richer wool than ordinary, there the nobility and gentry, and even those holy men the abbots, not contented with the old rents which their farms yielded, nor thinking it enough that they, living at their ease, do no good to the public, resolve to do it hurt instead of good. They stop the course of agriculture, destroying houses and towns, reserving only the churches, and enclose grounds that they may lodge their sheep in them. As if forests and parks had swallowed up too little of the land, those worthy countrymen turn the best inhabited places in solitudes, for when an insatiable wretch, who is a plague to his country, resolves to enclose many thousand acres of ground, the owners as well as tenants are turned out of their possessions, by tricks, or by main force, or being wearied out with ill-usage, they are forced to sell them. By which means those miserable people, both men and women, married and unmarried, old and young, with their poor but numerous families (since country business requires many hands), are all forced to change their seats, not knowing whither to go; and they must sell almost for nothing their household stuff, which could not bring them much money, even though they might stay for a buyer. When that little money is at an end, for it will be soon spent, what is left for them to do, but either to steal and so to be hanged (God knows how justly), or to go about and beg? And if they do this, they are put in prison as idle vagabonds; while they would willingly work, but can find none that will hire them; for there is no more occasion for country labor, to which they have been bred, when there is no arable ground left. One shepherd can look after a flock which will stock an extent of ground that would require many hands if it were to be ploughed and reaped. This likewise in many places raises the

price of corn.

"The price of wool is also so risen that the poor people who were wont to make cloth are no more able to buy it; and this likewise makes many of them idle. For since the increase of pasture, God has punished the avarice of the owners by a rot among the sheep, which has destroyed vast numbers of them; to us it might have seemed more just had it fell on the owners themselves. But suppose the sheep should increase ever so much, their price is not like to fall; since though they cannot be called a monopoly, because they are not engrossed by one person, yet they are in so few hands, and these are so rich, that as they are not pressed to sell them sooner than they have a mind to it, so they never do it till they have raised the price as high as possible. And on the same account it is, that the other kinds of cattle are so dear, because many villages being pulled down, and all country labor being much neglected, there are none who make it their business to breed them. The rich do not breed cattle as they do sheep, but buy them lean, and at low prices; and after they have fattened them on their grounds sell them again at high rates. And I do not think that all the inconveniences this will produce are yet observed, for as they sell the cattle dear, so if they are consumed faster than the breeding countries from which they are brought can afford them, then the stock must decrease, and this must needs end in great scarcity; and by these means this your island, which seemed as to this particular the happiest in the world, will suffer much by the cursed avarice of a few persons; besides this, the rising of corn makes all people lessen their families as much as they can; and what can those who are dismissed by them do, but either beg or rob? And to this last, a man of a great mind is much sooner drawn than to the former.

"Luxury likewise breaks in apace upon you, to set forward your poverty and misery; there is an excessive vanity in apparel, and great cost in diet; and that not only in noblemen's families, but even among tradesmen, among the farmers themselves, and among all ranks of persons. You have also many infamous houses, and, besides those that are

known, the taverns and alehouses are no better; add to these, dice, cards, tables, foot-ball, tennis, and quoits, in which money runs fast away; and those that are initiated into them, must in the conclusion betake themselves to robbing for a supply. Banish these plagues, and give orders that those who have dispeopled so much soil, may either rebuild the villages they have pulled down, or let out their grounds to such as will do it: restrain those engrossings of the rich, that are as bad almost as monopolies; leave fewer occasions to idleness; let agriculture be set up again, and the manufacture of the wool be regulated, that so there may be work found for those companies of idle people whom want forces to be thieves, or who, now being idle vagabonds or useless servants, will certainly grow thieves at last. If you do not find a remedy to these evils, it is a vain thing to boast of your severity in punishing theft, which though it may have the appearance of justice, yet in itself is neither just nor convenient. For if you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this, but that you first make thieves and then punish them?"

"While I was talking thus, the counsellor who was present had prepared an answer, and had resolved to resume all I had said, according to the formality of a debate, in which things are generally repeated more faithfully than they are answered; as if the chief trial to be made were of men's memories.

"'You have talked prettily for a stranger,' said he, 'having heard of many things among us which you have not been able to consider well; but I will make the whole matter plain to you, and will first repeat in order all that you have said, then I will show how much your ignorance of our affairs has misled you, and will in the last place answer all your arguments. And that I may begin where I promised, there were four things —'

"'Hold your peace,' said the cardinal; 'this will take up too much time; therefore we will at present ease you of the trouble of answering, and reserve it to our next meeting,

which shall be to-morrow, if Raphael's affairs and yours can admit of it. But, Raphael,' said he to me, 'I would gladly know upon what reason it is that you think theft ought not to be punished by death? Would you give way to it? Or do you propose any other punishment that will be more useful to the public? For since death does not restrain theft, if men thought their lives would be safe, what fear or force could restrain ill men? On the contrary, they would look on the mitigation of the punishment as an invitation to commit more crimes.'

"I answered: 'It seems to me a very unjust thing to take away a man's life for a little money; for nothing in the world can be of equal value with a man's life: and if it is said that it is not for the money that one suffers, but for his breaking the law, I must say extreme justice is an extreme injury; for we ought not to approve of these terrible laws that make the smallest offences capital, nor of that opinion of the Stoics that makes all crimes equal, as if there were no difference to be made between the killing a man and the taking his purse, between which, if we examine things impartially, there is no likeness nor proportion. God has commanded us not to kill, and shall we kill so easily for a little money? But if one shall say, that by that law we are only forbid to kill any, except when the laws of the land allow of it; upon the same grounds, laws may be made in some cases to allow of adultery and perjury: for God having taken from us the right of disposing, either of our own or of other people's lives, if it is pretended that the mutual consent of man in making laws can authorize manslaughter in cases in which God has given us no example, that it frees people from the obligation of the divine law, and so makes murder a lawful action; what is this, but to give a preference to human laws before the divine?'

"'And if this is once admitted, by the same rule men may in all other things put what restrictions they please upon the laws of God. If by the Mosaic law, though it was rough and severe, as being a yoke laid on an obstinate and servile nation, men were only fined and not put to death for theft, we cannot imagine that in this new law of mercy, in which God treats us with the tenderness of a father, he has given us a

greater license to cruelty than he did to the Jews. Upon these reasons it is that I think putting thieves to death is not lawful; and it is plain and obvious that it is absurd, and of ill-consequence to the commonwealth, that a thief and a murderer should be equally punished; for if a robber sees that his danger is the same, if he is convicted of theft as if he were guilty of murder, this will naturally incite him to kill the person whom otherwise he would only have robbed, since if the punishment is the same, there is more security, and less danger of discovery, when he that can best make it is put out of the way; so that terrifying thieves too much, provokes them to cruelty.

"But as to the question, What more convenient way of punishment can be found? I think it is much more easier to find out that than to invent anything that is worse; why should we doubt but the way that was so long in use among the old Romans, who understood so well the arts of government, was very proper for their punishment? They condemned such as they found guilty of great crimes, to work their whole lives in quarries, or to dig in mines with chains about them. But the method that I liked best, was that which I observed in my travels in Persia, among the Polylerits, who are a considerable and well-governed people. They pay a yearly tribute to the King of Persia; but in all other respects they are a free nation, and governed by their own laws. They lie far from the sea, and are environed with hills; and being contented with the productions of their own country, which is very fruitful, they have little commerce with any other nation; and as they, according to the genius of their country, have no inclination to enlarge their borders; so their mountains, and the pension they pay to the Persians, secure them from all invasions.

"Thus they have no wars among them; they live rather conveniently than with splendor, and may be rather called a happy nation, than either eminent or famous; for I do not think that they are known so much as by name to any but their next neighbors. Those that are found guilty of theft among them are bound to make restitution to the owner, and

not as it is in other places, to the prince, for they reckon that the prince has no more right to the stolen goods than the thief; but if that which was stolen is no more in being, then the goods of the thieves are estimated, and restitution being made out of them, the remainder is given to their wives and children: and they themselves are condemned to serve in the public works, but are neither imprisoned, nor chained, unless there happened to be some extraordinary circumstances in their crimes. They go about loose and free, working for the public. If they are idle or backward to work, they are whipped; but if they work hard, they are well used and treated without any mark of reproach, only the lists of them are called always at night, and then they are shut up. They suffer no other uneasiness, but this of constant labor; for as they work for the public, so they are well entertained out of the public stock, which is done differently in different places. In some places, whatever is bestowed on them, is raised by a charitable contribution; and though this way may seem uncertain, yet so merciful are the inclinations of that people, that they are plentifully supplied by it; but in other places, public revenues are set aside for them; or there is a constant tax of a poll-money raised for their maintenance. In some places they are set to no public work, but every private man that has occasion to hire workmen goes to the market-places and hires them of the public, a little lower than he would do a freeman: if they go lazily about their task, he may quicken them with the whip.

"By this means there is always some piece of work or other to be done by them; and beside their livelihood, they earn somewhat still to the public. They all wear a peculiar habit, of one certain color, and their hair is cropped a little above their ears, and a piece of one of their ears is cut off. Their friends are allowed to give them either meat, drink, or clothes so they are of their proper color, but it is death, both to the giver and taker, if they give them money; nor is it less penal for any freeman to take money from them, upon any account whatsoever: and it is also death for any of these slaves (so they are called) to handle arms. Those of every

division of the country are distinguished by a peculiar mark; which it is capital for them to lay aside, to go out of their bounds, or to talk with a slave of another jurisdiction; and the very attempt of an escape is no less penal than an escape itself; it is death for any other slave to be accessory to it; and if a freeman engages in it he is condemned to slavery. Those that discover it are rewarded — if freemen, in money; and if slaves, with liberty, together with a pardon for being accessory to it; that so they might find their account, rather in repenting of their engaging in such a design, than in persisting in it.

"These are their laws and rules in relation to robbery, and it is obvious that they are as advantageous as they are mild and gentle; since vice is not only destroyed, and men preserved, but they treated in such a manner as to make them see the necessity of being honest, and of employing the rest of their lives in repairing the injuries they have formerly done to society. Nor is there any hazard of their falling back to their old customs: and so little do travellers apprehend mischief from them, that they generally make use of them for guides, from one jurisdiction to another; for there is nothing left them by which they can rob, or be the better for it, since, as they are disarmed, so the very having of money is a sufficient conviction: and as they are certainly punished if discovered, so they cannot hope to escape; for their habit being in all the parts of it different from what is commonly worn, they cannot fly away, unless they would go naked, and even then their cropped ear would betray them. The only danger to be feared from them is their conspiring against the government: but those of one division and neighborhood can do nothing to any purpose, unless a general conspiracy were laid among all the slaves of the several jurisdictions, which cannot be done, since they cannot meet or talk together; nor will any venture on a design where the concealment would be so dangerous and the discovery so profitable. None are quite hopeless of recovering their freedom, since by their obedience and patience, and by giving good grounds to believe that they will change their manner of life for the

future, they may expect at last to obtain their liberty: and some are every year restored to it, upon the good character that is given of them.'

"When I had related all this, I added that I did not see why such a method might not be followed with more advantage than could ever be expected from that severe justice which the counsellor magnified so much. To this he answered that it could never take place in England without endangering the whole nation. As he said this he shook his head, made some grimaces, and held his peace, while all the company seemed of his opinion, except the cardinal, who said that it was not easy to form a judgment of its success, since it was a method that never yet had been tried.

"'But if,' said he, 'when the sentence of death was passed upon a thief, the prince would reprieve him for a while, and make the experiment upon him, denying him the privilege of a sanctuary; and then if it had a good effect upon him, it might take place; and if it did not succeed, the worst would be, to execute the sentence on the condemned persons at last. And I do not see,' added he, 'why it would be either unjust, inconvenient, or at all dangerous, to admit of such a delay: in my opinion, the vagabonds ought to be treated in the same manner; against whom, though we have made many laws, yet we have not been able to gain our end.' When the cardinal had done, they all commended the motion, though they had despised it when it came from me; but more particularly commended what related to the vagabonds, because it was his own observation.

"I do not know whether it be worth while to tell what followed, for it was very ridiculous; but I shall venture at it, for as it is not foreign to this matter, so some good use may be made of it. There was a jester standing by, that counterfeited the fool so naturally that he seemed to be really one. The jests which he offered were so cold and dull that we laughed more at him than at them; yet sometimes he said, as it were by chance, things that were not unpleasant; so as to justify the old proverb, 'That he who throws the dice often, will sometimes have a lucky hit.' When one of the company

had said that I had taken care of the thieves, and the cardinal had taken care of the vagabonds, so that there remained nothing but that some public provision might be made for the poor, whom sickness or old age had disabled from labor, 'Leave that to me,' said the fool, 'and I shall take care of them; for there is no sort of people whose sight I abhor more, having been so often vexed with them, and with their sad complaints; but as dolefully soever as they have told their tale, they could never prevail so far as to draw one penny from me: for either I had no mind to give them anything, or when I had a mind to do it I had nothing to give them: and they now know me so well that they will not lose their labor, but let me pass without giving me any trouble, because they hope for nothing, no more in faith than if I were a priest: but I would have a law made, for sending all these beggars to monasteries, the men to the Benedictines to be made lay-brothers, and the women to be nuns.'

"The cardinal smiled, and approved of it in jest; but the rest liked it in earnest. There was a divine present, who though he was a grave, morose man, yet he was so pleased with this reflection that was made on the priests and the monks, that he began to play with the fool, and said to him, 'This will not deliver you from all beggars, except you take care of us friars.'

"'That is done already,' answered the fool, 'for the cardinal has provided for you, by what he proposed for restraining vagabonds, and setting them to work, for I know no vagabonds like you.'

"This was well entertained by the whole company, who, looking at the cardinal, perceived that he was not ill-pleased at it; only the friar himself was vexed, as may be easily imagined, and fell into such a passion that he could not forbear railing at the fool, and calling him knave, slanderer, backbiter, and son of perdition, and then cited some dreadful threatenings out of the Scriptures against him. Now the jester thought he was in his element, and laid about him freely.

"'Good friar,' said he, 'be not angry, for it is written, "In patience possess your soul."'

"The friar answered (for I shall give you his own words), 'I am not angry, you hangman; at least I do not sin in it, for the Psalmist says, "Be ye angry, and sin not."'

"Upon this the cardinal admonished him gently, and wished him to govern his passions.

"'No, my lord,' said he, 'I speak not but from a good zeal, which I ought to have; for holy men have had a good zeal, as it is said, "The zeal of thy house hath eaten me up;" and we sing in our church, that those, who mocked Elisha as he went up to the house of God, felt the effects of his zeal; which that mocker, that rogue, that scoundrel, will perhaps feel.'

"'You do this perhaps with a good intention,' said the cardinal; 'but in my opinion it were wiser in you, and perhaps better for you, not to engage in so ridiculous a contest with a fool.'

"'No, my lord,' answered he, 'that were not wisely done; for Solomon, the wisest of men, said, "Answer a fool according to his folly;" which I now do, and show him the ditch into which he will fall, if he is not aware of it; for if the many mockers of Elisha, who was but one bald man, felt the effect of his zeal, what will become of one mocker of so many friars, among whom there are so many bald men? We have likewise a bull, by which all that jeer us are excommunicated.'

"When the cardinal saw that there was no end of this matter, he made a sign to the fool to withdraw, turned the discourse another way, and soon after rose from the table, and, dismissing us, went to hear causes.

"Thus, Mr. More, I have run out into a tedious story, of the length of which I had been ashamed, if, as you earnestly begged it of me, I had not observed you to hearken to it, as if you had no mind to lose any part of it. I might have contracted it, but I resolved to give it to you at large, that you might observe how those that despised what I had proposed, no sooner perceived that the cardinal did not dislike it, but presently approved of it, fawned so on him, and flattered him to such a degree, that they in good earnest applauded those things that he only liked in jest. And from hence you may

gather, how little courtiers would value either me or my counsels."

To this I answered: "You have done me a great kindness in this relation; for as everything has been related by you, both wisely and pleasantly, so you have made me imagine that I was in my own country, and grown young again, by recalling that good cardinal to my thoughts, in whose family I was bred from my childhood: and though you are upon other accounts very dear to me, yet you are the dearer, because you honor his memory so much; but after all this I cannot change my opinion, for I still think that if you could overcome that aversion which you have to the courts of princes, you might, by the advice which it is in your power to give, do a great deal of good to mankind; and this is the chief design that every good man ought to propose to himself in living; for your friend Plato thinks that nations will be happy, when either philosophers become kings or kings become philosophers, it is no wonder if we are so far from that happiness, while philosophers will not think it their duty to assist kings with their councils.

"'They are not so base-minded,' said he, 'but that they would willingly do it: many of them have already done it by their books, if those that are in power would but hearken to their good advice.' But Plato judged right, that except kings themselves became philosophers, they who from their childhood are corrupted with false notions would never fall in entirely with the councils of philosophers, and this he himself found to be true in the person of Dionysius.

"Do not you think that if I were about any king, proposing good laws to him, and endeavoring to root out all the cursed seeds of evil that I found in him, I should either be turned out of his court or at least be laughed at for my pains? For instance, what could it signify if I were about the King of France, and were called into his Cabinet Council, where several wise men, in his hearing, were proposing many expedients, as by what arts and practices Milan may be kept, and Naples, that had so oft slipped out of their hands, recovered; how the Venetians, and after them the rest of Italy,

may be subdued; and then how Flanders, Brabant, and all Burgundy, and some other kingdoms which he has swallowed already in his designs, may be added to his empire. One proposes a league with the Venetians, to be kept as long as he finds his account in it, and that he ought to communicate councils with them, and give them some share of the spoil, till his success makes him need or fear them less, and then it will be easily taken out of their hands. Another proposes the hiring the Germans, and the securing the Switzers by pensions. Another proposes the gaining the Emperor by money, which is omnipotent with him. Another proposes a peace with the King of Arragon, and, in order to cement it, the yielding up the King of Navarre's pretensions. Another thinks the Prince of Castile is to be wrought on, by the hope of an alliance; and that some of his courtiers are to be gained to the French faction by pensions. The hardest point of all is what to do with England: a treaty of peace is to be set on foot, and if their alliance is not to be depended on, yet it is to be made as firm as possible; and they are to be called friends, but suspected as enemies: therefore the Scots are to be kept in readiness, to be let loose upon England on every occasion: and some banished nobleman is to be supported underhand (for by the league it cannot be done avowedly) who has a pretension to the crown, by which means that suspected prince may be kept in awe.

"Now when things are in so great a fermentation, and so many gallant men are joining councils, how to carry on the war, if so mean a man as I should stand up, and wish them to change all their councils, to let Italy alone, and stay at home, since the Kingdom of France was indeed greater than could be well governed by one man; that therefore he ought not to think of adding others to it: and if after this, I should propose to them the resolutions of the Achorians, a people that lie on the southeast of Utopia, who long ago engaged in war, in order to add to the dominions of their prince another kingdom, to which he had some pretensions by an ancient alliance. This they conquered, but found that the trouble of keeping it was equal to that by which it was gained; that the

conquered people were always either in rebellion or exposed to foreign invasions, while they were obliged to be incessantly at war, either for or against them, and consequently could never disband their army; that in the meantime they were oppressed with taxes, their money went out of the kingdom, their blood was spilt for the glory of their King, without procuring the least advantage to the people, who received not the smallest benefit from it even in time of peace; and that their manners being corrupted by a long war, robbery and murders everywhere abounded, and their laws fell into contempt; while their King, distracted with the care of two kingdoms, was the less able to apply his mind to the interests of either.

"When they saw this, and that there would be no end to these evils, they by joint councils made an humble address to their King, desiring him to choose which of the two kingdoms he had the greatest mind to keep, since he could not hold both; for they were too great a people to be governed by a divided king, since no man would willingly have a groom that should be in common between him and another. Upon which the good prince was forced to quit his new kingdom to one of his friends (who was not long after dethroned), and to be contented with his old one. To this I would add that after all those warlike attempts, the vast confusions, and the consumption both of treasure and of people that must follow them; perhaps upon some misfortune, they might be forced to throw up all at last; therefore it seemed much more eligible that the King should improve his ancient kingdom all he could, and make it flourish as much as possible; that he should love his people, and be beloved of them; that he should live among them, govern them gently, and let other kingdoms alone, since that which had fallen to his share was big enough, if not too big for him. Pray how do you think would such a speech as this be heard?"

"I confess," said I, "I think not very well."

"But what," said he, "if I should sort with another kind of ministers, whose chief contrivances and consultations were, by what art the prince's treasures might be increased. Where

one proposes raising the value of specie when the King's debts are large, and lowering it when his revenues were to come in, that so he might both pay much with a little, and in a little receive a great deal: another proposes a pretence of a war, that money might be raised in order to carry it on, and that a peace be concluded as soon as that was done; and this with such appearances of religion as might work on the people, and make them impute it to the piety of their prince, and to his tenderness for the lives of his subjects. A third offers some old musty laws, that have been antiquated by a long disuse; and which, as they had been forgotten by all the subjects, so they had been also broken by them; and proposes the levying the penalties of these laws, that as it would bring in a vast treasure, so there might be a very good pretence for it, since it would look like the executing a law, and the doing of justice. A fourth proposes the prohibiting of many things under severe penalties, especially such as were against the interest of the people, and then the dispensing with these prohibitions upon great compositions, to those who might find their advantage in breaking them. This would serve two ends, both of them acceptable to many; for as those whose avarice led them to transgress would be severely fined, so the selling licenses dear would look as if a prince were tender of his people, and would not easily, or at low rates, dispense with anything that might be against the public good.

"Another proposes that the judges must be made sure, that they may declare always in favor of the prerogative, that they must be often sent for to court, that the King may hear them argue those points in which he is concerned; since how unjust soever any of his pretensions may be, yet still some one or other of them, either out of contradiction to others or the pride of singularity or to make their court, would find out some pretence or other to give the King a fair color to carry the point: for if the judges but differ in opinion, the clearest thing in the world is made by that means disputable, and truth being once brought in question, the King may then take advantage to expound the law for his own profit; while the judges that stand out will be brought over, either out of fear

or modesty; and they being thus gained, all of them may be sent to the bench to give sentence boldly, as the King would have it; for fair pretences will never be wanting when sentence is to be given in the prince's favor. It will either be said that equity lies on his side, or some words in the law will be found sounding that way, or some forced sense will be put on them; and when all other things fail, the King's undoubted prerogative will be pretended, as that which is above all law; and to which a religious judge ought to have a special regard.

"Thus all consent to that maxim of Crassus, that a prince cannot have treasure enough, since he must maintain his armies out of it: that a king, even though he would, can do nothing unjustly; that all property is in him, not excepting the very persons of his subjects: and that no man has any other property, but that which the King out of his goodness thinks fit to leave him. And they think it is the prince's interest, that there be as little of this left as may be, as if it were his advantage that his people should have neither riches nor liberty; since these things make them less easy and less willing to submit to a cruel and unjust government; whereas necessity and poverty blunt them, make them patient, beat them down, and break that height of spirit, that might otherwise dispose them to rebel. Now what if after all these propositions were made, I should rise up and assert, that such councils were both unbecoming a king, and mischievous to him: and that not only his honor but his safety consisted more in his people's wealth, than in his own; if I should show that they choose a king for their own sake, and not for his; that by his care and endeavors they may be both easy and safe; and that therefore a prince ought to take more care of his people's happiness than of his own, as a shepherd is to take more care of his flock than of himself.

"It is also certain that they are much mistaken that think the poverty of a nation is a means of the public safety. Who quarrel more than beggars? Who does more earnestly long for a change, than he that is uneasy in his present circumstances? And who run to create confusions with so desperate a boldness, as those who have nothing to lose hope

to gain by them? If a king should fall under such contempt or envy, that he could not keep his subjects in their duty, but by oppression and illusage, and by rendering them poor and miserable, it were certainly better for him to quit his kingdom, than to retain it by such methods, as makes him while he keeps the name of authority, lose the majesty due to it. Nor is it so becoming the dignity of a king to reign over beggars, as over rich and happy subjects. And therefore Fabricius, a man of a noble and exalted temper, said, he would rather govern rich men than be rich himself; since for one man to abound in wealth and pleasure, when all about him are mourning and groaning, is to a gaoler and not a king. He is an unskilful physician, that cannot cure one disease without casting his patient into another: so he that can find no other way for correcting the errors of his people, but by taking from them the conveniences of life, shows that he knows not what it is to govern a free nation. He himself ought rather to shake off his sloth, or to lay down his pride; for the contempt or hatred that his people have for him, takes its rise from the vices in himself. Let him live upon what belongs to him, without wronging others, and accommodate his expense to his revenue. Let him punish crimes, and by his wise conduct let him endeavor to prevent them, rather than be severe when he has suffered them to be too common: let him not rashly revive laws that are abrogated by disuse, especially if they have been long forgotten, and never wanted; and let him never take any penalty for the breach of them, to which a judge would not give way in a private man, but would look on him as a crafty and unjust person for pretending to it.

"To these things I would add that law among the Macarians, a people that live not far from Utopia, by which their King, on the day on which he begins to reign, is tied by an oath confirmed by solemn sacrifices, never to have at once above 1,000 pounds of gold in his treasures, or so much silver as is equal to that in value. This law, they tell us, was made by an excellent king, who had more regard to the riches of his country than to his own wealth, and therefore provided against the heaping up of so much treasure as might

impoverish the people. He thought that a moderate sum might be sufficient for any accident, if either the King had occasion for it against rebels, or the kingdom against the invasion of an enemy; but that it was not enough to encourage a prince to invade other men's rights, a circumstance that was the chief cause of his making that law. He also thought that it was a good provision for that free circulation of money, so necessary for the course of commerce and exchange: and when a king must distribute all those extraordinary accessions that increase treasure beyond the due pitch, it makes him less disposed to oppress his subjects. Such a king as this will be the terror of ill men, and will be beloved by all the good.

"If, I say, I should talk of these or such like things, to men that had taken their bias another way, how deaf would they be to all I could say?"

"No doubt, very deaf," answered I; "and no wonder, for one is never to offer at propositions or advice that we are certain will not be entertained. Discourses so much out of the road could not avail anything, nor have any effect on men whose minds were prepossessed with different sentiments. This philosophical way of speculation is not unpleasant among friends in a free conversation, but there is no room for it in the courts of princes where great affairs are carried on by authority."

"That is what I was saying," replied he, "that there is no room for philosophy in the courts of princes."

"Yes, there is," said I, "but not for this speculative philosophy that makes everything to be alike fitting at all times: but there is another philosophy that is more pliable, that knows its proper scene, accommodates itself to it, and teaches a man with propriety and decency to act that part which has fallen to his share. If when one of Plautus's comedies is upon the stage and a company of servants are acting their parts, you should come out in the garb of a philosopher, and repeat out of 'Octavia,' a discourse of Seneca's to Nero, would it not be better for you to say nothing than by mixing things of such different natures to

make an impertinent tragi-comedy? For you spoil and corrupt the play that is in hand when you mix with it things of an opposite nature, even though they are much better. Therefore go through with the play that is acting, the best you can, and do not confound it because another that is pleasanter comes into your thoughts. It is even so in a commonwealth and in the councils of princes; if ill opinions cannot be quite rooted out, and you cannot cure some received vice according to your wishes, you must not therefore abandon the commonwealth; for the same reasons you should not forsake the ship in a storm because you cannot command the winds. You are not obliged to assault people with discourses that are out of their road, when you see that their received notions must prevent your making an impression upon them. You ought rather to cast about and to manage things with all the dexterity in your power, so that if you are not able to make them go well they may be as little ill as possible; for except all men were good everything cannot be right, and that is a blessing that I do not at present hope to see."

"According to your arguments," answered he, "all that I could be able to do would be to preserve myself from being mad while I endeavored to cure the madness of others; for if I speak truth, I must repeat what I have said to you; and as for lying, whether a philosopher can do it or not, I cannot tell; I am sure I cannot do it. But though these discourses may be uneasy and ungrateful to them, I do not see why they should seem foolish or extravagant: indeed if I should either propose such things as Plato has contrived in his commonwealth, or as the Utopians practise in theirs, though they might seem better, as certainly they are, yet they are so different from our establishment, which is founded on property, there being no such thing among them, that I could not expect that it would have any effect on them; but such discourses as mine, which only call past evils to mind and give warning of what may follow, have nothing in them that is so absurd that they may not be used at any time, for they can only be unpleasant to those who are resolved to run headlong the contrary way; and if we must let alone everything as absurd or extravagant

which by reason of the wicked lives of many may seem uncouth, we must, even among Christians, give over pressing the greatest part of those things that Christ hath taught us, though He has commanded us not to conceal them, but to proclaim on the house-tops that which he taught in secret.

"The greatest parts of his precepts are more opposite to the lives of the men of this age than any part of my discourse has been; but the preachers seemed to have learned that craft to which you advise me, for they observing that the world would not willingly suit their lives to the rules that Christ has given, have fitted his doctrine as if it had been a leaden rule, to their lives, that so some way or other they might agree with one another. But I see no other effect of this compliance except it be that men become more secure in their wickedness by it. And this is all the success that I can have in a court, for I must always differ from the rest, and then I shall signify nothing; or if I agree with them, I shall then only help forward their madness. I do not comprehend what you mean by your casting about, or by the bending and handling things so dexterously, that if they go not well they may go as little ill as may be; for in courts they will not bear with a man's holding his peace or conniving at what others do. A man must barefacedly approve of the worst counsels, and consent to the blackest designs: so that he would pass for a spy, or possibly for a traitor, that did but coldly approve of such wicked practices: and therefore when a man is engaged in such a society, he will be so far from being able to mend matters by his casting about, as you call it, that he will find no occasions of doing any good: the ill company will sooner corrupt him than be the better for him: or if notwithstanding all their ill company, he still remains steady and innocent, yet their follies and knavery will be imputed to him; and by mixing counsels with them, he must bear his share of all the blame that belongs wholly to others.

"It was no ill simile by which Plato set forth the unreasonableness of a philosopher's meddling with government. If a man, says he, was to see a great company run out every day into the rain, and take delight in being wet;

if he knew that it would be to no purpose for him to go and persuade them to return to their houses, in order to avoid the storm, and that all that could be expected by his going to speak to them would be that he himself should be as wet as they, it would be best for him to keep within doors; and since he had not influence enough to correct other people's folly, to take care to preserve himself.

"Though to speak plainly my real sentiments, I must freely own that as long as there is any property, and while money is the standard of all other things, I cannot think that a nation can be governed either justly or happily: not justly, because the best things will fall to the share of the worst men; nor happily, because all things will be divided among a few (and even these are not in all respects happy), the rest being left to be absolutely miserable. Therefore when I reflect on the wise and good constitution of the Utopians — among whom all things are so well governed, and with so few laws; where virtue hath its due reward, and yet there is such an equality, that every man lives in plenty — when I compare with them so many other nations that are still making new laws, and yet can never bring their constitution to a right regulation, where notwithstanding everyone has his property; yet all the laws that they can invent have not the power either to obtain or preserve it, or even to enable men certainly to distinguish what is their own from what is another's; of which the many lawsuits that every day break out, and are eternally depending, give too plain a demonstration; when, I say, I balance all these things in my thoughts, I grow more favorable to Plato, and do not wonder that he resolved not to make any laws for such as would not submit to a community of all things: for so wise a man could not but foresee that the setting all upon a level was the only way to make a nation happy, which cannot be obtained so long as there is property: for when every man draws to himself all that he can compass, by one title or another, it must needs follow, that how plentiful soever a nation may be, yet a few dividing the wealth of it among themselves, the rest must fall into indigence.

"So that there will be two sorts of people among them, who deserve that their fortunes should be interchanged; the former useless, but wicked and ravenous; and the latter, who by their constant industry serve the public more than themselves, sincere and modest men. From whence I am persuaded, that till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed: for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties. I confess without taking it quite away, those pressures that lie on a great part of mankind may be made lighter; but they can never be quite removed. For if laws were made to determine at how great an extent in soil, and at how much money every man must stop, to limit the prince that he might not grow too great, and to restrain the people that they might not become too insolent, and that none might factiously aspire to public employments; which ought neither to be sold, nor made burdensome by a great expense; since otherwise those that serve in them would be tempted to reimburse themselves by cheats and violence, and it would become necessary to find out rich men for undergoing those employments which ought rather to be trusted to the wise — these laws, I say, might have such effects, as good diet and care might have on a sick man, whose recovery is desperate: they might allay and mitigate the disease, but it could never be quite healed, nor the body politic be brought again to a good habit, as long as property remains; and it will fall out as in a complication of diseases, that by applying a remedy to one sore, you will provoke another; and that which removes the one ill symptom produces others, while the strengthening one part of the body weakens the rest."

"On the contrary," answered I, "it seems to me that men cannot live conveniently where all things are common: how can there be any plenty, where every man will excuse himself from labor? For as the hope of gain doth not excite him, so the confidence that he has in other men's industry may make him slothful: if people come to be pinched with want, and yet

cannot dispose of anything as their own; what can follow upon this but perpetual sedition and bloodshed, especially when the reverence and authority due to magistrates fall to the ground? For I cannot imagine how that can be kept up among those that are in all things equal to one another."

"I do not wonder," said he, "that it appears so to you, since you have no notion, or at least no right one, of such a constitution: but if you had been in Utopia with me, and had seen their laws and rules, as I did, for the space of five years, in which I lived among them; and during which time I was so delighted with them, that indeed I should never have left them, if it had not been to make the discovery of that new world to the Europeans; you would then confess that you had never seen a people so well constituted as they."

"You will not easily persuade me," said Peter, "that any nation in that new world is better governed than those among us. For as our understandings are not worse than theirs, so our government, if I mistake not, being more ancient, a long practice has helped us to find out many conveniences of life: and some happy chances have discovered other things to us, which no man's understanding could ever have invented."

"As for the antiquity, either of their government or of ours," said he, "you cannot pass a true judgment of it unless you had read their histories; for if they are to be believed, they had towns among them before these parts were so much as inhabited. And as for those discoveries, that have been either hit on by chance, or made by ingenious men, these might have happened there as well as here. I do not deny but we are more ingenious than they are, but they exceed us much in industry and application. They knew little concerning us before our arrival among them; they call us all by a general name of the nations that lie beyond the equinoctial line; for their chronicle mentions a shipwreck that was made on their coast 1,200 years ago; and that some Romans and Egyptians that were in the ship, getting safe ashore, spent the rest of their days among them; and such was their ingenuity, that from this single opportunity they drew the advantage of learning from those unlooked-for guests,

and acquired all the useful arts that were then among the Romans, and which were known to these shipwrecked men: and by the hints that they gave them, they themselves found out even some of those arts which they could not fully explain; so happily did they improve that accident, of having some of our people cast upon their shore.

"But if such an accident has at any time brought any from thence into Europe, we have been so far from improving it, that we do not so much as remember it; as in after-times perhaps it will be forgot by our people that I was ever there. For though they from one such accident made themselves masters of all the good inventions that were among us; yet I believe it would be long before we should learn or put in practice any of the good institutions that are among them. And this is the true cause of their being better governed, and living happier than we, though we come not short of them in point of understanding or outward advantages."

Upon this I said to him: "I earnestly beg you would describe that island very particularly to us. Be not too short, but set out in order all things relating to their soil, their rivers, their towns, their people, their manners, constitution, laws, and, in a word, all that you imagine we desire to know. And you may well imagine that we desire to know everything concerning them, of which we are hitherto ignorant."

"I will do it very willingly," said he, "for I have digested the whole matter carefully; but it will take up some time."

"Let us go then," said I, "first and dine, and then we shall have leisure enough."

He consented. We went in and dined, and after dinner came back and sat down in the same place. I ordered my servants to take care that none might come and interrupt us. And both Peter and I desired Raphael to be as good as his word. When he saw that we were very intent upon it, he paused a little to recollect himself, and began in this manner:

Utopia

Book II

Sir Thomas More

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BOOK II

THE island of Utopia is in the middle 200 miles broad, and holds almost at the same breadth over a great part of it; but it grows narrower toward both ends. Its figure is not unlike a crescent: between its horns, the sea comes in eleven miles broad, and spreads itself into a great bay, which is environed with land to the compass of about 500 miles, and is well secured from winds. In this bay there is no great current; the whole coast is, as it were, one continued harbor, which gives all that live in the island great convenience for mutual commerce; but the entry into the bay, occasioned by rocks on the one hand, and shallows on the other, is very dangerous. In the middle of it there is one single rock which appears above water, and may therefore be easily avoided, and on the top of it there is a tower in which a garrison is kept; the other rocks lie under water, and are very dangerous. The channel is known only to the natives, so that if any stranger should enter into the bay, without one of their pilots, he would run great danger of shipwreck; for even they themselves could not pass it safe, if some marks that are on the coast did not direct their way; and if these should be but a little shifted, any fleet that might come against them, how great soever it were, would be certainly lost.

On the other side of the island there are likewise many harbors; and the coast is so fortified, both by nature and art, that a small number of men can hinder the descent of a great army. But they report (and there remain good marks of it to make it credible) that this was no island at first, but a part of the continent. Utopus that conquered it (whose name it still carries, for Abraxa was its first name) brought the rude and uncivilized inhabitants into such a good government, and to that measure of politeness, that they now far excel all the rest of mankind; having soon subdued them, he designed to separate them from the continent, and to bring the sea quite round them. To accomplish this, he ordered a deep channel to be dug fifteen miles long; and that the natives might not think

he treated them like slaves, he not only forced the inhabitants, but also his own soldiers, to labor in carrying it on. As he set a vast number of men to work, he beyond all men's expectations brought it to a speedy conclusion. And his neighbors who at first laughed at the folly of the undertaking, no sooner saw it brought to perfection than they were struck with admiration and terror.

There are fifty-four cities in the island, all large and well built: the manners, customs, and laws of which are the same, and they are all contrived as near in the same manner as the ground on which they stand will allow. The nearest lie at least twenty-four miles distance from one another, and the most remote are not so far distant but that a man can go on foot in one day from it to that which lies next it. Every city sends three of its wisest Senators once a year to Amaurot, to consult about their common concerns; for that is the chief town of the island, being situated near the centre of it, so that it is the most convenient place for their assemblies. The jurisdiction of every city extends at least twenty miles: and where the towns lie wider, they have much more ground: no town desires to enlarge its bounds, for the people consider themselves rather as tenants than landlords. They have built over all the country, farmhouses for husbandmen, which are well contrived, and are furnished with all things necessary for country labor. Inhabitants are sent by turns from the cities to dwell in them; no country family has fewer than forty men and women in it, besides two slaves. There is a master and a mistress set over every family; and over thirty families there is a magistrate.

Every year twenty of this family come back to the town, after they have stayed two years in the country; and in their room there are other twenty sent from the town, that they may learn country work from those that have been already one year in the country, as they must teach those that come to them the next from the town. By this means such as dwell in those country farms are never ignorant of agriculture, and so commit no errors, which might otherwise be fatal, and bring them under a scarcity of corn. But though there is every year

such a shifting of the husbandmen, to prevent any man being forced against his will to follow that hard course of life too long, yet many among them take such pleasure in it that they desire leave to continue in it many years. These husbandmen till the ground, breed cattle, hew wood, and convey it to the towns, either by land or water, as is most convenient. They breed an infinite multitude of chickens in a very curious manner; for the hens do not sit and hatch them, but vast numbers of eggs are laid in a gentle and equal heat, in order to be hatched, and they are no sooner out of the shell, and able to stir about, but they seem to consider those that feed them as their mothers, and follow them as other chickens do the hen that hatched them.

They breed very few horses, but those they have are full of mettle, and are kept only for exercising their youth in the art of sitting and riding them; for they do not put them to any work, either of ploughing or carriage, in which they employ oxen; for though their horses are stronger, yet they find oxen can hold out longer; and as they are not subject to so many diseases, so they are kept upon a less charge, and with less trouble; and even when they are so worn out, that they are no more fit for labor, they are good meat at last. They sow no corn, but that which is to be their bread; for they drink either wine, cider, or perry, and often water, sometimes boiled with honey or licorice, with which they abound; and though they know exactly how much corn will serve every town, and all that tract of country which belongs to it, yet they sow much more, and breed more cattle than are necessary for their consumption; and they give that overplus of which they make no use to their neighbors. When they want anything in the country which it does not produce, they fetch that from the town, without carrying anything in exchange for it. And the magistrates of the town take care to see it given them; for they meet generally in the town once a month, upon a festival day. When the time of harvest comes, the magistrates in the country send to those in the towns, and let them know how many hands they will need for reaping the harvest; and the number they call for being sent to them, they commonly

despatch it all in one day.

Chapter 1

Of Their Towns, Particularly of Amaurot

HE that knows one of their towns knows them all, they are so like one another, except where the situation makes some difference. I shall therefore describe one of them; and none is so proper as Amaurot; for as none is more eminent, all the rest yielding in precedence to this, because it is the seat of their Supreme Council, so there was none of them better known to me, I having lived five years altogether in it.

It lies upon the side of a hill, or rather a rising ground: its figure is almost square, for from the one side of it, which shoots up almost to the top of the hill, it runs down in a descent for two miles to the river Anider; but it is a little broader the other way that runs along by the bank of that river. The Anider rises about eighty miles above Amaurot, in a small spring at first, but other brooks falling into it, of which two are more considerable than the rest. As it runs by Amaurot, it is grown half a mile broad; but it still grows larger and larger, till after sixty miles course below it, it is lost in the ocean, between the town and the sea, and for some miles above the town, it ebbs and flows every six hours, with a strong current. The tide comes up for about thirty miles so full that there is nothing but salt water in the river, the fresh water being driven back with its force; and above that, for some miles, the water is brackish; but a little higher, as it runs by the town, it is quite fresh; and when the tide ebbs, it continues fresh all along to the sea. There is a bridge cast over the river, not of timber, but of fair stone, consisting of many stately arches; it lies at that part of the town which is farthest from the sea, so that ships without any hinderance lie all along the side of the town.

There is likewise another river that runs by it, which, though it is not great, yet it runs pleasantly, for it rises out of the same hill on which the town stands, and so runs down through it, and falls into the Anider. The inhabitants have

fortified the fountain-head of this river, which springs a little without the town; so that if they should happen to be besieged, the enemy might not be able to stop or divert the course of the water, nor poison it; from thence it is carried in earthen pipes to the lower streets; and for those places of the town to which the water of that shall river cannot be conveyed, they have great cisterns for receiving the rain-water, which supplies the want of the other. The town is compassed with a high and thick wall, in which there are many towers and forts; there is also a broad and deep dry ditch, set thick with thorns, cast round three sides of the town, and the river is instead of a ditch on the fourth side. The streets are very convenient for all carriage, and are well sheltered from the winds. Their buildings are good, and are so uniform that a whole side of a street looks like one house. The streets are twenty feet broad; there lie gardens behind all their houses; these are large but enclosed with buildings that on all hands face the streets; so that every house has both a door to the street, and a back door to the garden. Their doors have all two leaves, which, as they are easily opened, so they shut of their own accord; and there being no property among them, every man may freely enter into any house whatsoever. At every ten years' end they shift their houses by lots.

They cultivate their gardens with great care, so that they have vines, fruits, herbs, and flowers in them; and all is so well ordered, and so finely kept, that I never saw gardens anywhere that were both so fruitful and so beautiful as theirs. And this humor of ordering their gardens so well is not only kept up by the pleasure they find in it, but also by an emulation between the inhabitants of the several streets, who vie with each other; and there is indeed nothing belonging to the whole town that is both more useful and more pleasant. So that he who founded the town seems to have taken care of nothing more than of their gardens; for they say, the whole scheme of the town was designed at first by Utopus, but he left all that belonged to the ornament and improvement of it to be added by those that should come after him, that being too much for one man to bring to perfection. Their records,

that contain the history of their town and State, are preserved with an exact care, and run backward 1,760 years. From these it appears that their houses were at first low and mean, like cottages, made of any sort of timber, and were built with mud walls and thatched with straw. But now their houses are three stories high: the fronts of them are faced with stone, plastering, or brick; and between the facings of their walls they throw in their rubbish. Their roofs are flat, and on them they lay a sort of plaster, which costs very little, and yet is so tempered that it is not apt to take fire, and yet resists the weather more than lead. They have great quantities of glass among them, with which they glaze their windows. They use also in their windows a thin linen cloth, that is so oiled or gummed that it both keeps out the wind and gives free admission to the light.

Chapter 2

Of Their Magistrates

THIRTY families choose every year a magistrate, who was anciently called the syphogrant, but is now called the philarch; and over every ten syphogrants, with the families subject to them, there is another magistrate, who was anciently called the tranibor, but of late the archphilarch. All the syphogrants, who are in number 200, choose the Prince out of a list of four, who are named by the people of the four divisions of the city; but they take an oath before they proceed to an election, that they will choose him whom they think most fit for the office. They give their voices secretly, so that it is not known for whom everyone gives his suffrage. The Prince is for life, unless he is removed upon suspicion of some design to enslave the people. The tranibors are new-chosen every year, but yet they are for the most part continued. All their other magistrates are only annual. The tranibors meet every third day, and oftener if necessary, and consult with the prince, either concerning the affairs of the State in general or such private differences as may arise sometimes among the people; though that falls out but seldom. There are always two syphogrants called into the council-chamber, and these are changed every day. It is a fundamental rule of their government that no conclusion can be made in anything that relates to the public till it has been first debated three several days in their Council. It is death for any to meet and consult concerning the State, unless it be either in their ordinary Council, or in the assembly of the whole body of the people.

These things have been so provided among them, that the prince and the tranibors may not conspire together to change the government and enslave the people; and therefore when anything of great importance is set on foot, it is sent to the syphogrants; who after they have communicated it to the families that belong to their divisions, and have considered it among themselves, make report to the Senate; and upon great

occasions, the matter is referred to the Council of the whole island. One rule observed in their Council, is, never to debate a thing on the same day in which it is first proposed; for that is always referred to the next meeting, that so men may not rashly, and in the heat of discourse, engage themselves too soon, which might bias them so much, that instead of consulting the good of the public, they might rather study to support their first opinions, and by a perverse and preposterous sort of shame, hazard their country rather than endanger their own reputation, or venture the being suspected to have wanted foresight in the expedients that they at first proposed. And therefore to prevent this, they take care that they may rather be deliberate than sudden in their motions.

Chapter 3

Of Their Trades, and Manner of Life

AGRICULTURE is that which is so universally understood among them that no person, either man or woman, is ignorant of it; they are instructed in it from their childhood, partly by what they learn at school and partly by practice; they being led out often into the fields, about the town, where they not only see others at work, but are likewise exercised in it themselves. Besides agriculture, which is so common to them all, every man has some peculiar trade to which he applies himself, such as the manufacture of wool, or flax, masonry, smith's work, or carpenter's work; for there is no sort of trade that is not in great esteem among them. Throughout the island they wear the same sort of clothes without any other distinction, except what is necessary to distinguish the two sexes, and the married and unmarried. The fashion never alters; and as it is neither disagreeable nor uneasy, so it is suited to the climate, and calculated both for their summers and winters. Every family makes their own clothes; but all among them, women as well as men, learn one or other of the trades formerly mentioned. Women, for the most part, deal in wool and flax, which suit best with their weakness, leaving the ruder trades to the men. The same trade generally passes down from father to son, inclinations often following descent; but if any man's genius lies another way, he is by adoption translated into a family that deals in the trade to which he is inclined: and when that is to be done, care is taken not only by his father, but by the magistrate, that he may be put to a discreet and good man. And if after a person has learned one trade, he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both, he follows that which he likes best, unless the public has more occasion for the other.

The chief, and almost the only business of the syphogrants, is to take care that no man may live idle, but

that every one may follow his trade diligently: yet they do not wear themselves out with perpetual toil, from morning to night, as if they were beasts of burden, which, as it is indeed a heavy slavery, so it is everywhere the common course of life among all mechanics except the Utopians; but they dividing the day and night into twenty-four hours, appoint six of these for work; three of which are before dinner, and three after. They then sup, and at eight o'clock, counting from noon, go to bed and sleep eight hours. The rest of their time besides that taken up in work, eating and sleeping, is left to every man's discretion; yet they are not to abuse that interval to luxury and idleness, but must employ it in some proper exercise according to their various inclinations, which is for the most part reading. It is ordinary to have public lectures every morning before daybreak; at which none are obliged to appear but those who are marked out for literature; yet a great many, both men and women of all ranks, go to hear lectures of one sort or other, according to their inclinations. But if others, that are not made for contemplation, choose rather to employ themselves at that time in their trades, as many of them do, they are not hindered, but are rather commended, as men that take care to serve their country. After supper, they spend an hour in some diversion, in summer in their gardens, and in winter in the halls where they eat; where they entertain each other, either with music or discourse. They do not so much as know dice, or any such foolish and mischievous games: they have, however, two sorts of games not unlike our chess; the one is between several numbers, in which one number, as it were, consumes another: the other resembles a battle between the virtues and the vices, in which the enmity in the vices among themselves, and their agreement against virtue, is not unpleasantly represented; together with the special oppositions between the particular virtues and vices; as also the methods by which vice either openly assaults or secretly undermines virtue, and virtue on the other hand resists it. But the time appointed for labor is to be narrowly examined, otherwise you may imagine, that since there are only six hours appointed for

work, they may fall under a scarcity of necessary provisions. But it is so far from being true, that this time is not sufficient for supplying them with plenty of all things, either necessary or convenient, that it is rather too much; and this you will easily apprehend, if you consider how great a part of all other nations is quite idle.

First, women generally do little, who are the half of mankind; and if some few women are diligent, their husbands are idle: then consider the great company of idle priests, and of those that are called religious men; add to these all rich men, chiefly those that have estates in land, who are called noblemen and gentlemen, together with their families, made up of idle persons, that are kept more for show than use; add to these, all those strong and lusty beggars, that go about pretending some disease, in excuse for their begging; and upon the whole account you will find that the number of those by whose labors mankind is supplied, is much less than you perhaps imagined. Then consider how few of those that work are employed in labors that are of real service; for we who measure all things by money, give rise to many trades that are both vain and superfluous, and serve only to support riot and luxury. For if those who work were employed only in such things as the conveniences of life require, there would be such an abundance of them that the prices of them would so sink that tradesmen could not be maintained by their gains; if all those who labor about useless things were set to more profitable employments, and if all they that languish out their lives in sloth and idleness, every one of whom consumes as much as any two of the men that are at work, were forced to labor, you may easily imagine that a small proportion of time would serve for doing all that is either necessary, profitable, or pleasant to mankind, especially while pleasure is kept within its due bounds.

This appears very plainly in Utopia, for there, in a great city, and in all the territory that lies round it, you can scarce find 500, either men or women, by their age and strength, are capable of labor, that are not engaged in it; even the syphogrants, though excused by the law, yet do not excuse

themselves, but work, that by their examples they may excite the industry of the rest of the people. The like exemption is allowed to those who, being recommended to the people by the priests, are by the secret suffrages of the syphogrants privileged from labor, that they may apply themselves wholly to study; and if any of these fall short of those hopes that they seemed at first to give, they are obliged to return to work. And sometimes a mechanic, that so employs his leisure hours, as to make a considerable advancement in learning, is eased from being a tradesman, and ranked among their learned men. Out of these they choose their ambassadors, their priests, their tranibors, and the prince himself, anciently called their Barzenes, but is called of late their Ademus.

And thus from the great numbers among them that are neither suffered to be idle, nor to be employed in any fruitless labor, you may easily make the estimate how much may be done in those few hours in which they are obliged to labor. But besides all that has been already said, it is to be considered that the needful arts among them are managed with less labor than anywhere else. The building or the repairing of houses among us employ many hands, because often a thriftless heir suffers a house that his father built to fall into decay, so that his successor must, at a great cost, repair that which he might have kept up with a small charge: it frequently happens that the same house which one person built at a vast expense is neglected by another, who thinks he has a more delicate sense of the beauties of architecture; and he suffering it to fall to ruin, builds another at no less charge. But among the Utopians all things are so regulated that men very seldom build upon a new piece of ground; and are not only very quick in repairing their houses, but show their foresight in preventing their decay: so that their buildings are preserved very long, with but little labor, and thus the builders to whom that care belongs are often without employment, except the hewing of timber and the squaring of stones, that the materials may be in readiness for raising a building very suddenly when there is any occasion for it.

As to their clothes, observe how little work is spent in

them: while they are at labor, they are clothed with leather and skins, cast carelessly about them, which will last seven years; and when they appear in public they put on an upper garment, which hides the other; and these are all of one color, and that is the natural color of the wool. As they need less woollen cloth than is used anywhere else, so that which they make use of is much less costly. They use linen cloth more; but that is prepared with less labor, and they value cloth only by the whiteness of the linen or the cleanness of the wool, without much regard to the fineness of the thread: while in other places, four or five upper garments of woollen cloth, of different colors, and as many vests of silk, will scarce serve one man; and while those that are nicer think ten are too few, every man there is content with one, which very often serves him two years. Nor is there anything that can tempt a man to desire more; for if he had them, he would neither be the warmer nor would he make one jot the better appearance for it. And thus, since they are all employed in some useful labor, and since they content themselves with fewer things, it falls out that there is a great abundance of all things among them: so that it frequently happens that, for want of other work, vast numbers are sent out to mend the highways. But when no public undertaking is to be performed, the hours of working are lessened. The magistrates never engage the people in unnecessary labor, since the chief end of the constitution is to regulate labor by the necessities of the public, and to allow all the people as much time as is necessary for the improvement of their minds, in which they think the happiness of life consists.

Chapter 4

Of Their Traffic

BUT it is now time to explain to you the mutual intercourse of this people, their commerce, and the rules by which all things are distributed among them.

As their cities are composed of families, so their families are made up of those that are nearly related to one another. Their women, when they grow up, are married out; but all the males, both children and grandchildren, live still in the same house, in great obedience to their common parent, unless age has weakened his understanding: and in that case, he that is next to him in age comes in his room. But lest any city should become either too great, or by any accident be dispeopled, provision is made that none of their cities may contain above 6,000 families, besides those of the country round it. No family may have less than ten and more than sixteen persons in it; but there can be no determined number for the children under age. This rule is easily observed, by removing some of the children of a more fruitful couple to any other family that does not abound so much in them.

By the same rule, they supply cities that do not increase so fast, from others that breed faster; and if there is any increase over the whole island, then they draw out a number of their citizens out of the several towns, and send them over to the neighboring continent; where, if they find that the inhabitants have more soil than they can well cultivate, they fix a colony, taking the inhabitants into their society, if they are willing to live with them; and where they do that of their own accord, they quickly enter into their method of life, and conform to their rules, and this proves a happiness to both nations; for according to their constitution, such care is taken of the soil that it becomes fruitful enough for both, though it might be otherwise too narrow and barren for any one of them. But if the natives refuse to conform themselves to their laws, they drive them out of those bounds which they mark out for themselves, and use force if they resist. For they account it a

very just cause of war, for a nation to hinder others from possessing a part of that soil of which they make no use, but which is suffered to lie idle and uncultivated; since every man has by the law of nature a right to such a waste portion of the earth as is necessary for his subsistence. If an accident has so lessened the number of the inhabitants of any of their towns that it cannot be made up from the other towns of the island, without diminishing them too much, which is said to have fallen out but twice since they were first a people, when great numbers were carried off by the plague, the loss is then supplied by recalling as many as are wanted from their colonies; for they will abandon these, rather than suffer the towns in the island to sink too low.

But to return to their manner of living in society, the oldest man of every family, as has been already said, is its governor. Wives serve their husbands, and children their parents, and always the younger serves the elder. Every city is divided into four equal parts, and in the middle of each there is a marketplace: what is brought thither, and manufactured by the several families, is carried from thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes and takes whatsoever he or his family stand in need of, without either paying for it or leaving anything in exchange. There is no reason for giving a denial to any person, since there is such plenty of everything among them; and there is no danger of a man's asking for more than he needs; they have no inducements to do this, since they are sure that they shall always be supplied. It is the fear of want that makes any of the whole race of animals either greedy or ravenous; but besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess. But by the laws of the Utopians, there is no room for this. Near these markets there are others for all sorts of provisions, where there are not only herbs, fruits, and bread, but also fish, fowl, and cattle.

There are also, without their towns, places appointed near some running water, for killing their beasts, and for washing

away their filth, which is done by their slaves: for they suffer none of their citizens to kill their cattle, because they think that pity and good-nature, which are among the best of those affections that are born with us, are much impaired by the butchering of animals: nor do they suffer anything that is foul or unclean to be brought within their towns, lest the air should be infected by ill-smells which might prejudice their health. In every street there are great halls that lie at an equal distance from each other, distinguished by particular names. The syphogrants dwell in those that are set over thirty families, fifteen lying on one side of it, and as many on the other. In these halls they all meet and have their repasts. The stewards of every one of them come to the market-place at an appointed hour; and according to the number of those that belong to the hall, they carry home provisions. But they take more care of their sick than of any others: these are lodged and provided for in public hospitals they have belonging to every town four hospitals, that are built without their walls, and are so large that they may pass for little towns: by this means, if they had ever such a number of sick persons, they could lodge them conveniently, and at such a distance, that such of them as are sick of infectious diseases may be kept so far from the rest that there can be no danger of contagion. The hospitals are furnished and stored with all things that are convenient for the ease and recovery of the sick; and those that are put in them are looked after with such tender and watchful care, and are so constantly attended by their skilful physicians, that as none is sent to them against their will, so there is scarce one in a whole town that, if he should fall ill, would not choose rather to go thither than lie sick at home.

After the steward of the hospitals has taken for the sick whatsoever the physician prescribes, then the best things that are left in the market are distributed equally among the halls, in proportion to their numbers, only, in the first place, they serve the Prince, the chief priest, the tranibors, the ambassadors, and strangers, if there are any, which indeed falls out but seldom, and for whom there are houses well furnished, particularly appointed for their reception when

they come among them. At the hours of dinner and supper, the whole syphogranty being called together by sound of trumpet, they meet and eat together, except only such as are in the hospitals or lie sick at home. Yet after the halls are served, no man is hindered to carry provisions home from the market-place; for they know that none does that but for some good reason; for though any that will may eat at home, yet none does it willingly, since it is both ridiculous and foolish for any to give themselves the trouble to make ready an ill dinner at home, when there is a much more plentiful one made ready for him so near at hand. All the uneasy and sordid services about these halls are performed by their slaves; but the dressing and cooking their meat, and the ordering their tables, belong only to the women, all those of every family taking it by turns. They sit at three or more tables, according to their number; the men sit toward the wall, and the women sit on the other side, that if any of them should be taken suddenly ill, which is no uncommon case among women with child, she may, without disturbing the rest, rise and go to the nurses' room, who are there with the sucking children, where there is always clean water at hand, and cradles in which they may lay the young children, if there is occasion for it, and a fire that they may shift and dress them before it.

Every child is nursed by its own mother, if death or sickness does not intervene; and in that case the syphogrants' wives find out a nurse quickly, which is no hard matter; for anyone that can do it offers herself cheerfully; for as they are much inclined to that piece of mercy, so the child whom the nurse considers the nurse as its mother. All the children under five years old sit among the nurses, the rest of the younger sort of both sexes, till they are fit for marriage, either serve those that sit at table or, if they are not strong enough for that, stand by them in great silence, and eat what is given them; nor have they any other formality of dining. In the middle of the first table, which stands across the upper end of the hall, sit the syphogrant and his wife; for that is the chief and most conspicuous place: next to him sit two of the most ancient,

for there go always four to a mess. If there is a temple within that syphogranty, the priest and his wife sit with the syphogrant above all the rest: next them there is a mixture of old and young, who are so placed, that as the young are set near others, so they are mixed with the more ancient; which they say was appointed on this account, that the gravity of the old people, and the reverence that is due to them, might restrain the younger from all indecent words and gestures. Dishes are not served up to the whole table at first, but the best are first set before the old, whose seats are distinguished from the young, and after them all the rest are served alike. The old men distribute to the younger any curious meats that happen to be set before them, if there is not such an abundance of them that the whole company may be served alike.

Thus old men are honored with a particular respect; yet all the rest fare as well as they. Both dinner and supper are begun with some lecture of morality that is read to them; but it is so short, that it is not tedious nor uneasy to them to hear it: from hence the old men take occasion to entertain those about them with some useful and pleasant enlargements; but they do not engross the whole discourse so to themselves, during their meals, that the younger may not put in for a share: on the contrary, they engage them to talk, that so they may in that free way of conversation find out the force of everyone's spirit and observe his temper. They despatch their dinners quickly, but sit long at supper; because they go to work after the one, and are to sleep after the other, during which they think the stomach carries on the concoction more vigorously. They never sup without music; and there is always fruit served up after meat; while they are at table, some burn perfumes and sprinkle about fragrant ointments and sweet waters: in short, they want nothing that may cheer up their spirits: they give themselves a large allowance that way, and indulge themselves in all such pleasures as are attended with no inconvenience. Thus do those that are in the towns live together; but in the country, where they live at great distance, everyone eats at home, and no family wants

any necessary sort of provision, for it is from them that provisions are sent unto those that live in the towns.

Chapter 5

Of the Travelling of the Utopians

IF any man has a mind to visit his friends that live in some other town, or desires to travel and see the rest of the country, he obtains leave very easily from the syphogrant and tranibors when there is no particular occasion for him at home: such as travel, carry with them a passport from the Prince, which both certifies the license that is granted for travelling, and limits the time of their return. They are furnished with a wagon, and a slave who drives the oxen and looks after them; but unless there are women in the company, the wagon is sent back at the end of the journey as a needless encumbrance. While they are on the road, they carry no provisions with them; yet they want nothing, but are everywhere treated as if they were at home. If they stay in any place longer than a night, everyone follows his proper occupation, and is very well used by those of his own trade; but if any man goes out of the city to which he belongs, without leave, and is found rambling without a passport, he is severely treated, he is punished as a fugitive, and sent home disgracefully; and if he falls again into the like fault, is condemned to slavery. If any man has a mind to travel only over the precinct of his own city, he may freely do it, with his father's permission and his wife's consent; but when he comes into any of the country houses, if he expects to be entertained by them, he must labor with them and conform to their rules: and if he does this, he may freely go over the whole precinct; being thus as useful to the city to which he belongs, as if he were still within it. Thus you see that there are no idle persons among them, nor pretences of excusing any from labor. There are no taverns, no alehouses nor stews among them; nor any other occasions of corrupting each other, of getting into corners, or forming themselves into parties: all men live in full view, so that all are obliged, both to perform their ordinary tasks, and to employ themselves well in their spare hours. And it is certain that a people thus ordered must

live in great abundance of all things; and these being equally distributed among them, no man can want, or be obliged to beg.

In their great Council at Amaurot, to which there are three sent from every town once a year, they examine what towns abound in provisions and what are under any scarcity, that so the one may be furnished from the other; and this is done freely, without any sort of exchange; for according to their plenty or scarcity they supply or are supplied from one another; so that indeed the whole island is, as it were, one family. When they have thus taken care of their whole country, and laid up stores for two years, which they do to prevent the ill- consequences of an unfavorable season, they order an exportation of the overplus, of corn, honey, wool, flax, wood, wax, tallow, leather, and cattle; which they send out commonly in great quantities to other nations. They order a seventh part of all these goods to be freely given to the poor of the countries to which they send them, and sell the rest at moderate rates. And by this exchange, they not only bring back those few things that they need at home (for indeed they scarce need anything but iron), but likewise a great deal of gold and silver; and by their driving this trade so long, it is not to be imagined how vast a treasure they have got among them: so that now they do not much care whether they sell off their merchandise for money in hand, or upon trust.

A great part of their treasure is now in bonds; but in all their contracts no private man stands bound, but the writing runs in the name of the town; and the towns that owe them money raise it from those private hands that owe it to them, lay it Up in their public chamber, or enjoy the profit of it till the Utopians call for it; and they choose rather to let the greatest part of it lie in their hands who make advantage by it, than to call for it themselves: but if they see that any of their other neighbors stand more in need of it, then they call it in and lend it to them: whenever they are engaged in war, which is the only occasion in which their treasure can be usefully employed, they make use of it themselves. In great extremities or sudden accidents they employ it in hiring

foreign troops, whom they more willingly expose to danger than their own people: they give them great pay, knowing well that this will work even on their enemies, that it will engage them either to betray their own side, or at least to desert it, and that it is the best means of raising mutual jealousies among them: for this end they have an incredible treasure; but they do not keep it as a treasure, but in such a manner as I am almost afraid to tell, lest you think it so extravagant, as to be hardly credible. This I have the more reason to apprehend, because if I had not seen it myself, I could not have been easily persuaded to have believed it upon any man's report.

It is certain that all things appear incredible to us, in proportion as they differ from our own customs. But one who can judge aright will not wonder to find that, since their constitution differs so much from ours, their value of gold and silver should be measured by a very different standard; for since they have no use for money among themselves, but keep it as a provision against events which seldom happen, and between which there are generally long intervening intervals, they value it no farther than it deserves, that is, in proportion to its use. So that it is plain they must prefer iron either to gold or silver; for men can no more live without iron than without fire or water, but nature has marked out no use for the other metals, so essential as not easily to be dispensed with. The folly of men has enhanced the value of gold and silver, because of their scarcity. Whereas, on the contrary, it is their opinion that nature, as an indulgent parent, has freely given us all the best things in great abundance, such as water and earth, but has laid up and hid from us the things that are vain and useless.

If these metals were laid up in any tower in the kingdom, it would raise a jealousy of the Prince and Senate, and give birth to that foolish mistrust into which the people are apt to fall, a jealousy of their intending to sacrifice the interest of the public to their own private advantage. If they should work it into vessels or any sort of plate, they fear that the people might grow too fond of it, and so be unwilling to let the plate

be run down if a war made it necessary to employ it in paying their soldiers. To prevent all these inconveniences, they have fallen upon an expedient, which, as it agrees with their other policy, so is it very different from ours, and will scarce gain belief among us, who value gold so much and lay it up so carefully. They eat and drink out of vessels of earth, or glass, which make an agreeable appearance though formed of brittle materials: while they make their chamber-pots and close-stools of gold and silver; and that not only in their public halls, but in their private houses: of the same metals they likewise make chains and fetters for their slaves; to some of which, as a badge of infamy, they hang an ear-ring of gold, and make others wear a chain or coronet of the same metal; and thus they take care, by all possible means, to render gold and silver of no esteem. And from hence it is that while other nations part with their gold and silver as unwillingly as if one tore out their bowels, those of Utopia would look on their giving in all they possess of those (metals, when there was any use for them) but as the parting with a trifle, or as we would esteem the loss of a penny. They find pearls on their coast, and diamonds and carbuncles on their rocks; they do not look after them, but, if they find them by chance, they polish them, and with them they adorn their children, who are delighted with them, and glory in them during their childhood; but when they grow to years, and see that none but children use such baubles, they of their own accord, without being bid by their parents, lay them aside; and would be as much ashamed to use them afterward as children among us, when they come to years, are of their puppets and other toys.

I never saw a clearer instance of the opposite impressions that different customs make on people, than I observed in the ambassadors of the Anemolians, who came to Amaurot when I was there. As they came to treat of affairs of great consequence, the deputies from several towns met together to wait for their coming. The ambassadors of the nations that lie near Utopia, knowing their customs, and that fine clothes are in no esteem among them, that silk is despised, and gold is a

badge of infamy, used to come very modestly clothed; but the Anemolians, lying more remote, and having had little commerce with them, understanding that they were coarsely clothed, and all in the same manner, took it for granted that they had none of those fine things among them of which they made no use; and they being a vainglorious rather than a wise people, resolved to set themselves out with so much pomp, that they should look like gods, and strike the eyes of the poor Utopians with their splendor. Thus three ambassadors made their entry with 100 attendants, all clad in garments of different colors, and the greater part in silk; the ambassadors themselves, who were of the nobility of their country, were in cloth-of-gold, and adorned with massy chains, ear-rings, and rings of gold: their caps were covered with bracelets set full of pearls and other gems: in a word, they were set out with all those things that, among the Utopians, were the badges of slavery, the marks of infamy, or the playthings of children.

It was not unpleasant to see, on the one side, how they looked big, when they compared their rich habits with the plain clothes of the Utopians, who were come out in great numbers to see them make their entry: and, on the other, to observe how much they were mistaken in the impression which they hoped this pomp would have made on them. It appeared so ridiculous a show to all that had never stirred out of their country, and had not seen the customs of other nations, that though they paid some reverence to those that were the most meanly clad, as if they had been the ambassadors, yet when they saw the ambassadors themselves, so full of gold and chains, they looked upon them as slaves, and forbore to treat them with reverence. You might have seen the children, who were grown big enough to despise their playthings, and who had thrown away their jewels, call to their mothers, push them gently, and cry out, "See that great fool that wears pearls and gems, as if he were yet a child." While their mothers very innocently replied, "Hold your peace; this, I believe, is one of the ambassador's fools." Others censured the fashion of their chains, and observed that they were of no use; for they were too slight to bind their

slaves, who could easily break them; and besides hung so loose about them that they thought it easy to throw them away, and so get from them.

But after the ambassadors had stayed a day among them, and saw so vast a quantity of gold in their houses, which was as much despised by them as it was esteemed in other nations, and beheld more gold and silver in the chains and fetters of one slave than all their ornaments amounted to, their plumes fell, and they were ashamed of all that glory for which they had formerly valued themselves, and accordingly laid it aside; a resolution that they immediately took, when on their engaging in some free discourse with the Utopians, they discovered their sense of such things and their other customs. The Utopians wonder how any man should be so much taken with the glaring doubtful lustre of a jewel or a stone, that can look up to a star or to the sun himself; or how any should value himself because his cloth is made of a finer thread: for how fine soever that thread may be, it was once no better than the fleece of a sheep, and that sheep was a sheep still for all its wearing it. They wonder much to hear that gold which in itself is so useless a thing, should be everywhere so much esteemed, that even men for whom it was made, and by whom it has its value, should yet be thought of less value than this metal. That a man of lead, who has no more sense than a log of wood, and is as bad as he is foolish, should have many wise and good men to serve him, only because he has a great heap of that metal; and that if it should happen that by some accident or trick of law (which sometimes produces as great changes as chance itself) all this wealth should pass from the master to the meanest varlet of his whole family, he himself would very soon become one of his servants, as if he were a thing that belonged to his wealth, and so were bound to follow its fortune. But they much more admire and detest the folly of those who, when they see a rich man, though they neither owe him anything nor are in any sort dependent on his bounty, yet merely because he is rich give him little less than divine honors, even though they know him to be so covetous and base-minded that notwithstanding all his wealth he will

not part with one farthing of it to them as long as he lives.

These and such like notions has that people imbibed, partly from their education, being bred in a country whose customs and laws are opposite to all such foolish maxims, and partly from their learning and studies; for though there are but few in any town that are so wholly excused from labor as to give themselves entirely up to their studies, these being only such persons as discover from their childhood an extraordinary capacity and disposition for letters; yet their children, and a great part of the nation, both men and women, are taught to spend those hours in which they are not obliged to work, in reading: and this they do through the whole progress of life. They have all their learning in their own tongue, which is both a copious and pleasant language, and in which a man can fully express his mind. It runs over a great tract of many countries, but it is not equally pure in all places. They had never so much as heard of the names of any of those philosophers that are so famous in these parts of the world, before we went among them; and yet they had made the same discoveries as the Greeks, in music, logic, arithmetic, and geometry. But as they are almost in everything equal to the ancient philosophers, so they far exceed our modern logicians; for they have never yet fallen upon the barbarous niceties that our youth are forced to learn in those trifling logical schools that are among us; they are so far from minding chimeras, and fantastical images made in the mind, that none of them could comprehend what we meant when we talked to them of man in the abstract, as common to all men in particular (so that though we spoke of him as a thing that we could point at with our fingers, yet none of them could perceive him), and yet distinct from everyone, as if he were some monstrous Colossus or giant.

Yet for all this ignorance of these empty notions, they knew astronomy, and were perfectly acquainted with the motions of the heavenly bodies, and have many instruments, well contrived and divided, by which they very accurately compute the course and positions of the sun, moon, and stars. But for the cheat, of divining by the stars by their oppositions

or conjunctions, it has not so much as entered into their thoughts. They have a particular sagacity, founded upon much observation, in judging of the weather, by which they know when they may look for rain, wind, or other alterations in the air; but as to the philosophy of these things, the causes of the saltness of the sea, of its ebbing and flowing, and of the origin and nature both of the heavens and the earth; they dispute of them, partly as our ancient philosophers have done, and partly upon some new hypothesis, in which, as they differ from them, so they do not in all things agree among themselves.

As to moral philosophy, they have the same disputes among them as we have here: they examine what are properly good both for the body and the mind, and whether any outward thing can be called truly good, or if that term belong only to the endowments of the soul. They inquire likewise into the nature of virtue and pleasure; but their chief dispute is concerning the happiness of a man, and wherein it consists? Whether in some one thing, or in a great many? They seem, indeed, more inclinable to that opinion that places, if not the whole, yet the chief part of a man's happiness in pleasure; and, what may seem more strange, they make use of arguments even from religion, notwithstanding its severity and roughness, for the support of that opinion so indulgent to pleasure; for they never dispute concerning happiness without fetching some arguments from the principles of religion, as well as from natural reason, since without the former they reckon that all our inquiries after happiness must be but conjectural and defective.

These are their religious principles, that the soul of man is immortal, and that God of his goodness has designed that it should be happy; and that he has therefore appointed rewards for good and virtuous actions, and punishments for vice, to be distributed after this life. Though these principles of religion are conveyed down among them by tradition, they think that even reason itself determines a man to believe and acknowledge them, and freely confess that if these were taken away no man would be so insensible as not to seek after

pleasure by all possible means, lawful or unlawful; using only this caution, that a lesser pleasure might not stand in the way of a greater, and that no pleasure ought to be pursued that should draw a great deal of pain after it; for they think it the maddest thing in the world to pursue virtue, that is a sour and difficult thing; and not only to renounce the pleasures of life, but willingly to undergo much pain and trouble, if a man has no prospect of a reward. And what reward can there be for one that has passed his whole life, not only without pleasure, but in pain, if there is nothing to be expected after death? Yet they do not place happiness in all sorts of pleasures, but only in those that in themselves are good and honest.

There is a party among them who place happiness in bare virtue; others think that our natures are conducted by virtue to happiness, as that which is the chief good of man. They define virtue thus, that it is a living according to nature, and think that we are made by God for that end; they believe that a man then follows the dictates of nature when he pursues or avoids things according to the direction of reason; they say that the first dictate of reason is the kindling in us of a love and reverence for the Divine Majesty, to whom we owe both all that we have and all that we can ever hope for. In the next place, reason directs us to keep our minds as free from passion and as cheerful as we can, and that we should consider ourselves as bound by the ties of good-nature and humanity to use our utmost endeavors to help forward the happiness of all other persons; for there never was any man such a morose and severe pursuer of virtue, such an enemy to pleasure, that though he set hard rules for men to undergo much pain, many watchings, and other rigors, yet did not at the same time advise them to do all they could, in order to relieve and ease the miserable, and who did not represent gentleness and good-nature as amiable dispositions. And from thence they infer that if a man ought to advance the welfare and comfort of the rest of mankind, there being no virtue more proper and peculiar to our nature, than to ease the miseries of others, to free from trouble and anxiety, in furnishing them with the comforts of life, in which pleasure

consists, nature much more vigorously leads them to do all this for himself.

A life of pleasure is either a real evil, and in that case we ought not to assist others in their pursuit of it, but on the contrary, to keep them from it all we can, as from that which is most hurtful and deadly; or if it is a good thing, so that we not only may, but ought to help others to it, why, then, ought not a man to begin with himself? Since no man can be more bound to look after the good of another than after his own; for nature cannot direct us to be good and kind to others, and yet at the same time to be unmerciful and cruel to ourselves. Thus, as they define virtue to be living according to nature, so they imagine that nature prompts all people on to seek after pleasure, as the end of all they do. They also observe that in order to our supporting the pleasures of life, nature inclines us to enter into society; for there is no man so much raised above the rest of mankind as to be the only favorite of nature who, on the contrary, seems to have placed on a level all those that belong to the same species. Upon this they infer that no man ought to seek his own conveniences so eagerly as to prejudice others; and therefore they think that not only all agreements between private persons ought to be observed, but likewise that all those laws ought to be kept, which either a good prince has published in due form, or to which a people that is neither oppressed with tyranny nor circumvented by fraud, has consented, for distributing those conveniences of life which afford us all our pleasures.

They think it is an evidence of true wisdom for a man to pursue his own advantages as far as the laws allow it. They account it piety to prefer the public good to one's private concerns; but they think it unjust for a man to seek for pleasure by snatching another man's pleasures from him. And on the contrary, they think it a sign of a gentle and good soul, for a man to dispense with his own advantage for the good of others; and that by this means a good man finds as much pleasure one way as he parts with another; for as he may expect the like from others when he may come to need it, so if that should fail him, yet the sense of a good action, and the

reflections that he makes on the love and gratitude of those whom he has so obliged, gives the mind more pleasure than the body could have found in that from which it had restrained itself. They are also persuaded that God will make up the loss of those small pleasures, with a vast and endless joy, of which religion easily convinces a good soul.

Thus, upon an inquiry into the whole matter, they reckon that all our actions, and even all our virtues, terminate in pleasure, as in our chief end and greatest happiness; and they call every motion or state, either of body or mind, in which nature teaches us to delight, a pleasure. Thus they cautiously limit pleasure only to those appetites to which nature leads us; for they say that nature leads us only to those delights to which reason as well as sense carries us, and by which we neither injure any other person nor lose the possession of greater pleasures, and of such as draw no troubles after them; but they look upon those delights which men by a foolish though common mistake call pleasure, as if they could change as easily the nature of things as the use of words; as things that greatly obstruct their real happiness instead of advancing it, because they so entirely possess the minds of those that are once captivated by them with a false notion of pleasure, that there is no room left for pleasures of a truer or purer kind.

There are many things that in themselves have nothing that is truly delightful; on the contrary, they have a good deal of bitterness in them; and yet from our perverse appetites after forbidden objects, are not only ranked among the pleasures, but are made even the greatest designs of life. Among those who pursue these sophisticated pleasures, they reckon such as I mentioned before, who think themselves really the better for having fine clothes; in which they think they are doubly mistaken, both in the opinion that they have of their clothes, and in that they have of themselves; for if you consider the use of clothes, why should a fine thread be thought better than a coarse one? And yet these men, as if they had some real advantages beyond others, and did not owe them wholly to their mistakes, look big, seem to fancy themselves to be

more valuable, and imagine that a respect is due to them for the sake of a rich garment, to which they would not have pretended if they had been more meanly clothed; and even resent it as an affront, if that respect is not paid them. It is also a great folly to be taken with outward marks of respect, which signify nothing: for what true or real pleasure can one man find in another's standing bare, or making legs to him? Will the bending another man's knees give ease to yours? And will the head's being bare cure the madness of yours? And yet it is wonderful to see how this false notion of pleasure bewitches many who delight themselves with the fancy of their nobility, and are pleased with this conceit, that they are descended from ancestors who have been held for some successions rich, and who have had great possessions; for this is all that makes nobility at present; yet they do not think themselves a whit the less noble, though their immediate parents have left none of this wealth to them, or though they themselves have squandered it away.

The Utopians have no better opinion of those who are much taken with gems and precious stones, and who account it a degree of happiness, next to a divine one, if they can purchase one that is very extraordinary; especially if it be of that sort of stones that is then in greatest request; for the same sort is not at all times universally of the same value; nor will men buy it unless it be dismounted and taken out of the gold; the jeweller is then made to give good security, and required solemnly to swear that the stone is true, that by such an exact caution a false one might not be bought instead of a true: though if you were to examine it, your eye could find no difference between the counterfeit and that which is true; so that they are all one to you as much as if you were blind. Or can it be thought that they who heap up a useless mass of wealth, not for any use that it is to bring them, but merely to please themselves with the contemplation of it, enjoy any true pleasure in it? The delight they find is only a false shadow of joy. Those are no better whose error is somewhat different from the former, and who hide it, out of their fear of losing it; for what other name can fit the hiding it in the earth, or rather

the restoring it to it again, it being thus cut off from being useful, either to its owner or to the rest of mankind? And yet the owner having hid it carefully, is glad, because he thinks he is now sure of it. If it should be stolen, the owner, though he might live perhaps ten years after the theft, of which he knew nothing, would find no difference between his having or losing it; for both ways it was equally useless to him.

Among those foolish pursuers of pleasure they reckon all that delight in hunting, in fowling, or gaming: of whose madness they have only heard, for they have no such things among them. But they have asked us, what sort of pleasure is it that men can find in throwing the dice? For if there were any pleasure in it, they think the doing of it so often should give one a surfeit of it: and what pleasure can one find in hearing the barking and howling of dogs, which seem rather odious than pleasant sounds? Nor can they comprehend the pleasure of seeing dogs run after a hare, more than of seeing one dog run after another; for if the seeing them run is that which gives the pleasure, you have the same entertainment to the eye on both these occasions, since that is the same in both cases: but if the pleasure lies in seeing the hare killed and torn by the dogs, this ought rather to stir pity, that a weak, harmless and fearful hare should be devoured by strong, fierce, and cruel dogs. Therefore all this business of hunting is, among the Utopians, turned over to their butchers; and those, as has been already said, are all slaves; and they look on hunting as one of the basest parts of a butcher's work: for they account it both more profitable and more decent to kill those beasts that are more necessary and useful to mankind; whereas the killing and tearing of so small and miserable an animal can only attract the huntsman with a false show of pleasure, from which he can reap but small advantage. They look on the desire of the bloodshed, even of beasts, as a mark of a mind that is already corrupted with cruelty, or that at least by the frequent returns of so brutal a pleasure must degenerate into it.

Thus, though the rahble of mankind look upon these, and on innumerable other things of the same nature, as pleasures,

the Utopians, on the contrary, observing that there is nothing in them truly pleasant, conclude that they are not to be reckoned among pleasures: for though these things may create some tickling in the senses (which seems to be a true notion of pleasure), yet they imagine that this does not arise from the thing itself, but from a depraved custom, which may so vitiate a man's taste, that bitter things may pass for sweet; as women with child think pitch or tallow tastes sweeter than honey; but as a man's sense when corrupted, either by a disease or some ill habit, does not change the nature of other things, so neither can it change the nature of pleasure.

They reckon up several sorts of pleasures, which they call true ones: some belong to the body and others to the mind. The pleasures of the mind lie in knowledge, and in that delight which the contemplation of truth carries with it; to which they add the joyful reflections on a well-spent life, and the assured hopes of a future happiness. They divide the pleasures of the body into two sorts; the one is that which gives our senses some real delight, and is performed, either by recruiting nature, and supplying those parts which feed the internal heat of life by eating and drinking; or when nature is eased of any surcharge that oppresses it; when we are relieved from sudden pain, or that which arises from satisfying the appetite which nature has wisely given to lead us to the propagation of the species. There is another kind of pleasure that arises neither from our receiving what the body requires nor its being relieved when overcharged, and yet by a secret, unseen virtue affects the senses, raises the passions, and strikes the mind with generous impressions; this is the pleasure that arises from music. Another kind of bodily pleasure is that which results from an undisturbed and vigorous constitution of body, when life and active spirits seem to actuate every part. This lively health, when entirely free from all mixture of pain, of itself gives an inward pleasure, independent of all external objects of delight; and though this pleasure does not so powerfully affect us, nor act so strongly on the senses as some of the others, yet it may be esteemed as the greatest of all pleasures, and almost all the

Utopians reckon it the foundation and basis of all the other joys of life; since this alone makes the state of life easy and desirable; and when this is wanting, a man is really capable of no other pleasure. They look upon freedom from pain, if it does not rise from perfect health, to be a state of stupidity rather than of pleasure.

This subject has been very narrowly canvassed among them; and it has been debated whether a firm and entire health could be called a pleasure or not? Some have thought that there was no pleasure but what was excited by some sensible motion in the body. But this opinion has been long ago excluded from among them, so that now they almost universally agree that health is the greatest of all bodily pleasures; and that as there is a pain in sickness, which is as opposite in its nature to pleasure as sickness itself is to health, so they hold that health is accompanied with pleasure: and if any should say that sickness is not really pain, but that it only carries pain along with it, they look upon that as a fetch of subtilty, that does not much alter the matter. It is all one, in their opinion, whether it be said that health is in itself a pleasure, or that it begets a pleasure, as fire gives heat; so it be granted, that all those whose health is entire have a true pleasure in the enjoyment of it: and they reason thus — what is the pleasure of eating, but that a man's health which had been weakened, does, with the assistance of food, drive away hunger, and so recruiting itself recovers its former vigor? And being thus refreshed, it finds a pleasure in that conflict; and if the conflict is pleasure, the victory must yet breed a greater pleasure, except we fancy that it becomes stupid as soon as it has obtained that which it pursued, and so neither knows nor rejoices in its own welfare. If it is said that health cannot be felt, they absolutely deny it; for what man is in health that does not perceive it when he is awake? Is there any man that is so dull and stupid as not to acknowledge that he feels a delight in health? And what is delight but another name for pleasure?

But of all pleasures, they esteem those to be most valuable that lie in the mind, the chief of which arises out of true

virtue, and the witnesses of a good conscience. They account health the chief pleasure that belongs to the body; for they think that the pleasure of eating and drinking, and all the other delights of sense, are only so far desirable as they give or maintain health. But they are not pleasant in themselves, otherwise than as they resist those impressions that our natural infirmities are still making upon us: for as a wise man desires rather to avoid diseases than to take physic, and to be freed from pain, rather than to find ease by remedies; so it is more desirable not to need this sort of pleasure, than to be obliged to indulge it. If any man imagines that there is a real happiness in these enjoyments, he must then confess that he would be the happiest of all men if he were to lead his life in perpetual hunger, thirst, and itching, and by consequence in perpetual eating, drinking, and scratching himself; which anyone may easily see would be not only a base but a miserable state of life. These are indeed the lowest of pleasures, and the least pure; for we can never relish them, but when they are mixed with the contrary pains. The pain of hunger must give us the pleasure of eating; and here the pain out-balances the pleasure; and as the pain is more vehement, so it lasts much longer; for as it begins before the pleasure, so it does not cease but with the pleasure that extinguishes it, and both expire together.

They think, therefore, none of those pleasures is to be valued any further than as it is necessary; yet they rejoice in them, and with due gratitude acknowledge the tenderness of the great Author of nature, who has planted in us appetites, by which those things that are necessary for our preservation are likewise made pleasant to us. For how miserable a thing would life be, if those daily diseases of hunger and thirst were to be carried off by such bitter drugs as we must use for those diseases that return seldomer upon us? And thus these pleasant as well as proper gifts of nature maintain the strength and the sprightliness of our bodies.

They also entertain themselves with the other delights left in at their eyes, their ears, and their nostrils, as the pleasant relishes and seasonings of life, which nature seems to have

marked out peculiarly for man; since no other sort of animals contemplates the figure and beauty of the universe; nor is delighted with smells, any further than as they distinguish meats by them; nor do they apprehend the concords or discords of sound; yet in all pleasures whatsoever they take care that a lesser joy does not hinder a greater, and that pleasure may never breed pain, which they think always follows dishonest pleasures. But they think it madness for a man to wear out the beauty of his face, or the force of his natural strength; to corrupt the sprightliness of his body by sloth and laziness, or to waste it by fasting; that it is madness to weaken the strength of his constitution, and reject the other delights of life; unless by renouncing his own satisfaction, he can either serve the public or promote the happiness of others, for which he expects a greater recompense from God. So that they look on such a course of life as the mark of a mind that is both cruel to itself, and ungrateful to the Author of nature, as if we would not be beholden to Him for His favors, and therefore reject all His blessings; as one who should afflict himself for the empty shadow of virtue; or for no better end than to render himself capable of bearing those misfortunes which possibly will never happen.

This is their notion of virtue and of pleasure; they think that no man's reason can carry him to a truer idea of them, unless some discovery from heaven should inspire him with sublimer notions. I have not now the leisure to examine whether they think right or wrong in this matter: nor do I judge it necessary, for I have only undertaken to give you an account of their constitution, but not to defend all their principles. I am sure, that whatsoever may be said of their notions, there is not in the whole world either a better people or a happier government: their bodies are vigorous and lively; and though they are but of a middle stature, and have neither the fruitfulest soil nor the purest air in the world, yet they fortify themselves so well by their temperate course of life, against the unhealthiness of their air, and by their industry they so cultivate their soil, that there is nowhere to be seen a greater increase both of corn and cattle, nor are

there anywhere healthier men and freer from diseases: for one may there see reduced to practice, not only all the arts that the husbandman employs in manuring and improving an ill soil, but whole woods plucked up by the roots, and in other places new ones planted, where there were none before.

Their principal motive for this is the convenience of carriage, that their timber may be either near their towns or growing on the banks of the sea or of some rivers, so as to be floated to them; for it is a harder work to carry wood at any distance over land, than corn. The people are industrious, apt to learn, as well as cheerful and pleasant; and none can endure more labor, when it is necessary; but except in that case they love their ease. They are unwearied pursuers of knowledge; for when we had given them some hints of the learning and discipline of the Greeks, concerning whom we only instructed them (for we know that there was nothing among the Romans, except their historians and their poets, that they would value much), it was strange to see how eagerly they were set on learning that language. We began to read a little of it to them, rather in compliance with their importunity, than out of any hopes of their reaping from it any great advantage. But after a very short trial, we found they made such progress, that we saw our labor was like to be more successful than we could have expected. They learned to write their characters and to pronounce their language so exactly, had so quick an apprehension, they remembered it so faithfully, and became so ready and correct in the use of it, that it would have looked like a miracle if the greater part of those whom we taught had not been men both of extraordinary capacity and of a fit age for instruction. They were for the greatest part chosen from among their learned men, by their chief Council, though some studied it of their own accord. In three years' time they became masters of the whole language, so that they read the best of the Greek authors very exactly. I am indeed apt to think that they learned that language the more easily, from its having some relation to their own. I believe that they were a colony of the Greeks; for though their language comes nearer the Persian,

yet they retain many names, both for their towns and magistrates, that are of Greek derivation.

I happened to carry a great many books with me, instead of merchandise, when I sailed my fourth voyage; for I was so far from thinking of soon coming back, that I rather thought never to have returned at all, and I gave them all my books, among which were many of Plato's and some of Aristotle's works. I had also Theophrastus "On Plants," which, to my great regret, was imperfect; for having laid it carelessly by, while we were at sea, a monkey had seized upon it, and in many places torn out the leaves. They have no books of grammar but Lascares, for I did not carry Theodorus with me; nor have they any dictionaries but Hesichius and Dioscorides. They esteem Plutarch highly, and were much taken with Lucian's wit and with his pleasant way of writing. As for the poets, they have Aristophanes, Homer, Euripides, and Sophocles of Aldus's edition; and for historians Thucydides, Herodotus, and Herodian. One of my companions, Thricius Apinatus, happened to carry with him some of Hippocrates's works, and Galen's "Microtechné," which they hold in great estimation; for though there is no nation in the world that needs physic so little as they do, yet there is not any that honors it so much: they reckon the knowledge of it one of the pleasantest and most profitable parts of philosophy, by which, as they search into the secrets of nature, so they not only find this study highly agreeable, but think that such inquiries are very acceptable to the Author of nature; and imagine that as He, like the inventors of curious engines among mankind, has exposed this great machine of the universe to the view of the only creatures capable of contemplating it, so an exact and curious observer, who admires His workmanship, is much more acceptable to Him than one of the herd, who, like a beast incapable of reason, looks on this glorious scene with the eyes of a dull and unconcerned spectator.

The minds of the Utopians, when fenced with a love for learning, are very ingenious in discovering all such arts as are necessary to carry it to perfection. Two things they owe to us,

the manufacture of paper and the art of printing: yet they are not so entirely indebted to us for these discoveries but that a great part of the invention was their own. We showed them some books printed by Aldus, we explained to them the way of making paper, and the mystery of printing; but as we had never practised these arts, we described them in a crude and superficial manner. They seized the hints we gave them, and though at first they could not arrive at perfection, yet by making many essays they at last found out and corrected all their errors, and conquered every difficulty. Before this they only wrote on parchment, on reeds, or on the bark of trees; but now they have established the manufacture of paper, and set up printingpresses, so that if they had but a good number of Greek authors they would be quickly supplied with many copies of them: at present, though they have no more than those I have mentioned, yet by several impressions they have multiplied them into many thousands.

If any man was to go among them that had some extraordinary talent, or that by much travelling had observed the customs of many nations (which made us to be so well received), he would receive a hearty welcome; for they are very desirous to know the state of the whole world. Very few go among them on the account of traffic, for what can a man carry to them but iron or gold or silver, which merchants desire rather to export than import to a strange country: and as for their exportation, they think it better to manage that themselves than to leave it to foreigners, for by this means, as they understand the state of the neighboring countries better, so they keep up the art of navigation, which cannot be maintained but by much practice.

Chapter 6

Of Their Slaves, and of Their Marriages

THEY do not make slaves of prisoners of war, except those that are taken in battle; nor of the sons of their slaves, nor of those of other nations: the slaves among them are only such as are condemned to that state of life for the commission of some crime, or, which is more common, such as their merchants find condemned to die in those parts to which they trade, whom they sometimes redeem at low rates; and in other places have them for nothing. They are kept at perpetual labor, and are always chained, but with this difference, that their own natives are treated much worse than others; they are considered as more profligate than the rest, and since they could not be restrained by the advantages of so excellent an education, are judged worthy of harder usage. Another sort of slaves are the poor of the neighboring countries, who offer of their own accord to come and serve them; they treat these better, and use them in all other respects as well as their own countrymen, except their imposing more labor upon them, which is no hard task to those that have been accustomed to it; and if any of these have a mind to go back to their own country, which indeed falls out but seldom, as they do not force them to stay, so they do not send them away empty-handed.

I have already told you with what care they look after their sick, so that nothing is left undone that can contribute either to their ease or health: and for those who are taken with fixed and incurable diseases, they use all possible ways to cherish them, and to make their lives as comfortable as possible. They visit them often, and take great pains to make their time pass off easily: but when any is taken with a torturing and lingering pain, so that there is no hope, either of recovery or ease, the priests and magistrates come and exhort them, that since they are now unable to go on with the business of life, are become a burden to themselves and to all about them, and they have really outlived themselves, they should no longer

nourish such a rooted distemper, but choose rather to die, since they cannot live but in much misery: being assured, that if they thus deliver themselves from torture, or are willing that others should do it, they shall be happy after death. Since by their acting thus, they lose none of the pleasures but only the troubles of life, they think they behave not only reasonably, but in a manner consistent with religion and piety; because they follow the advice given them by their priests, who are the expounders of the will of God. Such as are wrought on by these persuasions, either starve themselves of their own accord, or take opium, and by that means die without pain. But no man is forced on this way of ending his life; and if they cannot be persuaded to it, this does not induce them to fail in their attendance and care of them; but as they believe that a voluntary death, when it is chosen upon such an authority, is very honorable, so if any man takes away his own life without the approbation of the priests and the Senate, they give him none of the honors of a decent funeral, but throw his body into a ditch.

Their women are not married before eighteen, nor their men before two-and-twenty, and if any of them run into forbidden embraces before marriage they are severely punished, and the privilege of marriage is denied them, unless they can obtain a special warrant from the Prince. Such disorders cast a great reproach upon the master and mistress of the family in which they happen, for it is supposed that they have failed in their duty. The reason of punishing this so severely is, because they think that if they were not strictly restrained from all vagrant appetites, very few would engage in a state in which they venture the quiet of their whole lives, by being confined to one person, and are obliged to endure all the inconveniences with which it is accompanied.

In choosing their wives they use a method that would appear to us very absurd and ridiculous, but it is constantly observed among them, and is accounted perfectly consistent with wisdom. Before marriage some grave matron presents the bride naked, whether she is a virgin or a widow, to the

bridegroom; and after that some grave man presents the bridegroom naked to the bride. We indeed both laughed at this, and condemned it as very indecent. But they, on the other hand, wondered at the folly of the men of all other nations, who, if they are but to buy a horse of a small value, are so cautious that they will see every part of him, and take off both his saddle and all his other tackle, that there may be no secret ulcer hid under any of them; and that yet in the choice of a wife, on which depends the happiness or unhappiness of the rest of his life, a man should venture upon trust, and only see about a hand's-breadth of the face, all the rest of the body being covered, under which there may lie hid what may be contagious as well as loathsome. All men are not so wise as to choose a woman only for her good qualities; and even wise men consider the body as that which adds not a little to the mind: and it is certain there may be some such deformity covered with the clothes as may totally alienate a man from his wife when it is too late to part from her. If such a thing is discovered after marriage, a man has no remedy but patience. They therefore think it is reasonable that there should be good provision made against such mischievous frauds.

There was so much the more reason for them to make a regulation in this matter, because they are the only people of those parts that neither allow of polygamy nor of divorces, except in the case of adultery or insufferable perverseness; for in these cases the Senate dissolves the marriage, and grants the injured person leave to marry again; but the guilty are made infamous, and are never allowed the privilege of a second marriage. None are suffered to put away their wives against their wills, from any great calamity that may have fallen on their persons; for they look on it as the height of cruelty and treachery to abandon either of the married persons when they need most the tender care of their comfort, and that chiefly in the case of old age, which as it carries many diseases along with it, so it is a disease of itself. But it frequently falls out that when a married couple do not well agree, they by mutual consent separate, and find out other

persons with whom they hope they may live more happily. Yet this is not done without obtaining leave of the Senate, which never admits of a divorce but upon a strict inquiry made, both by the Senators and their wives, into the grounds upon which it is desired; and even when they are satisfied concerning the reasons of it, they go on but slowly, for they imagine that too great easiness in granting leave for new marriages would very much shake the kindness of married people. They punish severely those that defile the marriage-bed. If both parties are married they are divorced, and the injured persons may marry one another, or whom they please; but the adulterer and the adulteress are condemned to slavery. Yet if either of the injured persons cannot shake off the love of the married person, they may live with them still in that state, but they must follow them to that labor to which the slaves are condemned; and sometimes the repentance of the condemned, together with the unshaken kindness of the innocent and injured person, has prevailed so far with the Prince that he has taken off the sentence; but those that relapse after they are once pardoned are punished with death.

Their law does not determine the punishment for other crimes; but that is left to the Senate, to temper it according to the circumstances of the fact. Husbands have power to correct their wives, and parents to chastise their children, unless the fault is so great that a public punishment is thought necessary for striking terror into others. For the most part, slavery is the punishment even of the greatest crimes; for as that is no less terrible to the criminals themselves than death, so they think the preserving them in a state of servitude is more for the interest of the commonwealth than killing them; since as their labor is a greater benefit to the public than their death could be, so the sight of their misery is a more lasting terror to other men than that which would be given by their death. If their slaves rebel, and will not bear their yoke and submit to the labor that is enjoined them, they are treated as wild beasts that cannot be kept in order, neither by a prison nor by their chains, and are at last put to death. But those who bear their punishment patiently, and are so much

wrought on by that pressure that lies so hard on them that it appears they are really more troubled for the crimes they have committed than for the miseries they suffer, are not out of hope but that at last either the Prince will, by his prerogative, or the people by their intercession, restore them again to their liberty, or at least very much mitigate their slavery. He that tempts a married woman to adultery is no less severely punished than he that commits it; for they believe that a deliberate design to commit a crime is equal to the fact itself: since its not taking effect does not make the person that miscarried in his attempt at all the less guilty.

They take great pleasure in fools, and as it is thought a base and unbecoming thing to use them ill, so they do not think it amiss for people to divert themselves with their folly: and, in their opinion, this is a great advantage to the fools themselves: for if men were so sullen and severe as not at all to please themselves with their ridiculous behavior and foolish sayings, which is all that they can do to recommend themselves to others, it could not be expected that they would be so well provided for, nor so tenderly used as they must otherwise be. If any man should reproach another for his being misshaped or imperfect in any part of his body, it would not at all be thought a reflection on the person so treated, but it would be accounted scandalous in him that had upbraided another with what he could not help. It is thought a sign of a sluggish and sordid mind not to preserve carefully one's natural beauty; but it is likewise infamous among them to use paint. They all see that no beauty recommends a wife so much to her husband as the probity of her life, and her obedience: for as some few are caught and held only by beauty, so all are attracted by the other excellences which charm all the world.

As they fright men from committing crimes by punishments, so they invite them to the love of virtue by public honors: therefore they erect statues to the memories of such worthy men as have deserved well of their country, and set these in their market-places, both to perpetuate the remembrance of their actions, and to be an incitement to their

posterity to follow their example.

If any man aspires to any office, he is sure never to compass it: they all live easily together, for none of the magistrates are either insolent or cruel to the people: they affect rather to be called fathers, and by being really so, they well deserve the name; and the people pay them all the marks of honor the more freely, because none are exacted from them. The Prince himself has no distinction, either of garments or of a crown; but is only distinguished by a sheaf of corn carried before him; as the high-priest is also known by his being preceded by a person carrying a wax light.

They have but few laws, and such is their constitution that they need not many. They very much condemn other nations, whose laws, together with the commentaries on them, swell up to so many volumes; for they think it an unreasonable thing to oblige men to obey a body of laws that are both of such a bulk and so dark as not to be read and understood by every one of the subjects.

They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise matters and to wrest the laws; and therefore they think it is much better that every man should plead his own cause, and trust it to the judge, as in other places the client trusts it to a counsellor. By this means they both cut off many delays, and find out truth more certainly: for after the parties have laid open the merits of the cause, without those artifices which lawyers are apt to suggest, the judge examines the whole matter, and supports the simplicity of such well-meaning persons, whom otherwise crafty men would be sure to run down: and thus they avoid those evils which appear very remarkably among all those nations that labor under a vast load of laws. Every one of them is skilled in their law, for as it is a very short study, so the plainest meaning of which words are capable is always the sense of their laws. And they argue thus: all laws are promulgated for this end, that every man may know his duty; and therefore the plainest and most obvious sense of the words is that which ought to be put upon them; since a more refined exposition cannot be easily

comprehended, and would only serve to make the laws become useless to the greater part of mankind, and especially to those who need most the direction of them: for it is all one, not to make a law at all, or to couch it in such terms that without a quick apprehension, and much study, a man cannot find out the true meaning of it; since the generality of mankind are both so dull and so much employed in their several trades that they have neither the leisure nor the capacity requisite for such an inquiry.

Some of their neighbors, who are masters of their own liberties, having long ago, by the assistance of the Utopians, shaken off the yoke of tyranny, and being much taken with those virtues which they observe among them, have come to desire that they would send magistrates to govern them; some changing them every year, and others every five years. At the end of their government they bring them back to Utopia, with great expressions of honor and esteem, and carry away others to govern in their stead. In this they seem to have fallen upon a very good expedient for their own happiness and safety; for since the good or ill condition of a nation depends so much upon their magistrates, they could not have made a better choice than by pitching on men whom no advantages can bias; for wealth is of no use to them, since they must so soon go back to their own country; and they being strangers among them, are not engaged in any of their heats or animosities; and it is certain that when public judicatories are swayed, either by avarice or partial affections, there must follow a dissolution of justice, the chief sinew of society.

The Utopians call those nations that come and ask magistrates from them, neighbors; but those to whom they have been of more particular service, friends. And as all other nations are perpetually either making leagues or breaking them, they never enter into an alliance with any State. They think leagues are useless things, and believe that if the common ties of humanity do not knit men together, the faith of promises will have no great effect; and they are the more confirmed in this by what they see among the nations round about them, who are no strict observers of leagues and

treaties. We know how religiously they are observed in Europe, more particularly where the Christian doctrine is received, among whom they are sacred and inviolable; which is partly owing to the justice and goodness of the princes themselves, and partly to the reverence they pay to the popes; who as they are most religious observers of their own promises, so they exhort all other princes to perform theirs; and when fainter methods do not prevail, they compel them to it by the severity of the pastoral censure, and think that it would be the most indecent thing possible if men who are particularly distinguished by the title of the "faithful" should not religiously keep the faith of their treaties. But in that newfound world, which is not more distant from us in situation than the people are in their manners and course of life, there is no trusting to leagues, even though they were made with all the pomp of the most sacred ceremonies; on the contrary, they are on this account the sooner broken, some slight pretence being found in the words of the treaties, which are purposely couched in such ambiguous terms that they can never be so strictly bound but they will always find some loophole to escape at; and thus they break both their leagues and their faith. And this is done with such impudence, that those very men who value themselves on having suggested these expedients to their princes, would with a haughty scorn declaim against such craft, or, to speak plainer, such fraud and deceit, if they found private men make use of it in their bargains, and would readily say that they deserved to be hanged.

By this means it is, that all sorts of justice passes in the world for a low-spirited and vulgar virtue, far below the dignity of royal greatness. Or at least, there are set up two sorts of justice; the one is mean, and creeps on the ground, and therefore becomes none but the lower part of mankind, and so must be kept in severely by many restraints that it may not break out beyond the bounds that are set to it. The other is the peculiar virtue of princes, which as it is more majestic than that which becomes the rabble, so takes a freer compass; and thus lawful and unlawful are only measured by pleasure

and interest. These practices of the princes that lie about Utopia, who make so little account of their faith, seem to be the reasons that determine them to engage in no confederacies; perhaps they would change their mind if they lived among us; but yet though treaties were more religiously observed, they would still dislike the custom of making them; since the world has taken up a false maxim upon it, as if there were no tie of nature uniting one nation to another, only separated perhaps by a mountain or a river, and that all were born in a state of hostility, and so might lawfully do all that mischief to their neighbors against which there is no provision made by treaties; and that when treaties are made, they do not cut off the enmity, or restrain the license of preying upon each other, if by the unskilfulness of wording them there are not effectual provisos made against them. They, on the other hand, judge that no man is to be esteemed our enemy that has never injured us; and that the partnership of the human nature is instead of a league. And that kindness and good-nature unite men more effectually and with greater strength than any agreements whatsoever; since thereby the engagements of men's hearts become stronger than the bond and obligation of words.

Chapter 7

Of Their Military Discipline

THEY detest war as a very brutal thing; and which, to the reproach of human nature, is more practised by men than by any sort of beasts. They, in opposition to the sentiments of almost all other nations, think that there is nothing more inglorious than that glory that is gained by war. And therefore though they accustom themselves daily to military exercises and the discipline of war — in which not only their men but their women likewise are trained up, that in cases of necessity they may not be quite useless — yet they do not rashly engage in war, unless it be either to defend themselves, or their friends, from any unjust aggressors; or out of good-nature or in compassion assist an oppressed nation in shaking off the yoke of tyranny. They indeed help their friends, not only in defensive, but also in offensive wars; but they never do that unless they had been consulted before the breach was made, and being satisfied with the grounds on which they went, they had found that all demands of reparation were rejected, so that a war was unavoidable. This they think to be not only just, when one neighbor makes an inroad on another, by public order, and carry away the spoils; but when the merchants of one country are oppressed in another, either under pretence of some unjust laws, or by the perverse wresting of good ones. This they count a juster cause of war than the other, because those injuries are done under some color of laws.

This was the only ground of that war in which they engaged with the Nephelogetes against the Aleopolitanes, a little before our time; for the merchants of the former having, as they thought, met with great injustice among the latter, which, whether it was in itself right or wrong, drew on a terrible war, in which many of their neighbors were engaged; and their keenness in carrying it on being supported by their strength in maintaining it, it not only shook some very flourishing States, and very much afflicted others, but after a

series of much mischief ended in the entire conquest and slavery of the Aleopolitanes, who though before the war they were in all respects much superior to the Nephelogeates, were yet subdued; but though the Utopians had assisted them in the war, yet they pretended to no share of the spoil.

But though they so vigorously assist their friends in obtaining reparation for the injuries they have received in affairs of this nature, yet if any such frauds were committed against themselves, provided no violence was done to their persons, they would only on their being refused satisfaction forbear trading with such a people. This is not because they consider their neighbors more than their own citizens; but since their neighbors trade everyone upon his own stock, fraud is a more sensible injury to them than it is to the Utopians, among whom the public in such a case only suffers. As they expect nothing in return for the merchandise they export but that in which they so much abound, and is of little use to them, the loss does not much affect them; they think therefore it would be too severe to revenge a loss attended with so little inconvenience, either to their lives or their subsistence, with the death of many persons; but if any of their people is either killed or wounded wrongfully, whether it be done by public authority or only by private men, as soon as they hear of it they send ambassadors, and demand that the guilty persons may be delivered up to them; and if that is denied, they declare war; but if it be complied with, the offenders are condemned either to death or slavery.

They would be both troubled and ashamed of a bloody victory over their enemies, and think it would be as foolish a purchase as to buy the most valuable goods at too high a rate. And in no victory do they glory so much as in that which is gained by dexterity and good conduct, without bloodshed. In such cases they appoint public triumphs, and erect trophies to the honor of those who have succeeded; for then do they reckon that a man acts suitably to his nature when he conquers his enemy in such a way as that no other creature but a man could be capable of, and that is by the strength of his understanding. Bears, lions, boars, wolves, and dogs, and

all other animals employ their bodily force one against another, in which as many of them are superior to men, both in strength and fierceness, so they are all subdued by his reason and understanding.

The only design of the Utopians in war is to obtain that by force, which if it had been granted them in time would have prevented the war; or if that cannot be done, to take so severe a revenge on those that have injured them that they may be terrified from doing the like for the time to come. By these ends they measure all their designs, and manage them so that it is visible that the appetite of fame or vainglory does not work so much on them as a just care of their own security.

As soon as they declare war, they take care to have a great many schedules, that are sealed with their common seal, affixed in the most conspicuous places of their enemies' country. This is carried secretly, and done in many places all at once. In these they promise great rewards to such as shall kill the prince, and lesser in proportion to such as shall kill any other persons, who are those on whom, next to the prince himself, they cast the chief balance of the war. And they double the sum to him that, instead of killing the person so marked out, shall take him alive and put him in their hands. They offer not only indemnity, but rewards, to such of the persons themselves that are so marked, if they will act against their countrymen; by this means those that are named in their schedules become not only distrustful of their fellow-citizens but are jealous of one another, and are much distracted by fear and danger; for it has often fallen out that many of them, and even the Prince himself, have been betrayed by those in whom they have trusted most; for the rewards that the Utopians offer are so unmeasurably great, that there is no sort of crime to which men cannot be drawn by them. They consider the risk that those run who undertake such services, and offer a recompense proportioned to the danger; not only a vast deal of gold, but great revenues in lands, that lie among other nations that are their friends, where they may go and enjoy them very securely; and they observe the promises they make of this kind most religiously.

They very much approve of this way of corrupting their enemies, though it appears to others to be base and cruel; but they look on it as a wise course, to make an end of what would be otherwise a long war, without so much as hazarding one battle to decide it. They think it likewise an act of mercy and love to mankind to prevent the great slaughter of those that must otherwise be killed in the progress of the war, both on their own side and on that of their enemies, by the death of a few that are most guilty; and that in so doing they are kind even to their enemies, and pity them no less than their own people, as knowing that the greater part of them do not engage in the, war of their own accord, but are driven into it by the passions of their prince.

If this method does not succeed with them, then they sow seeds of contention among their enemies, and animate the prince's brother, or some of the nobility, to aspire to the crown. If they cannot disunite them by domestic broils, then they engage their neighbors against them, and make them set on foot some old pretensions, which are never wanting to princes when they have occasion for them. These they plentifully supply with money, though but very sparingly with any auxiliary troops: for they are so tender of their own people, that they would not willingly exchange one of them, even with the prince of their enemies' country.

But as they keep their gold and silver only for such an occasion, so when that offers itself they easily part with it, since it would be no inconvenience to them though they should reserve nothing of it to themselves. For besides the wealth that they have among them at home, they have a vast treasure abroad, many nations round about them being deep in their debt: so that they hire soldiers from all places for carrying on their wars, but chiefly from the Zapolets, who live 500 miles east of Utopia. They are a rude, wild, and fierce nation, who delight in the woods and rocks, among which they were born and bred up. They are hardened both against heat, cold, and labor, and know nothing of the delicacies of life. They do not apply themselves to agriculture, nor do they care either for their houses or their

clothes. Cattle is all that they look after; and for the greatest part they live either by hunting, or upon rapine; and are made, as it were, only for war. They watch all opportunities of engaging in it, and very readily embrace such as are offered them. Great numbers of them will frequently go out, and offer themselves for a very low pay, to serve any that will employ them: they know none of the arts of life, but those that lead to the taking it away; they serve those that hire them, both with much courage and great fidelity; but will not engage to serve for any determined time, and agree upon such terms, that the next day they may go over to the enemies of those whom they serve, if they offer them a greater encouragement: and will perhaps return to them the day after that, upon a higher advance of their pay.

There are few wars in which they make not a considerable part of the armies of both sides: so it often falls out that they who are related, and were hired in the same country, and so have lived long and familiarly together, forgetting both their relations and former friendship, kill one another upon no other consideration than that of being hired to it for a little money, by princes of different interests; and such a regard have they for money, that they are easily wrought on by the difference of one penny a day to change sides. So entirely does their avarice influence them; and yet this money, which they value so highly, is of little use to them; for what they purchase thus with their blood, they quickly waste on luxury, which among them is but of a poor and miserable form.

This nation serves the Utopians against all people whatsoever, for they pay higher than any other. The Utopians hold this for a maxim, that as they seek out the best sort of men for their own use at home, so they make use of this worst sort of men for the consumption of war, and therefore they hire them with the offers of vast rewards, to expose themselves to all sorts of hazards, out of which the greater part never returns to claim their promises. Yet they make them good most religiously to such as escape. This animates them to adventure again, whenever there is occasion for it; for the Utopians are not at all troubled how many of these

happen to be killed, and reckon it a service done to mankind if they could be a means to deliver the world from such a lewd and vicious sort of people; that seem to have run together as to the drain of human nature. Next to these they are served in their wars with those upon whose account they undertake them, and with the auxiliary troops of their other friends, to whom they join a few of their own people, and send some men of eminent and approved virtue to command in chief. There are two sent with him, who during his command are but private men, but the first is to succeed him if he should happen to be either killed or taken; and in case of the like misfortune to him, the third comes in his place; and thus they provide against ill events, that such accidents as may befall their generals may not endanger their armies.

When they draw out troops of their own people, they take such out of every city as freely offer themselves, for none are forced to go against their wills, since they think that if any man is pressed that wants courage, he will not only act faintly, but by his cowardice dishearten others. But if an invasion is made on their country they make use of such men, if they have good bodies, though they are not brave; and either put them aboard their ships or place them on the walls of their towns, that being so posted they may find no opportunity of flying away; and thus either shame, the heat of action, or the impossibility of flying, bears down their cowardice; they often make a virtue of necessity and behave themselves well, because nothing else is left them. But as they force no man to go into any foreign war against his will, so they do not hinder those women who are willing to go along with their husbands; on the contrary, they encourage and praise them, and they stand often next their husbands in the front of the army. They also place together those who are related, parents and children, kindred, and those that are mutually allied, near one another; that those whom nature has inspired with the greatest zeal for assisting one another, may be the nearest and readiest to do it; and it is matter of great reproach if husband or wife survive one another, or if a child survives his parents, and therefore when they come to be

engaged in action they continue to fight to the last man, if their enemies stand before them.

And as they use all prudent methods to avoid the endangering their own men, and if it is possible let all the action and danger fall upon the troops that they hire, so if it becomes necessary for themselves to engage, they then charge with as much courage as they avoided it before with prudence: nor is it a fierce charge at first, but it increases by degrees; and as they continue in action, they grow more obstinate and press harder upon the enemy, insomuch that they will much sooner die than give ground; for the certainty that their children will be well looked after when they are dead, frees them from all that anxiety concerning them which often masters men of great courage; and thus they are animated by a noble and invincible resolution. Their skill in military affairs increases their courage; and the wise sentiments which, according to the laws of their country, are instilled into them in their education, give additional vigor to their minds: for as they do not undervalue life so as prodigally to throw it away, they are not so indecently fond of it as to preserve it by base and unbecoming methods. In the greatest heat of action, the bravest of their youth, who have devoted themselves to that service, single out the general of their enemies, set on him either openly or by ambuscade, pursue him everywhere, and when spent and wearied out, are relieved by others, who never give over the pursuit; either attacking him with close weapons when they can get near him, or with those which wound at a distance, when others get in between them; so that unless he secures himself by flight, they seldom fail at last to kill or to take him prisoner.

When they have obtained a victory, they kill as few as possible, and are much more bent on taking many prisoners than on killing those that fly before them; nor do they ever let their men so loose in the pursuit of their enemies, as not to retain an entire body still in order; so that if they have been forced to engage the last of their battalions before they could gain the day, they will rather let their enemies all escape than

pursue them, when their own army is in disorder; remembering well what has often fallen out to themselves, that when the main body of their army has been quite defeated and broken, when their enemies imagining the victory obtained, have let themselves loose into an irregular pursuit, a few of them that lay for a reserve, waiting a fit opportunity, have fallen on them in their chase, and when straggling in disorder and apprehensive of no danger, but counting the day their own, have turned the whole action, and wrestling out of their hands a victory that seemed certain and undoubted, while the vanquished have suddenly become victorious.

It is hard to tell whether they are more dexterous in laying or avoiding ambushes. They sometimes seem to fly when it is far from their thoughts; and when they intend to give ground, they do it so that it is very hard to find out their design. If they see they are ill posted, or are like to be overpowered by numbers, they then either march off in the night with great silence, or by some stratagem delude their enemies: if they retire in the daytime, they do it in such order, that it is no less dangerous to fall upon them in a retreat than in a march. They fortify their camps with a deep and large trench, and throw up the earth that is dug out of it for a wall; nor do they employ only their slaves in this, but the whole army works at it, except those that are then upon the guard; so that when so many hands are at work, a great line and a strong fortification are finished in so short a time that it is scarce credible. Their armor is very strong for defence, and yet is not so heavy as to make them uneasy in their marches; they can even swim with it. All that are trained up to war practice swimming. Both horse and foot make great use of arrows, and are very expert. They have no swords, but fight with a pole-axe that is both sharp and heavy, by which they thrust or strike down an enemy. They are very good at finding out warlike machines, and disguise them so well, that the enemy does not perceive them till he feels the use of them; so that he cannot prepare such a defence as would render them useless; the chief consideration had in the making them is that they may be

easily carried and managed.

If they agree to a truce, they observe it so religiously that no provocations will make them break it. They never lay their enemies' country waste nor burn their corn, and even in their marches they take all possible care that neither horse nor foot may tread it down, for they do not know but that they may have use for it-themselves. They hurt no man whom they find disarmed, unless he is a spy. When a town is surrendered to them, they take it into their protection; and when they carry a place by storm, they never plunder it, but put those only to the sword that opposed the rendering of it up, and make the rest of the garrison slaves, but for the other inhabitants, they do them no hurt; and if any of them had advised a surrender, they give them good rewards out of the estates of those that they condemn, and distribute the rest among their auxiliary troops, but they themselves take no share of the spoil.

When a war is ended, they do not oblige their friends to reimburse their expenses; but they obtain them of the conquered, either in money, which they keep for the next occasion, or in lands, out of which a constant revenue is to be paid them; by many increases, the revenue which they draw out from several countries on such occasions, is now risen to above 700,000 ducats a year. They send some of their own people to receive these revenues, who have orders to live magnificently, and like princes, by which means they consume much of it upon the place; and either bring over the rest to Utopia, or lend it to that nation in which it lies. This they most commonly do, unless some great occasion, which falls out but very seldom, should oblige them to call for it all. It is out of these lands that they assign rewards to such as they encourage to adventure on desperate attempts. If any prince that engages in war with them is making preparations for invading their country, they prevent him, and make his country the seat of the war; for they do not willingly suffer any war to break in upon their island; and if that should happen, they would only defend themselves by their own people, but would not call for auxiliary troops to their assistance.

Chapter 8

Of the Religions of the Utopians

THERE are several sorts of religions, not only in different parts of the island, but even in every town; some worshipping the sun, others the moon or one of the planets: some worship such men as have been eminent in former times for virtue or glory, not only as ordinary deities, but as the supreme God: yet the greater and wiser sort of them worship none of these, but adore one eternal, invisible, infinite, and incomprehensible Deity; as a being that is far above all our apprehensions, that is spread over the whole universe, not by His bulk, but by His power and virtue; Him they call the Father of All, and acknowledge that the beginnings, the increase, the progress, the vicissitudes, and the end of all things come only from Him; nor do they offer divine honors to any but to Him alone. And indeed, though they differ concerning other things, yet all agree in this, that they think there is one Supreme Being that made and governs the world, whom they call in the language of their country Mithras. They differ in this, that one thinks the god whom he worships is this Supreme Being, and another thinks that his idol is that God; but they all agree in one principle, that whoever is this Supreme Being, He is also that great Essence to whose glory and majesty all honors are ascribed by the consent of all nations.

By degrees, they fall off from the various superstitions that are among them, and grow up to that one religion that is the best and most in request; and there is no doubt to be made but that all the others had vanished long ago, if some of those who advised them to lay aside their superstitions had not met with some unhappy accident, which being considered as inflicted by heaven, made them afraid that the God whose worship had like to have been abandoned, had interposed, and revenged themselves on those who despised their authority. After they had heard from us an account of the doctrine, the course of life, and the miracles of Christ, and of

the wonderful constancy of so many martyrs, whose blood, so willingly offered up by them, was the chief occasion of spreading their religion over a vast number of nations; it is not to be imagined how inclined they were to receive it. I shall not determine whether this proceeded from any secret inspiration of God, or whether it was because it seemed so favorable to that community of goods, which is an opinion so particular as well as so dear to them; since they perceived that Christ and his followers lived by that rule and that it was still kept up in some communities among the sincerest sort of Christians. From whichever of these motives it might be, true it is that many of them came over to our religion, and were initiated into it by baptism. But as two of our number were dead, so none of the four that survived were in priest's orders; we therefore could only baptize them; so that to our great regret they could not partake of the other sacraments, that can only be administered by priests; but they are instructed concerning them, and long most vehemently for them. They have had great disputes among themselves, whether one chosen by them to be a priest would not be thereby qualified to do all the things that belong to that character, even though he had no authority derived from the Pope; and they seemed to be resolved to choose some for that employment, but they had not done it when I left them.

Those among them that have not received our religion, do not fright any from it, and use none ill that goes over to it; so that all the while I was there, one man was only punished on this occasion. He being newly baptized, did, notwithstanding all that we could say to the contrary, dispute publicly concerning the Christian religion with more zeal than discretion; and with so much heat, that he not only preferred our worship to theirs, but condemned all their rites as profane; and cried out against all that adhered to them, as impious and sacrilegious persons, that were to be damned to everlasting burnings. Upon his having frequently preached in this manner, he was seized, and after trial he was condemned to banishment, not for having disparaged their religion, but for his inflaming the people to sedition: for this is one of their

most ancient laws, that no man ought to be punished for his religion. At the first constitution of their government, Utopus having understood that before his coming among them the old inhabitants had been engaged in great quarrels concerning religion, by which they were so divided among themselves, that he found it an easy thing to conquer them, since instead of uniting their forces against him, every different party in religion fought by themselves; after he had subdued them, he made a law that every man might be of what religion he pleased, and might endeavor to draw others to it by force of argument, and by amicable and modest ways, but without bitterness against those of other opinions; but that he ought to use no other force but that of persuasion, and was neither to mix with it reproaches nor violence; and such as did otherwise were to be condemned to banishment or slavery.

This law was made by Utopus, not only for preserving the public peace, which he saw suffered much by daily contentions and irreconcilable heats, but because he thought the interest of religion itself required it. He judged it not fit to determine anything rashly, and seemed to doubt whether those different forms of religion might not all come from God, who might inspire men in a different manner, and be pleased with this variety; he therefore thought it indecent and foolish for any man to threaten and terrify another to make him believe what did not appear to him to be true. And supposing that only one religion was really true, and the rest false, he imagined that the native force of truth would at last break forth and shine bright, if supported only by the strength of argument, and attended to with a gentle and unprejudiced mind; while, on the other hand, if such debates were carried on with violence and tumults, as the most wicked are always the most obstinate, so the best and most holy religion might be choked with superstition, as corn is with briars and thorns.

He therefore left men wholly to their liberty, that they might be free to believe as they should see cause; only he made a solemn and severe law against such as should so far degenerate from the dignity of human nature as to think that

our souls died with our bodies, or that the world was governed by chance, without a wise overruling Providence: for they all formerly believed that there was a state of rewards and punishments to the good and bad after this life; and they now look on those that think otherwise as scarce fit to be counted men, since they degrade so noble a being as the soul, and reckon it no better than a beast's: thus they are far from looking on such men as fit for human society, or to be citizens of a well-ordered commonwealth; since a man of such principles must needs, as oft as he dares do it, despise all their laws and customs: for there is no doubt to be made that a man who is afraid of nothing but the law, and apprehends nothing after death, will not scruple to break through all the laws of his country, either by fraud or force, when by this means he may satisfy his appetites. They never raise any that hold these maxims, either to honors or offices, nor employ them in any public trust, but despise them, as men of base and sordid minds: yet they do not punish them, because they lay this down as a maxim that a man cannot make himself believe anything he pleases; nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions; which being a sort of fraud, is abhorred by the Utopians. They take care indeed to prevent their disputing in defence of these opinions, especially before the common people; but they suffer, and even encourage them to dispute concerning them in private with their priests and other grave men, being confident that they will be cured of those mad opinions by having reason laid before them.

There are many among them that run far to the other extreme, though it is neither thought an ill nor unreasonable opinion, and therefore is not at all discouraged. They think that the souls of beasts are immortal, though far inferior to the dignity of the human soul, and not capable of so great a happiness. They are almost all of them very firmly persuaded that good men will be infinitely happy in another state; so that though they are compassionate to all that are sick, yet they lament no man's death, except they see him loth to

depart with life; for they look on this as a very ill presage, as if the soul, conscious to itself of guilt, and quite hopeless, was afraid to leave the body, from some secret hints of approaching misery. They think that such a man's appearance before God cannot be acceptable to him, who being called on, does not go out cheerfully, but is backward and unwilling, and is, as it were, dragged to it. They are struck with horror when they see any die in this manner, and carry them out in silence and with sorrow, and praying God that he would be merciful to the errors of the departed soul, they lay the body in the ground; but when any die cheerfully, and full of hope, they do not mourn for them, but sing hymns when they carry out their bodies, and commending their souls very earnestly to God: their whole behavior is then rather grave than sad, they burn the body, and set up a pillar where the pile was made, with an inscription to the honor of the deceased.

When they come from the funeral, they discourse of his good life and worthy actions, but speak of nothing oftener and with more pleasure than of his serenity at the hour of death. They think such respect paid to the memory of good men is both the greatest incitement to engage others to follow their example, and the most acceptable worship that can be offered them; for they believe that though by the imperfection of human sight they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. They believe it inconsistent with the happiness of departed souls not to be at liberty to be where they will, and do not imagine them capable of the ingratitude of not desiring to see those friends with whom they lived on earth in the strictest bonds of love and kindness: besides they are persuaded that good men after death have these affections and all other good dispositions increased rather than diminished, and therefore conclude that they are still among the living, and observe all they say or do. From hence they engage in all their affairs with the greater confidence of success, as trusting to their protection; while this opinion of the presence of their ancestors is a restraint that prevents their

engaging in ill designs.

They despise and laugh at auguries, and the other vain and superstitious ways of divination, so much observed among other nations; but have great reverence for such miracles as cannot flow from any of the powers of nature, and look on them as effects and indications of the presence of the Supreme Being, of which they say many instances have occurred among them; and that sometimes their public prayers, which upon great and dangerous occasions they have solemnly put up to God, with assured confidence of being heard, have been answered in a miraculous manner.

They think the contemplating God in His works, and the adoring Him for them, is a very acceptable piece of worship to Him.

There are many among them, that upon a motive of religion neglect learning, and apply themselves to no sort of study; nor do they allow themselves any leisure time, but are perpetually employed. believing that by the good things that a man does he secures to himself that happiness that comes after death. Some of these visit the sick; others mend highways, cleanse ditches, repair bridges, or dig turf, gravel, or stones. Others fell and cleave timber, and bring wood, corn, and other necessities on carts into their towns. Nor do these only serve the public, but they serve even private men, more than the slaves themselves do; for if there is anywhere a rough, hard, and sordid piece of work to be done, from which many are frightened by the labor and loathsomeness of it, if not the despair of accomplishing it, they cheerfully, and of their own accord, take that to their share; and by that means, as they ease others very much, so they afflict themselves, and spend their whole life in hard labor; and yet they do not value themselves upon this, nor lessen other people's credit to raise their own; but by their stooping to such servile employments, they are so far from being despised, that they are so much the more esteemed by the whole nation.

Of these there are two sorts; some live unmarried and chaste, and abstain from eating any sort of flesh; and thus weaning themselves from all the pleasures of the present life,

which they account hurtful, they pursue, even by the hardest and painfullest methods possible, that blessedness which they hope for hereafter; and the nearer they approach to it, they are the more cheerful and earnest in their endeavors after it. Another sort of them is less willing to put themselves to much toil, and therefore prefer a married state to a single one; and as they do not deny themselves the pleasure of it, so they think the begetting of children is a debt which they owe to human nature and to their country; nor do they avoid any pleasure that does not hinder labor, and therefore eat flesh so much the more willingly, as they find that by this means they are the more able to work; the Utopians look upon these as the wiser sect, but they esteem the others as the most holy. They would indeed laugh at any man, who from the principles of reason would prefer an unmarried state to a married, or a life of labor to an easy life; but they reverence and admire such as do it from the motives of religion. There is nothing in which they are more cautious than in giving their opinion positively concerning any sort of religion. The men that lead those severe lives are called in the language of their country *Brutheskass*, which answers to those we call religious orders.

Their priests are men of eminent piety, and therefore they are but few for there are only thirteen in every town, one for every temple; but when they go to war, seven of these go out with their forces, and seven others are chosen to supply their room in their absence; but these enter again upon their employment when they return; and those who served in their absence attend upon the high-priest, till vacancies fall by death; for there is one set over all the rest. They are chosen by the people as the other magistrates are, by suffrages given in secret, for preventing of factions; and when they are chosen they are consecrated by the College of Priests. The care of all sacred things, the worship of God, and an inspection into the manners of the people, are committed to them. It is a reproach to a man to be sent for by any of them, or for them to speak to him in secret, for that always gives some suspicion. All that is incumbent on them is only to

exhort and admonish the people; for the power of correcting and punishing ill men belongs wholly to the Prince and to the other magistrates. The severest thing that the priest does is the excluding those that are desperately wicked from joining in their worship. There is not any sort of punishment more dreaded by them than this, for as it loads them with infamy, so it fills them with secret horrors, such is their reverence to their religion; nor will their bodies be long exempted from their share of trouble; for if they do not very quickly satisfy the priests of the truth of their repentance, they are seized on by the Senate, and punished for their impiety. The education of youth belongs to the priests, yet they do not take so much care of instructing them in letters as in forming their minds and manners aright; they use all possible methods to infuse very early into the tender and flexible minds of children such opinions as are both good in themselves and will be useful to their country. For when deep impressions of these things are made at that age, they follow men through the whole course of their lives, and conduce much to preserve the peace of the government, which suffers by nothing more than by vices that rise out of ill opinions. The wives of their priests are the most extraordinary women of the whole country; sometimes the women themselves are made priests, though that falls out but seldom, nor are any but ancient widows chosen into that order.

None of the magistrates has greater honor paid him than is paid the priests; and if they should happen to commit any crime, they would not be questioned for it. Their punishment is left to God, and to their own consciences; for they do not think it lawful to lay hands on any man, how wicked soever he is, that has been in a peculiar manner dedicated to God; nor do they find any great inconvenience in this, both because they have so few priests, and because these are chosen with much caution, so that it must be a very unusual thing to find one who merely out of regard to his virtue, and for his being esteemed a singularly good man, was raised up to so great a dignity, degenerate into corruption and vice. And if such a thing should fall out, for man is a changeable

creature, yet there being few priests, and these having no authority but what rises out of the respect that is paid them, nothing of great consequence to the public can proceed from the indemnity that the priests enjoy.

They have indeed very few of them, lest greater numbers sharing in the same honor might make the dignity of that order which they esteem so highly to sink in its reputation. They also think it difficult to find out many of such an exalted pitch of goodness, as to be equal to that dignity which demands the exercise of more than ordinary virtues. Nor are the priests in greater veneration among them than they are among their neighboring nations, as you may imagine by that which I think gives occasion for it.

When the Utopians engage in battle, the priests who accompany them to the war, apparelled in their sacred vestments, kneel down during the action, in a place not far from the field; and lifting up their hands to heaven, pray, first for peace, and then for victory to their own side, and particularly that it may be gained without the effusion of much blood on either side; and when the victory turns to their side, they run in among their own men to restrain their fury; and if any of their enemies see them, or call to them, they are preserved by that means; and such as can come so near them as to touch their garments, have not only their lives, but their fortunes secured to them; it is upon this account that all the nations round about consider them so much, and treat them with such reverence, that they have been often no less able to preserve their own people from the fury of their enemies, than to save their enemies from their rage; for it has sometimes fallen out, that when their armies have been in disorder, and forced to fly, so that their enemies were running upon the slaughter and spoil, the priests by interposing have separated them from one another, and stopped the effusion of more blood; so that by their mediation a peace has been concluded on very reasonable terms; nor is there any nation about them so fierce, cruel, or barbarous as not to look upon their persons as sacred and inviolable.

The first and the last day of the month, and of the year, is

a festival. They measure their months by the course of the moon, and their years by the course of the sun. The first days are called in their language the Cynemernes, and the last the Trapemernes; which answers in our language to the festival that begins, or ends, the season.

They have magnificent temples, that are not only nobly built, but extremely spacious; which is the more necessary, as they have so few of them; they are a little dark within, which proceeds not from any error in the architecture, but is done with design; for their priests think that too much light dissipates the thoughts, and that a more moderate degree of it both recollects the mind and raises devotion. Though there are many different forms of religion among them, yet all these, how various soever, agree in the main point, which is the worshipping of the Divine Essence; and therefore there is nothing to be seen or heard in their temples in which the several persuasions among them may not agree; for every sect performs those rites that are peculiar to it, in their private houses, nor is there anything in the public worship that contradicts the particular ways of those different sects. There are no images for God in their temples, so that everyone may represent Him to his thoughts, according to the way of his religion; nor do they call this one God by any other name than that of Mithras, which is the common name by which they all express the Divine Essence, whatsoever otherwise they think it to be; nor are there any prayers among them but such as every one of them may use without prejudice to his own opinion.

They meet in their temples on the evening of the festival that concludes a season: and not having yet broke their fast, they thank God for their good success during that year or month, which is then at an end; and the next day being that which begins the new season, they meet early in their temples, to pray for the happy progress of all their affairs during that period upon which they then enter. In the festival which concludes the period, before they go to the temple, both wives and children fall on their knees before their husbands or parents, and confess everything in which they

have either erred or failed in their duty, and beg pardon for it. Thus all little discontents in families are removed, that they may offer up their devotions with a pure and serene mind; for they hold it a great impiety to enter upon them with disturbed thoughts, or with a consciousness of their bearing hatred or anger in their hearts to any person whatsoever; and think that they should become liable to severe punishments if they presumed to offer sacrifices without cleansing their hearts, and reconciling all their differences. In the temples, the two sexes are separated, the men go to the right hand, and the women to the left; and the males and females all place themselves before the head and master or mistress of that family to which they belong; so that those who have the government of them at home may see their deportment in public; and they intermingle them so, that the younger and the older may be set by one another; for if the younger sort were all set together, they would perhaps trifle away that time too much in which they ought to beget in themselves that religious dread of the Supreme Being, which is the greatest and almost the only incitement to virtue.

They offer up no living creature in sacrifice, nor do they think it suitable to the Divine Being, from whose bounty it is that these creatures have derived their lives, to take pleasure in their deaths, or the offering up of their blood. They burn incense and other sweet odors, and have a great number of wax lights during their worship; not out of any imagination that such oblations can add anything to the divine nature, which even prayers cannot do; but as it is a harmless and pure way of worshipping God, so they think those sweet savors and lights, together with some other ceremonies, by a secret and unaccountable virtue, elevate men's souls, and inflame them with greater energy and cheerfulness during the divine worship.

All the people appear in the temples in white garments, but the priest's vestments are parti-colored, and both the work and colors are wonderful. They are made of no rich materials, for they are neither embroidered nor set with precious stones, but are composed of the plumes of several birds, laid together

with so much art and so neatly, that the true value of them is far beyond the costliest materials. They say that in the ordering and placing those plumes some dark mysteries are represented, which pass down among their priests in a secret tradition concerning them; and that they are as hieroglyphics, putting them in mind of the blessings that they have received from God, and of their duties both to Him and to their neighbors. As soon as the priest appears in those ornaments, they all fall prostrate on the ground, with so much reverence and so deep a silence that such as look on cannot but be struck with it, as if it were the effect of the appearance of a deity. After they have been for some time in this posture, they all stand up, upon a sign given by the priest, and sing hymns to the honor of God, some musical instruments playing all the while. These are quite of another form than those used among us: but as many of them are much sweeter than ours, so others are made use of by us.

Yet in one thing they very much exceed us; all their music, both vocal and instrumental, is adapted to imitate and express the passions, and is so happily suited to every occasion, that whether the subject of the hymn be cheerful or formed to soothe or trouble the mind, or to express grief or remorse, the music takes the impression of whatever is represented, affects and kindles the passions, and works the sentiments deep into the hearts of the hearers. When this is done, both priests and people offer up very solemn prayers to God in a set form of words; and these are so composed, that whatsoever is pronounced by the whole assembly may be likewise applied by every man in particular to his own condition; in these they acknowledge God to be the author and governor of the world, and the fountain of all the good they receive, and therefore offer up to Him their thanksgiving; and in particular bless Him for His goodness in ordering it so that they are born under the happiest government in the world, and are of a religion which they hope is the truest of all others: but if they are mistaken, and if there is either a better government or a religion more acceptable to God, they implore Him goodness to let them know it, vowing that they resolve to follow Him

whithersoever He leads them. But if their government is the best and their religion the truest, then they pray that He may fortify them in it, and bring all the world both to the same rules of life, and to the same opinions concerning Himself; unless, according to the unsearchableness of His mind, He is pleased with a variety of religions. Then they pray that God may give them an easy passage at last to Himself; not presuming to set limits to Him, how early or late it should be; but if it may be wished for, without derogating from His supreme authority, they desire to be quickly delivered, and to be taken to Himself, though by the most terrible kind of death, rather than to be detained long from seeing Him by the most prosperous course of life. When this prayer is ended, they all fall down again upon the ground, and after a little while they rise up, go home to dinner, and spend the rest of the day in diversion or military exercises.

Thus have I described to you, as particularly as I could, the constitution of that commonwealth, which I do not only think the best in the world, but indeed the only commonwealth that truly deserves that name. In all other places it is visible, that while people talk of a commonwealth, every man only seeks his own wealth; but there, where no man has any property, all men zealously pursue the good of the public: and, indeed, it is no wonder to see men act so differently; for in other commonwealths, every man knows that unless he provides for himself, how flourishing soever the commonwealth may be, he must die of hunger; so that he sees the necessity of preferring his own concerns to the public; but in Utopia, where every man has a right to everything, they all know that if care is taken to keep the public stores full, no private man can want anything; for among them there is no unequal distribution, so that no man is poor, none in necessity; and though no man has anything, yet they are all rich; for what can make a man so rich as to lead a serene and cheerful life, free from anxieties; neither apprehending want himself, nor vexed with the endless complaints of his wife? He is not afraid of the misery of his children, nor is he contriving how to raise a portion for his

daughters, but is secure in this, that both he and his wife, his children and grandchildren, to as many generations as he can fancy, will all live both plentifully and happily; since among them there is no less care taken of those who were once engaged in labor, but grow afterward unable to follow it, than there is elsewhere of these that continue still employed.

I would gladly hear any man compare the justice that is among them with that of all other nations; among whom, may I perish, if I see anything that looks either like justice or equity: for what justice is there in this, that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great luxury and splendor, upon what is so ill acquired; and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labors so necessary, that no commonwealth could hold out a year without them, can only earn so poor a livelihood, and must lead so miserable a life, that the condition of the beasts is much better than theirs? For as the beasts do not work so constantly, so they feed almost as well, and with more pleasure; and have no anxiety about what is to come, whilst these men are depressed by a barren and fruitless employment, and tormented with the apprehensions of want in their old age; since that which they get by their daily labor does but maintain them at present, and is consumed as fast as it comes in, there is no overplus left to lay up for old age.

Is not that government both unjust and ungrateful, that is so prodigal of its favors to those that are called gentlemen, or goldsmiths, or such others who are idle, or live either by flattery, or by contriving the arts of vain pleasure; and on the other hand, takes no care of those of a meaner sort, such as ploughmen, colliers, and smiths, without whom it could not subsist? But after the public has reaped all the advantage of their service, and they come to be oppressed with age, sickness, and want, all their labors and the good they have done is forgotten; and all the recompense given them is that they are left to die in great misery. The richer sort are often

endeavoring to bring the hire of laborers lower, not only by their fraudulent practices, but by the laws which they procure to be made to that effect; so that though it is a thing most unjust in itself, to give such small rewards to those who deserve so well of the public, yet they have given those hardships the name and color of justice, by procuring laws to be made for regulating them.

Therefore I must say that, as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich, who on pretence of managing the public only pursue their private ends, and devise all the ways and arts they can find out; first, that they may, without danger, preserve all that they have so ill acquired, and then that they may engage the poor to toil and labor for them at as low rates as possible, and oppress them as much as they please. And if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws. Yet these wicked men after they have, by a most insatiable covetousness, divided that among themselves with which all the rest might have been well supplied, are far from that happiness that is enjoyed among the Utopians: for the use as well as the desire of money being extinguished, much anxiety and great occasions of mischief is cut off with it. And who does not see that the frauds, thefts, robberies, quarrels, tumults, contentions, seditions, murders, treacheries, and witchcrafts, which are indeed rather punished than restrained by the severities of law, would all fall off, if money were not any more valued by the world? Men's fears, solitudes, cares, labors, and watchings, would all perish in the same moment with the value of money: even poverty itself, for the relief of which money seems most necessary, would fall. But, in order to the apprehending this aright, take one instance.

Consider any year that has been so unfruitful that many thousands have died of hunger; and yet if at the end of that year a survey was made of the granaries of all the rich men that have hoarded up the corn, it would be found that there

was enough among them to have prevented all that consumption of men that perished in misery; and that if it had been distributed among them, none would have felt the terrible effects of that scarcity; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretended to be invented for procuring them, was not really the only thing that obstructed their being procured!

I do not doubt but rich men are sensible of this, and that they well know how much a greater happiness it is to want nothing necessary than to abound in many superfluities, and to be rescued out of so much misery than to abound with so much wealth; and I cannot think but the sense of every man's interest, added to the authority of Christ's commands, who as He was infinitely wise, knew what was best, and was not less good in discovering it to us, would have drawn all the world over to the laws of the Utopians, if pride, that plague of human nature, that source of so much misery, did not hinder it; for this vice does not measure happiness so much by its own conveniences as by the miseries of others; and would not be satisfied with being thought a goddess, if none were left that were miserable, over whom she might insult. Pride thinks its own happiness shines the brighter by comparing it with the misfortunes of other persons; that by displaying its own wealth, they may feel their poverty the more sensibly. This is that infernal serpent that creeps into the breasts of mortals, and possesses them too much to be easily drawn out; and therefore I am glad that the Utopians have fallen upon this form of government, in which I wish that all the world could be so wise as to imitate them; for they have indeed laid down such a scheme and foundation of policy, that as men live happily under it, so it is like to be of great continuance; for they having rooted out of the minds of their people all the seeds both of ambition and faction, there is no danger of any commotion at home; which alone has been the ruin of many States that seemed otherwise to be well secured; but as long as they live in peace at home, and are governed by such good laws, the envy of all their neighboring princes, who have

often though in vain attempted their ruin, will never be able to put their State into any commotion or disorder.

When Raphael had thus made an end of speaking, though many things occurred to me, both concerning the manners and laws of that people, that seemed very absurd, as well in their way of making war, as in their notions of religion and divine matters; together with several other particulars, but chiefly what seemed the foundation of all the rest, their living in common, without the use of money, by which all nobility, magnificence, splendor, and majesty, which, according to the common opinion, are the true ornaments of a nation, would be quite taken away; — yet since I perceived that Raphael was weary, and was not sure whether he could easily bear contradiction, remembering that he had taken notice of some who seemed to think they were bound in honor to support the credit of their own wisdom, by finding out something to censure in all other men's inventions, besides their own; I only commended their constitution, and the account he had given of it in general; and so taking him by the hand, carried him to supper, and told him I would find out some other time for examining this subject more particularly, and for discoursing more copiously upon it; and indeed I shall be glad to embrace an opportunity of doing it. In the meanwhile, though it must be confessed that he is both a very learned man, and a person who has obtained a great knowledge of the world, I cannot perfectly agree to everything he has related; however, there are many things in the Commonwealth of Utopia that I rather wish, than hope, to see followed in our governments.

[End.]

Utopia

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Utopia (book)

<div><div>Utopia</div><div></div><div>Illustration for the 1516 first edition of <i>Utopia</i>.</div></div>	
Author	Thomas More
Translator	Ralph Robinson Gilbert Burnet
Country	Seventeen Provinces, Leuven
Language	Latin
Publisher	More
Publication date	1516
Published in English	1551
Media type	Print
Pages	134
ISBN	978-1-907727-28-3

Utopia (in full: *Libellus vere aureus, nec minus salutaris quam festivus, de optimo rei publicae statu deque nova insula Utopia*) is a work of fiction and political philosophy by Thomas More (1478–1535) published in 1516, composed in the Latin language. English translations of the title include *A Truly Golden Little Book, No Less Beneficial Than Entertaining, of the Best State of a Republic, and of the New Island Utopia* (literal) and *A Fruitful and Pleasant Work of the Best State of a Public weal, and of the New Isle Called Utopia* (traditional). (See "title" below.) The book is a frame narrative primarily depicting a fictional island society and its religious, social and political customs.

Title

The title *De optimo rei publicae statu deque nova insula Utopia* literally translates, "Of a republic's best state and of the new island Utopia". It is variously rendered *On the Best State of a Republic and on the New Island of Utopia*, *Concerning the Highest State of the Republic and the New Island Utopia*, *On the Best State of a Commonwealth and on the New Island of Utopia*, *Concerning the Best Condition of the Commonwealth and the New Island of Utopia*, *On the Best Kind of a Republic and About the New Island of Utopia*, *About the Best State of a Commonwealth and the New Island of Utopia*, etc. The original name was even longer: *Libellus vere aureus, nec minus salutaris quam festivus, de optimo rei publicae statu deque nova insula Utopia*. This translates, "A truly golden little book, no less beneficial than entertaining, of a republic's best state and of the new island Utopia".

"Utopia" is derived from the Greek words *eu* (εὖ), "good", *ou* (οὐ), "not", and *topos* (τόπος), "place", with the suffix *-iā* (-ία) that is typical of toponyms; hence *Outopía* (Οὐτοπία; Latinized as *Ūtopia*, with stress on the second

syllable), both "no-place-land" as well as "good-place-land". In early modern English, *Utopia* was spelled "Utopie", which is today rendered **Utopy** in some editions.

In English, *Utopia* is pronounced exactly as *Eutopia* (the latter word, in Greek Εὐτοπία [*Eutopiā*], meaning "good place," contains the prefix εὖ- [*eu-*], "good", with which the οὐ of *Utopia* has come to be confused in the French and English pronunciation).^[1] This is something that More himself addresses in an addendum to his book *Wherefore not Utopie, but rather rightly my name is Eutopie, a place of felicitie*.^[2]

One interpretation holds that this suggests that while Utopia might be some sort of perfected society, it is ultimately unreachable (see below).

Plot

Book 1: Dialogue of Counsel

The work begins with written correspondence between Thomas More and several people he had met on the continent: Peter Gilles, town clerk of Antwerp, and Jerome de Busleyden, counselor to Charles V. More chose these letters, which are communications between actual people, to further the plausibility of his fictional land. In the same spirit, these letters also include a specimen of the Utopian alphabet and its poetry. The letters also explain the lack of widespread travel to Utopia; during the first mention of the land, someone had coughed during announcement of the exact longitude and latitude. The first book tells of the traveller Raphael Hythloday, to whom More is introduced in Antwerp, and it also explores the subject of how best to counsel a prince, a popular topic at the time.

The first discussions with Raphael allow him to discuss some of the modern ills affecting Europe such as the tendency of kings to start wars and the subsequent loss of money on fruitless endeavours. He also criticises the use of execution to punish theft, saying thieves might as well murder whom they rob, to remove witnesses, if the punishment is going to be the same. He lays most of the problems of theft on the practice of enclosure—the enclosing of common land—and the subsequent poverty and starvation of people who are denied access to land because of sheep farming.

More tries to convince Raphael that he could find a good job in a royal court, advising monarchs, but Raphael says that his views are too radical and would not be listened to. Raphael sees himself in the tradition of Plato: he knows that for good governance, kings must act philosophically. However, he points out that:

“Plato doubtless did well foresee, unless kings themselves would apply their minds to the study of philosophy, that else they would never thoroughly allow the council of philosophers, being themselves before, even from their tender age, infected and corrupt with perverse and evil opinions.”



Woodcut by Ambrosius Holbein for a 1518 edition of *Utopia*. The lower left-hand corner shows the traveller Raphael Hythlodæus describing the island.

More seems to contemplate the duty of philosophers to work around and in real situations and, for the sake of political expediency, work within flawed systems to make them better, rather than hoping to start again from first principles.

“for in courts they will not bear with a man's holding his peace or conniving at what others do: a man must barefacedly approve of the worst counsels and consent to the blackest designs, so that he would pass for a spy, or, possibly, for a traitor, that did but coldly approve of such wicked practices”

Book 2: Discourse on Utopia

Utopia is placed in the New World and More links Raphael's travels in with Amerigo Vespucci's real life voyages of discovery. He suggests that Raphael is one of the 24 men Vespucci, in his *Four Voyages* of 1507, says he left for six months at Cabo Frio, Brazil. Raphael then travels further and finds the island of Utopia, where he spends five years observing the customs of the natives.

According to More, the island of Utopia is



Map by Ortelius, ca. 1595.

“two hundred miles across in the middle part, where it is widest, and nowhere much narrower than this except towards the two ends, where it gradually tapers. These ends, curved round as if completing a circle five hundred miles in circumference, make the island crescent-shaped, like a new moon.”

The island was originally a peninsula but a 15-mile wide channel was dug by the community's founder King Utopos to separate it from the mainland. The island contains 54 cities. Each city is divided into four equal parts. The capital city, Amaurot, is located directly in the middle of the crescent island.

Each city has 6000 households, consisting of between 10 to 16 adults. Thirty households are grouped together and elect a *Syphograntus* (whom More says is now called a *phylarchus*). Every ten Syphogranti have an elected *Traniborus* (more recently called a *protophylarchus*) ruling over them. The 200 Syphogranti of a city elect a Prince in a secret ballot. The Prince stays for life unless he is deposed or removed for suspicion of tyranny.

People are re-distributed around the households and towns to keep numbers even. If the island suffers from overpopulation, colonies are set up on the mainland. Alternatively, the natives of the mainland are invited to be part of these Utopian colonies, but if they dislike it and no longer wish to stay they may return. In the case of underpopulation the colonists are re-called.

There is no private property on Utopia, with goods being stored in warehouses and people requesting what they need. There are also no locks on the doors of the houses, which are rotated between the citizens every ten years. Agriculture is the most important job on the island. Every person is taught it and must live in the countryside, farming for two years at a time, with women doing the same work as men. Parallel to this, every citizen must learn at

least one of the other essential trades: weaving (mainly done by the women), carpentry, metalsmithing and masonry. There is deliberate simplicity about these trades; for instance, all people wear the same types of simple clothes and there are no dressmakers making fine apparel. All able-bodied citizens must work; thus unemployment is eradicated, and the length of the working day can be minimised: the people only have to work six hours a day (although many willingly work for longer). More does allow scholars in his society to become the ruling officials or priests, people picked during their primary education for their ability to learn. All other citizens are however encouraged to apply themselves to learning in their leisure time.

Slavery is a feature of Utopian life and it is reported that every household has two slaves. The slaves are either from other countries or are the Utopian criminals. These criminals are weighed down with chains made out of gold. The gold is part of the community wealth of the country, and fettering criminals with it or using it for shameful things like chamber pots gives the citizens a healthy dislike of it. It also makes it difficult to steal as it is in plain view. The wealth, though, is of little importance and is only good for buying commodities from foreign nations or bribing these nations to fight each other. Slaves are periodically released for good behaviour. Jewels are worn by children, who finally give them up as they mature.

Other significant innovations of Utopia include: a welfare state with free hospitals, euthanasia permissible by the state, priests being allowed to marry, divorce permitted, premarital sex punished by a lifetime of enforced celibacy and adultery being punished by enslavement. Meals are taken in community dining halls and the job of feeding the population is given to a different household in turn. Although all are fed the same, Raphael explains that the old and the administrators are given the best of the food. Travel on the island is only permitted with an internal passport and any people found without a passport are, on a first occasion, returned in disgrace, but after a second offence they are placed in slavery. In addition, there are no lawyers and the law is made deliberately simple, as all should understand it and not leave people in any doubt of what is right and wrong.

There are several religions on the island: moon-worshippers, sun-worshippers, planet-worshippers, ancestor-worshippers and monotheists, but each is tolerant of the others. Only atheists are despised (but allowed) in Utopia, as they are seen as representing a danger to the state: since they do not believe in any punishment or reward after this life, they have no reason to share the communistic life of Utopia, and will break the laws for their own gain. They are not banished, but are encouraged to talk out their erroneous beliefs with the priests until they are convinced of their error. Raphael says that through his teachings Christianity was beginning to take hold in Utopia. The toleration of all other religious ideas is enshrined in a universal prayer all the Utopians recite.

“but, if they are mistaken, and if there is either a better government, or a religion more acceptable to God, they implore His goodness to let them know it.”

Wives are subject to their husbands and husbands are subject to their wives although women are restricted to conducting household tasks for the most part. Only few widowed women become priests. While all are trained in military arts, women confess their sins to their husbands once a month. Gambling, hunting, makeup and astrology are all discouraged in Utopia. The role allocated to women in Utopia might, however, have been seen as being more liberal from a contemporary point of view.

Utopians do not like to engage in war. If they feel countries friendly to them have been wronged, they will send military aid. However they try to capture, rather than kill, enemies. They are upset if they achieve victory through bloodshed. The main purpose of war is to achieve that which if they had achieved already they would not have gone to war.

Privacy is not regarded as freedom in Utopia; taverns, ale-houses and places for private gatherings are non-existent for the effect of keeping all men in full view, so that they are obliged to behave well.

The meaning of the work

One of the most troublesome questions about *Utopia* is Thomas More's reason for writing it.

Most scholars see it as some kind of comment or criticism of contemporary European society, for the evils of More's day are laid out in Book I and in many ways apparently solved in Book II. Indeed, *Utopia* has many of the characteristics of satire, and there are many jokes and satirical asides such as how honest people are in Europe, but these are usually contrasted with the simple, uncomplicated society of the Utopians.

Yet, the puzzle is that some of the practices and institutions of the Utopians, such as the ease of divorce, euthanasia and both married priests and female priests, seem to be polar opposites of More's beliefs and the teachings of the Catholic Church of which he was a devout member. Another often cited apparent contradiction is that of the religious toleration of *Utopia* contrasted with his persecution of Protestants as Lord Chancellor. Similarly, the criticism of lawyers comes from a writer who, as Lord Chancellor, was arguably the most influential lawyer in England. However, it can be answered that as a pagan society Utopians had the best ethics that could be reached through reason alone, or that More changed from his early life to his later when he was Lord Chancellor.

One highly influential interpretation of *Utopia* is that of Quentin Skinner. He has argued that More was taking part in the Renaissance humanist debate over true nobility, and that he was writing to prove the perfect commonwealth could not occur with private property. Crucially, his narrator Hythloday embodies the Platonic view that philosophers should not get involved in politics and his character of More has the more pragmatic Ciceronic view; thus the society Hythloday proposes is the ideal More would want, but without communism, which he saw no possibility of occurring, it was wiser to take a more pragmatic view. *Utopia* is thus More's ideal, but an unobtainable one, explaining why there are inconsistencies between the ideas in *Utopia* and More's practice in the real world.

Quentin Skinner's interpretation of *Utopia* is not inconsistent with the speculation that Stephen Greenblatt made in *The Swerve: How the World Became Modern*. There, Greenblatt argued that More was under the Epicurean influence of Lucretius's *On the Nature of Things* and the people that live in *Utopia* were an example of how pleasure has dictated them as the guiding principle of life. Although More's insistence on the existence of an afterlife and punishment for people holding contrary views, he acknowledged, were inconsistent with the essentially materialist view of Epicureanism, Greenblatt contended that it was the minimum conditions for what the pious More would have considered as necessary to live a happy life.

Another complication comes from the Greek meaning of the names of people and places in the work. Apart from *Utopia*, meaning "Noplace," several other lands are mentioned: *Achora* meaning "Nolandia", *Polyleritae* meaning "Muchnonsense", *Macarenses* meaning "Happiland," and the river *Anydrus* meaning "Nowater". Raphael's last name, Hythlodæus means "dispenser of nonsense" surely implying that the whole of the Utopian text is 'nonsense'. Yet, it is unclear whether More is simply being ironic, an in-joke for those who know Greek, seeing as the place he is talking about does not actually exist, or whether there is actually a sense of distancing of Hythlodæus' views from More's own.

The name Raphael, though, may have been chosen by More to remind his readers of the archangel Raphael who is mentioned in the Book of Tobit.^[citation needed] In that book the angel guides Tobias and later cures his father of his blindness. While Hythloday may suggest his words are not to be trusted, Raphael meaning "God has healed" suggests that Raphael may be opening the eyes of the reader to what is true. The suggestion that More may have agreed with the views of Raphael is given weight by the way he dressed; with "his cloak [...] hanging carelessly about him"; a style which Roger Ascham reports that More himself was wont to adopt. Furthermore, more recent criticism has questioned the reliability of both Gile's annotations and the character of "More" in the text itself. Claims that the book only subverts *Utopia* and Hythloday are possibly oversimplistic.

Reception

Utopia was begun while More was an envoy in Flanders in May 1515. More started by writing the introduction and the description of the society which would become the second half of the work and on his return to England he wrote the "dialogue of counsel", completing the work in 1516. In the same year, it was printed in Leuven under Erasmus's editorship and after revisions by More it was printed in Basel in November 1518. It was not until 1551, sixteen years after More's execution, that it was first published in England as an English translation by Ralph Robinson. Gilbert Burnet's translation of 1684 is probably the most commonly cited version.

The work seems to have been popular, if misunderstood: the introduction of More's *Epigrams* of 1518 mentions a man who did not regard More as a good writer.

The word Utopia overtook More's short work and has been used ever since to describe this kind of imaginary society with many unusual ideas being contemplated. Although he may not have founded the genre of Utopian and dystopian fiction, More certainly popularised it and some of the early works which owe something to *Utopia* include *The City of the Sun* by Tommaso Campanella, *Description of the Republic of Christianopolis* by Johannes Valentinus Andreae, *New Atlantis* by Francis Bacon and *Candide* by Voltaire.

The politics of *Utopia* have been seen as influential to the ideas of Anabaptism and communism.^[*citation needed*] While utopian socialism was used to describe the first concepts of socialism, later Marxist theorists tended to see the ideas as too simplistic and not grounded on realistic principles. The religious message in the work and its uncertain, possibly satiric, tone has also alienated some theorists from the work.

An applied example of More's utopia can be seen in Vasco de Quiroga's implemented society in Michoacán, Mexico, which was directly taken and adapted from More's work.

Notes


[1] See <http://www.phon.ucl.ac.uk/home/wells/blog.htm>.

[2] *More's Utopia: The English Translation thereof by Raphe Robynson*. second edition, 1556, in "Eutopism" (<http://www.eutopism.co.uk/>)



Further reading

- Sullivan, E. D. S. (editor) (1983) *The Utopian Vision: Seven Essays on the Quincentennial of Sir Thomas More* San Diego State University Press, San Diego, California, ISBN 0-916304-51-5

External links

- English translation of *Utopia* by Gilbert Burnet (<http://www.gutenberg.org/etext/2130>) at Project Gutenberg
- Free audio recording (<http://librivox.org/utopia-by-thomas-more/>) at LibriVox
- Thomas More and his Utopia (<http://www.marxists.org/archive/kautsky/1888/more/index.htm>) by *Karl Kautsky*
- Andre Schuchardt: *Freiheit und Knechtschaft. Die dystopische Utopia des Thomas Morus. Eine Kritik am besten Staat* (<http://kaltric.de/mat/matphil/utopia/>)
-  "Utopia". *The American Cyclopædia*. 1879.

Thomas More

The Right Honourable Sir Thomas More	
	
Lord Chancellor	
In office October 1529 – May 1532	
Preceded by	Thomas Wolsey
Succeeded by	Thomas Audley
Chancellor of the Duchy of Lancaster	
In office 31 December 1525 – 3 November 1529	
Preceded by	Richard Wingfield
Succeeded by	William FitzWilliam
Speaker of the House of Commons	
In office 16 April 1523 – 13 August 1523	
Preceded by	Thomas Neville
Succeeded by	Thomas Audley
Personal details	
Born	7 February 1478 City of London, London Kingdom of England
Died	6 July 1535 (aged 57) Tower Hill, Liberties of the Tower of London, Tower Hamlets Kingdom of England
Religion	Roman Catholic
Signature	

Sir Thomas More (/ˈmɔːr/; 7 February 1478 – 6 July 1535), known to Roman Catholics as **Saint Thomas More**,^{[1][2]} was an English lawyer, social philosopher, author, statesman and noted Renaissance humanist. He was an important councillor to Henry VIII and Lord Chancellor from October 1529 to 16 May 1532.^[3] More opposed the Protestant Reformation, in particular the theology of Martin Luther and William Tyndale whose books he burned and

whose followers he persecuted. More also wrote *Utopia*, published in 1516, about the political system of an ideal and imaginary island nation. More later opposed the King's separation from the Catholic Church and refused to accept him as Supreme Head of the Church of England because it disparaged papal authority and Henry's marriage to Catherine of Aragon. Tried for treason, More was convicted on perjured testimony and beheaded.

Pope Pius XI canonised More in 1935 as a martyr of the schism that separated the Church of England from Rome; Pope John Paul II in 2000 declared More the "heavenly Patron of Statesmen and Politicians". Since 1980, the Church of England has remembered More liturgically as a Reformation martyr.

Early life

Saint Thomas More, T.O.S.F.



Medallion of Thomas More

Martyr

Honored in	Catholic Church; Anglican Communion
Beatified	29 December 1886, Florence, Kingdom of Italy, by Pope Leo XIII
Canonized	19 May 1935, Vatican City, by Pope Pius XI
Feast	22 June (Catholic Church) 6 July (Church of England) 9 July on the traditionalist Catholic (Latin Mass) calendar
Attributes	dressed in the robe of the Chancellor and wearing the Collar of Esses; axe
Patronage	Adopted children; civil servants; court clerks; difficult marriages; large families; lawyers, politicians, and statesmen; stepparents; widowers; Ateneo de Manila Law School; Diocese of Arlington; Diocese of Pensacola-Tallahassee; Kerala Catholic Youth Movement; University of Malta; University of Santo Tomas Faculty of Arts and Letters

Born in Milk Street in London, on 7 February 1478, Thomas More was the son of Sir John More,^[4] a successful lawyer and later judge, and his wife Agnes (*née* Graunger). More was educated at St Anthony's School, then considered one of London's finest schools. From 1490 to 1492, More served John Morton, the Archbishop of Canterbury and Lord Chancellor of England as a household page.^{:xvi} Morton enthusiastically supported the "New Learning" (now called the Renaissance), and thought highly of the young More. Believing that More had great potential, Morton nominated him for a place at Oxford University (either in St. Mary's Hall or Canterbury College).^{:38} Both Canterbury College and St Mary's Hall have since disappeared; Christ Church College grew over Canterbury's site, and Oriel College over the former St Mary's.

More began his studies at Oxford in 1492, and received a classical education. Studying under Thomas Linacre and William Grocyn, he became proficient in both Greek and Latin. More left Oxford after only two years—at his father's insistence—to begin legal training in London at New Inn, one of the Inns of Chancery.^{:xvii} In 1496, More

became a student at Lincoln's Inn, one of the Inns of Court, where he remained until 1502, when he was called to the Bar.^{:xvii}

Spiritual life

According to his friend, theologian Desiderius Erasmus of Rotterdam, More once seriously contemplated abandoning his legal career to become a monk. Between 1503 and 1504 More lived near the Carthusian monastery outside the walls of London and joined in the monks' spiritual exercises. Although he deeply admired their piety, More ultimately decided to remain a layman, standing for election to Parliament in 1504 and marrying the following year.^{:xxi}

In spite of his choice to pursue a secular career, More continued ascetical practices for the rest of his life, such as wearing a hair shirt next to his skin and occasionally engaging in flagellation.^{:xxi} A tradition of the Third Order of St. Francis honors More as a member of that Order on their calendar of saints.

Family life

More married Jane Colt in 1505.^{:118} She was nearly ten years younger than her husband, quiet and good-natured.^{:119} Erasmus reported that More wanted to give his young wife a better education than she had previously received at home, and tutored her in music and literature.^{:119} The couple had four children before Jane died in 1511: Margaret, Elizabeth, Cicely, and John.^{:132}

Going "against friends' advice and common custom" within thirty days More had married one of the many eligible women among his wide circle of friends. He chose the rich widow Alice Middleton as his second wife, having met her while working with her late husband who had been a prosperous merchant. The speed of the marriage was so unusual that More had to get a dispensation of the banns, which due to his good public reputation he easily obtained. Alice More lacked Jane's docility; More's friend Andrew Ammonius derided Alice as a "hook-nosed harpy." Erasmus, however, called their marriage happy.^{:144} More had no children from his second marriage, although he raised Alice's daughter from her previous marriage as his own. More also became the guardian of a young girl named Anne Cresacre, who would eventually marry his son, John More.^{:146} An affectionate father, More wrote letters to his children whenever he was away on legal or government business, and encouraged them to write to him often.^{:150:xiv}

More insisted upon giving his daughters the same classical education as his son, a highly unusual attitude at the time.^{:146–47} His eldest daughter, Margaret, attracted much admiration for her erudition, especially her fluency in Greek and Latin.^{:147} More told his daughter of his pride in her academic accomplishment in September 1522, after he showed the Bishop a letter she had written:

When he saw from the signature that it was the letter of a lady, his surprise led him to read it more eagerly ... he said he would never have believed it to be your work unless I had assured him of the fact, and he began to praise it in the highest terms ... for its pure Latinity, its correctness, its erudition, and its expressions of tender affection. He took out at once from his pocket a portague [A Portuguese gold coin] ... to send to you as a pledge and token of his good will towards you.^{:152}

More's decision to educate his daughters set an example for other noble families. Even Erasmus became much more favourable once he witnessed their accomplishments.^{:149}

Early political career

In 1504 More was elected to Parliament to represent Great Yarmouth, and in 1510 began representing London.

From 1510, More served as one of the two undersheriffs of the City of London, a position of considerable responsibility in which he earned a reputation as an honest and effective public servant. More became Master of Requests in 1514,^[5] the same year in which he was appointed as a Privy Councillor.^[6] After undertaking a diplomatic mission to the Holy Roman Emperor, Charles V, accompanying Thomas Wolsey, Cardinal Archbishop of York, to Calais and Bruges, More was knighted and made under-treasurer of the Exchequer in 1521.



Study for a portrait of Thomas More's family, c. 1527, by Hans Holbein the Younger

As secretary and personal adviser to King Henry VIII, More became increasingly influential: welcoming foreign diplomats, drafting official documents, and serving as a liaison between the King and Lord Chancellor Wolsey. More later served as High Steward for the universities of Oxford and Cambridge.

In 1523 More was elected as knight of the shire (MP) for Middlesex and, on Wolsey's recommendation, the House of Commons elected More its Speaker. In 1525 More became Chancellor of the Duchy of Lancaster, with executive and judicial responsibilities over much of northern England.

Chancellorship

After Wolsey fell, More succeeded to the office of Chancellor in 1529. He dispatched cases with unprecedented rapidity. Fully devoted to Henry and the royal prerogative, More initially co-operated with the King's new policy, denouncing Wolsey in Parliament and joining the opinion of the theologians at Oxford and Cambridge that the marriage of Henry to Catherine had been unlawful.^[citation needed] But as Henry began to deny Papal Authority, More's qualms grew.

Campaign against the Reformation

More supported the Catholic Church and saw the Protestant Reformation as heresy, a threat to the unity of both church and society. Believing in the theology, polemics, and ecclesiastical laws of the church, More "heard Luther's call to destroy the Catholic Church as a call to war."^[7]

His early actions against the Reformation included aiding Wolsey in preventing Lutheran books from being imported into England, spying on and investigating suspected Protestants, especially publishers, and arresting any one holding in his possession, transporting, or selling the books of the Protestant reformation. More vigorously suppressed the travelling country ministers who used Tyndale's English translation of the New Testament.^[citation needed] It contained translations of certain words—for example Tyndale used "elder" rather than "priest" for the Greek "presbyteros"—and some footnotes which challenged Catholic doctrine.^[8] It was during this time that most of his literary polemics appeared.



Sir Thomas More is commemorated with a sculpture at the late-19th-century Sir Thomas More House, opposite the Royal Courts of Justice, Carey Street, London.

Rumours circulated during and after More's lifetime regarding ill-treatment of heretics during his time as Lord Chancellor. The popular anti-Catholic polemicist John Foxe, who "placed Protestant sufferings against the background of... the Antichrist"^[9] was instrumental in publicising accusations of torture in his famous *Book of Martyrs*, claiming that More had often personally used violence or torture while interrogating heretics. Later authors, such as Brian Moynahan and Michael Farris, cite Foxe when repeating these allegations. More himself denied these allegations:

Stories of a similar nature were current even in More's lifetime and he denied them forcefully. He admitted that he did imprison heretics in his house – 'theyr sure keypyng' – he called it – but he utterly rejected claims of

torture and whipping... 'so helpe me God.'²⁹⁸

In total there were six burned at the stake for heresy during More's chancellorship: Thomas Hitton, Thomas Bilney, Richard Bayfield, John Tewkesbury, Thomas Dugate, and James Bainham.^{:299–306} More's influential role in the burning of Tyndale is reported by Moynahan.^[10] Burning at the stake had long been a standard punishment for heresy—about thirty burnings had taken place in the century before More's elevation to Chancellor, and burning continued to be used by both Catholics and Protestants during the religious upheaval of the following decades.^[11] Ackroyd notes that More explicitly "approved of Burning"^{:298} R.W. Chambers is also noted as saying that "More, while denying indignantly the cruelties attributed to him, 'wills all the world to wit on the other side' that he believes that it is necessary to prohibit 'the sowing of seditious heresies', and to punish them, in extreme cases with death, those who defy such prohibition." And he goes on to say "It was the view, held by all parties alike, that open defiance of authority in spiritual matters, of such a kind as to lead to tumult and civil war, might be punished with death."^{[12]:274–275} After the case of John Tewkesbury, a London leather-seller found guilty by More of harbouring banned books and sentenced to burning for refusing to recant, More declared: he "burned as there was neuer wretche I wene better worthy."

Historians have been long divided over More's religious actions as Chancellor. While biographers such as Peter Ackroyd, a Catholic English biographer, have taken a relatively tolerant view of More's campaign against Protestantism by placing his actions within the turbulent religious climate of the time, other equally eminent historians, such as Richard Marius, an American scholar of the Reformation, have been more critical, believing that persecutions—including what he perceives as the advocacy of extermination for Protestants—were a betrayal of More's earlier humanist convictions. As Marius writes in his biography of More: "To stand before a man at an inquisition, knowing that he will rejoice when we die, knowing that he will commit us to the stake and its horrors without a moment's hesitation or remorse if we do not satisfy him, is not an experience much less cruel because our inquisitor does not whip us or rack us or shout at us. ... More believed that they (Protestants) should be exterminated, and while he was in office he did everything in his power to bring that extermination to pass." Many Protestants take a very different view from that of Marius—in 1980, despite being an opponent of the English Reformation that created the Church of England, More was added to the Church of England's calendar of Saints and Heroes of the Christian Church, jointly with John Fisher, to be commemorated every 6 July (the date of More's execution) as "Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535".

The six executions for heresy should perhaps also be seen in the context of More trying to prevent a repetition in England of the up to 100,000 deaths in the German Peasants' Revolt of 1524–25. More and other conservatives (including Henry VIII at this time) openly blamed these deaths on the socially destabilising effects of Luther's heresy,^[13] though clearly such conservatives were also trying to prevent other supposed ills less easily understood by our modern secular and ecumenical world, such as alleged eternal agony in Hell^[14] for the souls of those allegedly

misguided into heresy, as well as the suffering of souls in Purgatory supposedly caused by Luther's abolition of indulgences, as argued in More's 1529 work *Supplication of Souls*. It seems unlikely that modern Catholics, Protestants, and others, could ever easily agree on how many eventually died in Britain, Ireland, and elsewhere as an arguable result of the English Reformation that More was unsuccessfully trying to prevent, and whether or not this cost could be justified by arguable offsetting benefits. The modern Catholic attitude on the issue was probably best expressed by Pope John Paul II when honouring him by making him patron saint of statesmen and politicians in October 2000, when he stated "It can be said that he demonstrated in a singular way the value of a moral conscience ... even if, in his actions against heretics, he reflected the limits of the culture of his time".

Resignation

As the conflict over supremacy between the Papacy and the King reached its apogee, More continued to remain steadfast in supporting the supremacy of the Pope as Successor of Peter over that of the King of England. In 1530, More refused to sign a letter by the leading English churchmen and aristocrats asking Pope Clement VII to annul Henry's marriage to Catherine, and also quarrelled with Henry VIII over the heresy laws. In 1531, Henry had isolated More by purging most clergy who supported the papal stance from senior positions in the church. In addition, Henry had solidified his denial of the Papacy's control of England by passing the Statute of Praemunire which forbade appeals to the Roman Curia from England. Realizing his isolated position, More attempted to resign after being forced to take an oath declaring the King the Supreme Head of the English Church, pursuant to Parliament's Act of Supremacy of 1534. He tried to limit the oath "as far as the law of Christ allows." Furthermore, the Statute of Praemunire made it a crime to support in public or office the claims of the Papacy. Thus, he refused to take the oath in the form in which it would renounce all claims of jurisdiction over the Church except the sovereign's. Nonetheless, the reputation and influence of More as well as his long relationship with Henry, kept his life secure for the time being and consequently, he was not relieved of office. However, with his supporters in court quickly disappearing, in 1532 he asked the King again to relieve him of his office, claiming that he was ill and suffering from sharp chest pains. This time Henry granted his request.

Trial and execution

In 1533, More refused to attend the coronation of Anne Boleyn as the Queen of England. Technically, this was not an act of treason, as More had written to Henry acknowledging Anne's queenship and expressing his desire for the King's happiness and the new Queen's health.^[15] Despite this, his refusal to attend was widely interpreted as a snub against Anne, and Henry took action against him.

Shortly thereafter, More was charged with accepting bribes, but the charges had to be dismissed for lack of any evidence. In early 1534, More was accused of conspiring with the "Holy Maid of Kent," Elizabeth Barton, a nun who had prophesied against the king's annulment, but More was able to produce a letter in which he had instructed Barton not to interfere with state matters.^[citation needed]



Rowland Lockey after Hans Holbein the Younger, *The Family of Sir Thomas More*, c. 1594

On 13 April 1534, More was asked to appear before a commission and swear his allegiance to the parliamentary Act of Succession. More accepted Parliament's right to declare Anne Boleyn the legitimate Queen of England, but he

steadfastly refused to take the oath of supremacy of the Crown in the relationship between the kingdom and the church in England. Holding fast to the teaching of papal supremacy, More refused to take the oath and furthermore publicly refused to uphold Henry's annulment from Catherine. John Fisher, Bishop of Rochester, refused the oath along with More. The oath reads:

... By reason whereof the Bishop of Rome and See Apostolic, contrary to the great and inviolable grants of jurisdictions given by God immediately to emperors, kings and princes in succession to their heirs, hath presumed in times past to invest who should please them to inherit in other men's kingdoms and dominions, which thing we your most humble subjects, both spiritual and temporal, do most abhor and detest ...

With his refusal to support the King's annulment, More's enemies had enough evidence to have the King arrest him on treason. Four days later, Henry had More imprisoned in the Tower of London. There More prepared a devotional *Dialogue of Comfort against Tribulation*. While More was imprisoned in the Tower, Thomas Cromwell made several visits, urging More to take the oath, which More continued to refuse.



Site of scaffold at Tower Hill where More was executed by decapitation



Commemorative plaque at the site of the ancient scaffold at Tower Hill, with Sir Thomas More listed among other notables executed at the site.

On 1 July 1535, More was tried before a panel of judges that included the new Lord Chancellor, Sir Thomas Audley, as well as Anne Boleyn's father, brother, and uncle. He was charged with high treason for denying the validity of the Act of Succession. More, relying on legal precedent and the maxim "*qui tacet consentire videtur*" (literally, *who (is) silent is seen to consent*), understood that he could not be convicted as long as he did not explicitly deny that the King was Supreme Head of the Church, and he therefore refused to answer all questions regarding his opinions on the subject. Thomas Cromwell, at the time the most powerful of the King's advisors, brought forth the Solicitor General, Richard Rich, to testify that More had, in his presence, denied that the King was the legitimate head of the church. This testimony was extremely dubious: witnesses Richard Southwell and Mr. Palmer both denied having heard the details of the reported conversation, and as More himself pointed out:

Can it therefore seem likely to your Lordships, that I should in so weighty an Affair as this, act so unadvisedly, as to trust Mr. Rich, a Man I had always so mean an Opinion of, in reference to his Truth and Honesty, ... that I should only impart to Mr. Rich the Secrets of my Conscience in respect to the King's Supremacy, the particular Secrets, and only Point about which I have been so long pressed to explain my self? which I never did, nor never would reveal; when the Act was once made, either to the King himself, or any of his Privy Councillors, as is well known to your Honours, who have been sent upon no other account at several times by his Majesty to me in the Tower. I refer it to your Judgments, my Lords, whether this can seem credible to any of your Lordships.

However, the jury took only fifteen minutes to find More guilty.

More was tried, and found guilty, under the following section of the Treason Act 1534:

If any person or persons, after the first day of February next coming, do maliciously wish, will or desire, by words or writing, or by craft imagine, invent, practise, or attempt any bodily harm to be done or committed to the king's most royal person, the queen's, or their heirs apparent, or to deprive them or any of them of their dignity, title, or name of their royal estates ...

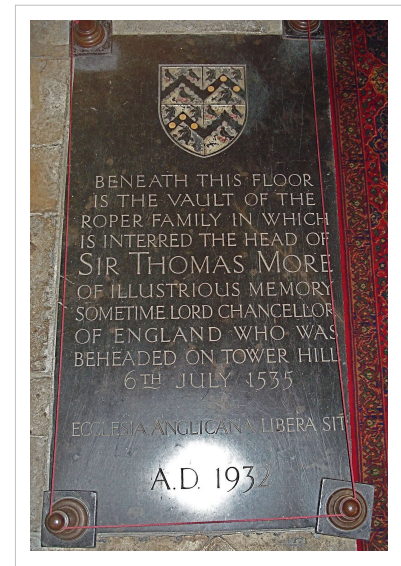
That then every such person and persons so offending ... shall have and suffer such pains of death and other penalties, as is limited and accustomed in cases of high treason.

After the jury's verdict was delivered and before his sentencing, More spoke freely of his belief that "no temporal man may be the head of the spirituality". He was sentenced to be hanged, drawn, and quartered (the usual punishment for traitors who were not the nobility), but the King commuted this to execution by decapitation. The execution took place on 6 July 1535. When he came to mount the steps to the scaffold, he is widely quoted as saying (to the officials): "I pray you, I pray you, Mr Lieutenant, see me safe up and for my coming down, I can shift for myself"; while on the scaffold he declared that he died "the king's good servant, but God's first."

Relics

Another comment he is believed to have made to the executioner is that his beard was completely innocent of any crime, and did not deserve the axe; he then positioned his beard so that it would not be harmed.^[16] More asked that his foster/adopted daughter Margaret Clement (née Giggs) be given his headless corpse to bury.^[17] He was buried at the Tower of London, in the chapel of St Peter ad Vincula in an unmarked grave. His head was fixed upon a pike over London Bridge for a month, according to the normal custom for traitors. His daughter Margaret (Meg) Roper rescued it, possibly by bribery, before it could be thrown in the River Thames.

The skull is believed to rest in the Roper Vault of St Dunstan's Church, Canterbury, though some researchers have claimed it might be within the tomb he erected for More in Chelsea Old Church (see below). The evidence, however, seems to be in favour of its placement in St Dunstan's, with the remains of his daughter, Margaret Roper, and her husband's family, whose vault it was.



Among other surviving relics is his hair shirt, presented for safe keeping by Margaret Clement(1508–70), his adopted daughter. This was long in the custody of the community of Augustinian canonesses who until 1983 lived at the convent at Abbotskerswell Priory, Devon. It is now preserved at Syon Abbey, near South Brent.

Scholarly and literary work

History of King Richard III

Between 1512 and 1519, Thomas More worked on a *History of King Richard III*, which he never finished but which was published after his death. The *History of King Richard III* is a Renaissance history, remarkable more for its literary skill and adherence to classical precepts than for its historical accuracy. Some consider it an attack on royal tyranny, rather than on Richard III himself or the House of York. More and his contemporary Polydore Vergil both use a more dramatic writing style than most medieval chronicles; for example, the shadowy King Richard is an outstanding, archetypal tyrant more like the Romans portrayed by Sallust. Wikipedia:Please clarify The *History of King Richard III* was written and published in both English and Latin, each written separately, and with information

deleted from the Latin edition to suit a European readership. It greatly influenced William Shakespeare's play *Richard III*. Contemporary historians attribute the unflattering portraits of King Richard III in both works to both authors' allegiance to the reigning Tudor dynasty that wrested the throne from Richard III in the Wars of the Roses. More's version also barely mentions King Henry VII, the first Tudor king, perhaps for having persecuted his father, Sir John More.

Utopia

More's best known and most controversial work, *Utopia* is a novel written in Latin. More completed and Erasmus published the book in Leuven in 1516, but it was only translated into English and published in his native land in 1551 (long after More's execution), and the 1684 translation became the most commonly cited. More (also a character in the book) and the narrator/traveller, Raphael Hythlodæus (whose name alludes both to the healer archangel Raphael, and 'speaker of nonsense', the surname's Greek meaning), discuss modern ills in Antwerp, as well as describe the political arrangements of the imaginary island country of Utopia (Greek pun on 'ou-topos' [no place], 'eu-topos' [good place]) among themselves as well as to Pieter Gillis and Jerome de Busleyden. Utopia's original edition included a symmetrical "Utopian alphabet" omitted by later editions, but which may have been an early attempt at cryptography or precursor of shorthand.

Utopia contrasts the contentious social life of European states with the perfectly orderly, reasonable social arrangements of Utopia and its environs (Tallstoria, Nolandia, and Aircastle). In Utopia, there are no lawyers because of the laws' simplicity and because social gatherings are in public view (encouraging participants to behave well), communal ownership supplants private property, men and women are educated alike, and there is almost complete religious toleration (except for atheists, who are allowed but despised). More may have used monastic communalism (rather than the biblical communalism in the Acts of the Apostles) as his model, although other concepts such as legalizing euthanasia remain far outside Church doctrine. Hythlodæus asserts that a man who refuses to believe in a god or an afterlife could never be trusted, because he would not acknowledge any authority or principle outside himself. Some take the novel's principal message to be the social need for order and discipline rather than liberty. Ironically, Hythlodæus, who believes philosophers should not get involved in politics, addresses More's ultimate conflict between his humanistic beliefs and courtly duties as the King's servant, pointing out that one day those morals will come into conflict with the political reality.

Utopia gave rise to a literary genre, Utopian and dystopian fiction, which features ideal societies or perfect cities, or their opposite. Early works influenced by *Utopia* included *New Atlantis* by Francis Bacon, *Erewhon* by Samuel Butler, and *Candide* by Voltaire. Although Utopianism combined classical concepts of perfect societies (Plato and Aristotle) with Roman rhetorical finesse (cf. Cicero, Quintilian, epideictic oratory), the Renaissance genre continued into the Age of Enlightenment and survives in modern science fiction.

Religious polemics

In 1520 the reformer Martin Luther published three works in quick succession: *An Appeal to the Christian Nobility of the German Nation* (Aug.), *Concerning the Babylonish Captivity of the Church* (Oct.), and *On the Liberty of a Christian Man* (Nov.).^{:225} In these books, Luther set out his doctrine of salvation through grace alone, rejected certain Catholic practices, and attacked abuses and excesses within the Catholic Church.^{:225–6} In 1521, Henry VIII formally responded to Luther's criticisms with the *Assertio*, written with More's assistance. Pope Leo X rewarded the English king with the title 'Fidei defensor' ("Defender of the Faith") for his work combating Luther's heresies.^{:226–7}

Martin Luther then attacked Henry VIII in print, calling him a "pig, dolt, and liar".^{:227} At the king's request, More composed a rebuttal: the *Responsio ad Lutherum* was published at the end of 1523. In the *Responsio*, More defended papal supremacy, the sacraments, and other Church traditions. More's language, like Luther's, was virulent: he branded Luther an "ape", a "drunkard", and a "lousy little friar" amongst other insults.^{:230} Writing as Rosseus, More offers to "throw back into your paternity's shitty mouth, truly the shit-pool of all shit, all the muck and shit which

your damnable rottenness has vomited up".

Confronting Luther confirmed More's theological conservatism. He thereafter avoided any hint of criticism of Church authority.^{:230} In 1528, More published another religious polemic, *A Dialogue Concerning Heresies*, that asserted the Catholic Church was the one true church, established by Christ and the Apostles, and affirmed the validity of its authority, traditions and practices.^{:279–81} In 1529, the circulation of Simon Fish's *Supplication for the Beggars* prompted More to respond with *The Supplication of Souls*.

In 1531, a year after More's father died, William Tyndale published *An Answer unto Sir Thomas More's Dialogue* in response to More's *Dialogue Concerning Heresies*. More responded with a half million words: the *Confutation of Tyndale's Answer*. The *Confutation* is an imaginary dialogue between More and Tyndale, with More addressing each of Tyndale's criticisms of Catholic rites and doctrines.^{:307–9} More, who valued structure, tradition and order in society as safeguards against tyranny and error, vehemently believed that Lutheranism and the Protestant Reformation in general were dangerous, not only to the Catholic faith but to the stability of society as a whole.^{:307–9}

Correspondence

Most major humanists were prolific letter writers, and Thomas More was no exception. However, as in the case of his friend Erasmus of Rotterdam, only a small portion of his correspondence (about 280 letters), survived. These include everything from personal letters to official government correspondence (mostly in English), letters to fellow humanist scholars (in Latin), several epistolary tracts, verse epistles, prefatory letters (some fictional) to several of More's own works, letters to More's children and their tutors (in Latin), and the so-called "prison-letters" (in English) which he exchanged with his oldest daughter, Margaret Roper while he was imprisoned in the Tower of London awaiting execution. More also engaged in controversies, most notably with the French poet Germain de Brie, which culminated in the publication of de Brie's *Antimorus* (1519). Erasmus intervened, however, and ended the dispute.

More also wrote about more spiritual matters. They include: *A Treatise on the Passion* (a/k/a Treatise on the Passion of Christ), *A Treatise to Receive the Blessed Body* (a/k/a Holy Body Treaty), and *De Tristitia Christi* (a/k/a The Agony of Christ). More handwrote the last which reads in the Tower of London while awaiting his execution. This last manuscript, saved from the confiscation decreed by Henry VIII, passed by the will of his daughter Margaret to Spanish hands through Fray Pedro de Soto, confessor of Emperor Charles V. More's friend Luis Vives received it in Valencia, where it remains in the collection of Real Colegio Seminario del Corpus Christi Museum.

Canonisation

Pope Leo XIII beatified Thomas More, John Fisher and 52 other English Martyrs on 29 December 1886. Pope Pius XI canonised More and Fisher on 19 May 1935, and More's feast day was established as 9 July. This day is still observed as his feast day by traditionalist Catholics [Latin Mass]. In 1970, following post-Vatican II reforms, the Catholic calendar of saints celebrates More and Fisher jointly with St John Fisher on 22 June (the date of Fisher's execution). Fisher was the only remaining bishop (owing to the coincident natural deaths of eight aged bishops) who, during the English Reformation, maintained, at the King's mercy, allegiance to the Pope.^[18] In 2000, Pope John Paul II declared More "the heavenly Patron of Statesmen and Politicians".[□] In 1980, despite their opposing the English Reformation that created the Church of England, More and Fisher were jointly added as martyrs of the reformation to the Church of England's calendar of Saints and Heroes of the Christian Church, to be commemorated every 6 July (the date of More's execution) as "Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535".



Statue of Thomas More by Leslie Cubitt Bevis in front of Chelsea Old Church, Cheyne Walk, London.

Legacy

The steadfastness and courage with which More maintained his religious convictions, and his dignity during his imprisonment, trial, and execution, contributed much to More's posthumous reputation, particularly among Catholics. However, his zealous persecution of Protestants while Lord Chancellor contravenes modern notions of religious liberty as discussed below. Many historians consider More's treason conviction unjust, or at least his execution heavy-handed.^[citation needed] His friend Erasmus defended More's character as "more pure than any snow" and described his genius as "such as England never had and never again will have." Upon learning of More's execution, Emperor Charles V said: "Had we been master of such a servant, we would rather have lost the best city of our dominions than such a worthy councillor."^[19] G. K. Chesterton, a Catholic, predicted More "may come to be counted the greatest Englishman, or at least the greatest historical character in English history." Hugh Trevor-Roper called More "the first great Englishman whom we feel that we know, the most saintly of humanists, the most human of saints, the universal man of our cool northern renaissance."^[20]



Statue of Thomas More at the Ateneo Law School chapel.

Jonathan Swift, an Anglican, wrote that More was "a person of the greatest virtue this kingdom ever produced".^{[21][22]} Some consider Samuel Johnson that quote's author, although neither his writings nor Boswell contain such. The metaphysical poet John Donne, also honored as a saint by Anglicans, was More's

great-great-nephew.^[23]

While Catholic scholars maintain that More used irony in *Utopia*, and that he remained an orthodox Christian, Marxist theoretician Karl Kautsky considered the book a shrewd critique of economic and social exploitation in pre-modern Europe; More thus influenced the early development of socialist ideas.^[24] Others thought *Utopia* mythologised Indian cultures in the New World at a time when the Catholic Church was still debating internally its view toward those decidedly non-Christian cultures.^[citation needed]

Several authors criticised More for his war against Protestantism. Brian Moynahan, in his book *God's Messenger: William Tyndale, Thomas More and the Writing of the English Bible*, criticised More's intolerance, as does Michael Farris^[citation needed] Richard Marius also criticised More for Anti-Protestantism and intolerance.^[citation needed] Jasper Ridley, who wrote biographies of Henry VIII and Mary Tudor, goes much further in his dual biography of More and Cardinal Wolsey, *The Statesman and the Fanatic*, describing More as "a particularly nasty sadomasochistic pervert."^[citation needed] Joanna Denny in her 2004 biography of Anne Boleyn also criticised More.^[citation needed]

Literature and popular culture

William Roper's biography of More was one of the first biographies in Modern English.

More was portrayed as a wise and honest statesman in the 1592 play *Sir Thomas More*, which was probably written in collaboration by Henry Chettle, Anthony Munday, William Shakespeare, and others, and which survives only in fragmentary form after being censored by Edmund Tylney, Master of the Revels in the government of Queen Elizabeth I (any direct reference to the Act of Supremacy was censored out).

The 20th-century agnostic playwright Robert Bolt portrayed Thomas More as the tragic hero of his 1960 play *A Man for All Seasons*. The title is drawn from what Robert Whittington in 1520 wrote of More:

More is a man of an angel's wit and singular learning. I know not his fellow. For where is the man of that gentleness, lowliness and affability? And, as time requireth, a man of marvelous mirth and pastimes, and sometime of as sad gravity. A man for all seasons.

In 1966, the play was made into the successful film *A Man for All Seasons* directed by Fred Zinnemann, adapted for the screen by the playwright himself, and starring Paul Scofield in an Oscar-winning performance. The film won the Academy Award for Best Picture for that year. In 1988, Charlton Heston starred in and directed a made-for-television film that followed Bolt's original play almost verbatim, restoring for example the commentaries of "the common man".

Catholic science fiction writer R. A. Lafferty wrote his novel *Past Master* as a modern equivalent to More's *Utopia*, which he saw as a satire. In this novel, Thomas More travels through time to the year 2535, where he is made king of the world "Astrobe", only to be beheaded after ruling for a mere nine days. One character compares More favourably to almost every other major historical figure: "He had one completely honest moment right at the end. I cannot think of anyone else who ever had one."

Karl Zuchardt's novel, *Stirb du Narr!* ("Die you fool!"), about More's struggle with King Henry, portrays More as an idealist bound to fail in the power struggle with a ruthless ruler and an unjust world.

The novelist Hilary Mantel portrays More as a religious and masochistic fanatic in her 2009 novel *Wolf Hall*. *Wolf Hall* is told through the eyes of a sympathetic Thomas Cromwell. Literary critic James Wood calls him "cruel in punishment, evasive in argument, lusty for power, and repressive in politics".

Aaron Zelman's non-fiction book *The State Versus the People* includes a comparison of *Utopia* with Plato's *Republic*. Zelman is undecided as to whether More was being ironic in his book or was genuinely advocating a police state. Zelman comments, "More is the only Christian saint to be honoured with a statue at the Kremlin."^[citation needed] By this Zelman implies that *Utopia* influenced Vladimir Lenin's Bolsheviks, despite their brutal repression of organised religion.

Other biographers, such as Peter Ackroyd, have offered a more sympathetic picture of More as both a sophisticated philosopher and man of letters, as well as a zealous Catholic who believed in the authority of the Holy See over Christendom.

The protagonist of Walker Percy's novels, *Love in the Ruins* and *The Thanatos Syndrome*, is "Dr Thomas More", a reluctant Catholic and descendant of More.

More is the focus of the Al Stewart song "A Man For All Seasons" from the 1978 album *Time Passages*, and of the Far song "Sir", featured on the limited editions and 2008 re-release of their 1994 album *Quick*. In addition, the song "So Says I" by indie rock outfit The Shins alludes to the socialist interpretation of More's *Utopia*.

Jeremy Northam depicts More in the television series *The Tudors* as a peaceful man, as well as a devout Roman Catholic and loving family patriarch. He also shows More loathing Protestantism, burning both Martin Luther's books and English Protestants who have been convicted of heresy. The portrayal has unhistorical aspects, such as that More neither personally caused nor attended Simon Fish's execution (since Fish actually died of bubonic plague in 1531 before he could stand trial), although More's *The Supplycation of Soulys*, published in October 1529, addressed Fish's *Supplication for the Beggars*.^{[25][26]} The series also neglected to show More's avowed insistence that Richard Rich's testimony about More disputing the King's title as Supreme Head of the Church of England was perjured.

The cultus of More has been satirised. In the *The Simpsons* an episode, "Margical History Tour", contains a parody of both Henry VIII and More. King Henry (Homer Simpson) is depicted as a gluttonous slob who stuffs his face while singing "I'm Henery the Eighth, I am". He then wipes his mouth with the *Magna Carta* and sets out to dump Queen Catherine (Marge Simpson). Sir Thomas (Ned Flanders) objects, "Divorce! Well, there's no such thing in the Cath-diddly-atholic Church! But it's the only Church we got, so what are you gonna do?" King Henry retorts, "I'll start my own Church... Where divorce will be so easy, more than half of all marriages will end in it!" When a horrified Sir Thomas refuses to go along, King Henry has him shot out of a cannon.

Historic sites

Westminster Hall

A plaque in the middle of the floor of London's Westminster Hall commemorates More's trial for treason and condemnation to execution in that original part of the Palace of Westminster. The building, which houses Parliament, would have been well known to More, who served several terms as a member and became Speaker of the House of Commons before his appointment as England's Lord Chancellor.

Crosby Hall

The Crown confiscated More's home and estate along the Thames in Chelsea after his execution. Crosby Hall, which was part of More's London residence, was eventually relocated and reconstructed there by conservation architect Walter Godfrey. Rebuilt in the 1990s, the white stone building stands amid modern brick structures that attempt to recapture the style of More's former manor on the site. Crosby Hall is privately owned and closed to the public. The modern structures face the Thames and include an entry way that displays More's arms, heraldic beasts, and a Latin maxim. Apartment buildings and a park cover the former gardens and orchard; Roper's Garden is the park atop one of More's gardens, sunken as his was believed to be. No other remnants exist of the More estate.

Chelsea Old Church

Across a small park and Old Church Street from Crosby Hall is Chelsea Old Church, an Anglican church whose southern chapel More commissioned and in which he sang with the parish choir. Except for his chapel, the church was largely destroyed in the Second World War and rebuilt in 1958. The capitals on the medieval arch connecting the chapel to the main sanctuary display symbols associated with More and his office. On the southern wall of the sanctuary is the tomb and epitaph he erected for himself and his wives, detailing his ancestry and accomplishments in Latin, including his role as peacemaker between the Christian nations of Europe as well as a curiously altered portion about his curbing heresy. When More served Mass, he would leave by the door just to the left of it. He is not, however, buried here, nor is it entirely certain which of his family may be. It is open to the public at specific times. Outside the church, facing the River Thames, is a statue by L. Cubitt Bevis erected in 1969, commemorating More as "saint", "scholar", and "statesman"; the back displays his coat-of-arms. Nearby, on Upper Cheyne Row, the Catholic Church of the Holy Saviour and St. Thomas More, honours the martyr.



Thomas More statue, Chelsea Old Church

Tower Hill

A plaque and small garden commemorate the famed execution site on Tower Hill, London, just outside the Tower of London, as well as all those executed there, many as religious martyrs or as prisoners of conscience. More's corpse, minus his head, was unceremoniously buried in an unmarked mass grave beneath the Royal Chapel of St. Peter Ad Vincula, within the Tower's walls of the Tower of London, as was the custom for traitors executed at Tower Hill. The chapel is accessible to Tower visitors.

St Dunstan's Church and Roper House, Canterbury

St Dunstan's Church, an Anglican parish church in Canterbury, possesses More's head, rescued by his daughter Margaret Roper, whose family lived in Canterbury down and across the street from their parish church. A stone immediately to the left of the altar marks the sealed Roper family vault beneath the Nicholas Chapel, itself to the right of the church's sanctuary or main altar. St Dunstan's Church has carefully investigated, preserved and sealed this burial vault. The last archaeological investigation revealed that the suspected head of More rests in a niche separate from the other bodies, possibly from later interference.^[citation needed] Displays in the chapel record the archaeological findings in pictures and narratives. Catholics donated stained glass to commemorate the events in More's life. A small plaque marks the former home of William and Margaret Roper; another house nearby and entitled Roper House is now a home for the deaf.

Works

NOTE: The reference "CW" is to the relevant volume of the Yale Edition of the Complete Works of St. Thomas More (New Haven and London 1963–1997)

Published during More's life (with dates of publication)

- *A Merry Jest* (c. 1516) (CW 1)
- *Utopia* (1516) (CW 4)
- *Latin Poems* (1518, 1520) (CW 3, Pt.2)
- *Letter to Brixius* (1520) (CW 3, Pt. 2, App C)
- *Responsio ad Lutherum* (1523) (CW 5)
- *A Dialogue Concerning Heresies* (1529, 1530) (CW 6)
- *Supplication of Souls* (1529) (CW 7)
- *Letter Against Frith* (1532) (CW 7)
- *The Confutation of Tyndale's Answer* (1532, 1533) (CW 8)
- *Apology* (1533) (CW 9)
- *Debellation of Salem and Bizance* (1533) (CW 10)
- *The Answer to a Poisoned Book* (1533) (CW 11)

Published after More's death (with likely dates of composition)

- *The History of King Richard III* (c. 1513–1518) (CW 2 & 15)
- *The Four Last Things* (c. 1522) (CW 1)
- *A Dialogue of Comfort Against Tribulation* (1534) (CW 12)
- *Treatise Upon the Passion* (1534) (CW 13)
- *Treatise on the Blessed Body* (1535) (CW 13)
- *Instructions and Prayers* (1535) (CW 13)
- *De Tristitia Christi* (1535) (CW 14)

Translations

- *Translations of Lucian* (many dates 1506–1534) (CW 3, Pt.1)
- *The Life of Pico della Mirandola* (c. 1510) (CW 1)

Notes

- [1] St. Thomas More, 1478–1535 (<http://savior.org/saints/more.htm>) at Savior.org
- [2] Homily at the Canonization of St. Thomas More (http://www.thomasmorestudies.org/rep_canonization.html) at The Center for Thomas More Studies at the University of Dallas, 2010, citing text "Recorded in The Tablet, June 1, 1935, pp. 694–695"
- [3] Linder, Douglas O. The Trial of Sir Thomas More: A Chronology (<http://law2.umkc.edu/faculty/projects/ftrials/more/morechrono.html>) at University Of Missouri-Kansas City (UMKC) School Of Law
- [4] Jokinen, A. (13 June 2009). "The Life of Sir Thomas More." (<http://www.luminarium.org/renlit/morebio.htm>) Luminarium. Retrieved on: 19 September 2011.
- [5] Magnusson (ed.) *Chambers Biographical Dictionary* (1990) pg 1039
- [6] Rebhorn, W. A. (ed.) pg xviii
- [7] Gerard B. Wegemer, *Portrait of Courage*, p. 136.
- [8] Moynahan, Brian, *God's Bestseller: William Tyndale, Thomas More, and the Writing of the English Bible – A Story of Martyrdom and Betrayal*, St Martin's Press; 1st edition (23 August 2003).
- [9] Diarmaid MacCulloch, 277.
- [10] Moynahan, B., *William Tyndale: If God Spare My Life*, Abacus, London, 2003
- [11] Guy, John A. *Tudor England* Oxford, 1988. pg 26
- [12] Chambers, R.W., *Thomas More*, Jonathan Cape, London, 1976,

- [13] Marius (1999), p.307 ([http://books.google.ie/books?id=DdAYSzj20t0C&pg=PA307&lpg=PA307&dq="Thomas+More"+"Peasants+revolt"&source=bl&ots=Wm502C7nPV&sig=C-4dnQTCPYyTr6kXoNDWTB_CvW8&hl=en&sa=X&ei=ji-kUYvCHsrF7Aa-4IG4Cw&ved=0CDkQ6AEwAg#v=onepage&q="Thomas More" "Peasants revolt"&f=false](http://books.google.ie/books?id=DdAYSzj20t0C&pg=PA307&lpg=PA307&dq=)) and p.437 ([http://books.google.ie/books?id=DdAYSzj20t0C&pg=PA437&dq="Thomas+More"+"Peasants+revolt"+in+Germany"&hl=en&sa=X&ei=oTckUcrzB8mK7AbDsYGwBw&ved=0CDEQ6AEwAA#v=onepage&q="Thomas More" "Peasants revolt in Germany"&f=false](http://books.google.ie/books?id=DdAYSzj20t0C&pg=PA437&dq=))
- [14] See, for example, 'To foresee and consider the everlasting fire of Hell.' from A Prayer by St. Thomas More (<http://www.apostles.com/moreprayer.html>)
- [15] Eric W. Ives, *The Life and Death of Anne Boleyn* (2004), p. 47. More wrote on the subject of the Boleyn marriage that "[I] neither murmur at it nor dispute upon it, nor never did nor will. ... I faithfully pray to God for his Grace and hers both long to live and well, and their noble issue too ..."
- [16] David Hume, *The History of England* (1813) p 632
- [17] Guy, John, *A Daughter's Love: Thomas & Margaret More*, London: Fourth Estate, 2008, ISBN 978-0-00-719231-1, p. 266.
- [18] Diarmaid MacCulloch, *The Reformation*, (New York: Viking, 2004), 194
- [19] Quoted in *Britannica – The Online Encyclopedia*, article: *Sir Thomas More* (<http://www.britannica.com/EBchecked/topic/392018/Sir-Thomas-More>)
- [20] Cited in Marvin O'Connell, "A Man for all Seasons: an Historian's Demur," *Catholic Dossier* 8 no. 2 (March–April 2002): 16–19 online (<http://www.catholiceducation.org/articles/politics/pg0078.html>)
- [21] *Writings on Religion and the Church*, Chapter 14 "Concerning that Universal Hatred which prevails against the Clergy" by Jonathan Swift, 1736 (<http://www.online-literature.com/swift/religion-church-vol-one/14/>)
- [22] Jonathan Swift, *Prose Works of Jonathan Swift* v. 13, Oxford UP, 1959, p. 123)
- [23] Colclough, "Donne, John (1572–1631)", *Oxford Dictionary of National Biography*, Oxford University Press
- [24] *Thomas More and his Utopia* (1888)
- [25] Online Text Version of Fish's Supplicacion for the Beggar ([http://books.google.com/books?id=30al_tR6_e0C&dq=simon+fish"&printsec=frontcover&source=web&ots=OZx98r1-PW&sig=YXAYizrF6WzrUL_5kpzfbg8-Xfw#PRA1-PA19,M1](http://books.google.com/books?id=30al_tR6_e0C&dq=simon+fish))
- [26] see Fish, Simon. "Supplicacion for the Beggar." 1529 in Carroll, Gerald L. and Joseph B. Murray. *The Yale Edition of the Complete Works of St. Thomas More*. Vol. 7. New Haven: Yale University Press, 1990, pp. 1–10. See also Pineas, Rainer. "Thomas More's Controversy with Simon Fish." *Studies in English Literature, 1500–1900*, Vol. 7, No. 1, *The English Renaissance*, Winter, 1967, 13–14.

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External links

- Archival material relating to Thomas More (<http://www.nationalarchives.gov.uk/nra/searches/subjectView.asp?ID=P20321>) listed at the UK National Archives
- Portraits of Sir Thomas More (<http://www.npg.org.uk/collections/search/person.php?LinkID=mp06288>) at the National Portrait Gallery, London
- The Center for Thomas More Studies (<http://thomasmorestudies.org/>) at the University of Dallas
- Thomas More Chambers (<http://www.thomasmore.co.uk>) – The Chambers of Mr Geoffrey Cox QC, MP.
- Thomas More Studies database (<http://www.thomasmorestudies.org/library.html>): contains several of More's English works, including dialogues, early poetry and letters, as well as journal articles and biographical material
- Works by Thomas More (http://www.gutenberg.org/author/Thomas_More) at Project Gutenberg
- *Sir Thomas More, or, Colloquies on the Progress and Prospects of Society* at Project Gutenberg
- *Sir Thomas More by William Shakespeare (spurious and doubtful works)* at Project Gutenberg
- *Sir Thomas More: A Man for One Season* (<http://www.luminarium.org/renlit/wood.htm>), essay by James Wood. Presents a critical view of More's religious intolerance
- More and *The History of Richard III* (http://www.richard111.com/sir_thomas_more.htm)
- *Thomas More and his Utopia* (<http://www.marxists.org/archive/kautsky/1888/more/index.htm>) by Karl Kautsky
- Thomas More and Utopias (<http://www.bl.uk/learning/histcitizen/21cc/utopia/more1/moreutopia.html>) – a learning resource from the British Library
- *Integrity and Conscience in the Life and Thought of Thomas More* (<http://www.thomasmoreinstitute.org.uk/?q=node/34>) by Professor Gerard Wegemer
-  "St. Thomas More". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- Works by or about Thomas More (<http://worldcat.org/identities/lccn-n79-56176>) in libraries (WorldCat catalog)

- body (<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=6848>) and head (<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=27568996>) of Thomas More at Find A Grave (<http://www.findagrave.com/>)
- Patron Saints Index entry (<http://saints.sqpn.com/saint-thomas-more>) – Saint Thomas More biography, prayers, quotes, Catholic devotions to him.
- Trial of Sir Thomas More (<http://www.law.umkc.edu/faculty/projects/ftrials/more/more.html>) at the University of Missouri-Kansas City (UMKC) School of Law

Political offices		
Preceded by Sir Thomas Neville	Speaker of the House of Commons 1523	Succeeded by Sir Thomas Audley
Preceded by Sir Richard Wingfield	Chancellor of the Duchy of Lancaster 1525–1529	Succeeded by Sir William Fitzwilliam
Preceded by Thomas Wolsey	Lord Chancellor 1529–1532	Succeeded by Sir Thomas Audley (Keeper of the Great Seal)

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