Sir Thomas More, son of Sir John More, a justice of the King's
Bench, was born in 1478, in Milk Street, in the city of London.
After his earlier education at St. Anthony's School, in
Threadneedle Street, he was placed, as a boy, in the household of
It was not unusual for persons of wealth or influence and sons of
good families to be so established together in a relation of patron
and client. The youth wore his patron's livery, and added to his
state. The patron used, afterwards, his wealth or influence in
helping his young client forward in the world. Cardinal Morton had been in earlier days that Bishop of Ely whom Richard III. sent to the Tower; was busy afterwards in hostility to Richard; and was a chief adviser of Henry VII., who in 1486 made him Archbishop of Canterbury, and nine months afterwards Lord Chancellor. Cardinal Morton--of talk at whose table there are recollections in "Utopia"--delighted in the quick wit of young Thomas More. He once said, "Whoever shall live to try it, shall see this child here waiting at table prove a notable and rare man."

At the age of about nineteen, Thomas More was sent to Canterbury College, Oxford, by his patron, where he learnt Greek of the first men who brought Greek studies from Italy to England--William Grocyn and Thomas Linacre. Linacre, a physician, who afterwards took orders, was also the founder of the College of Physicians. In 1499, More left Oxford to study law in London, at Lincoln's Inn, and in the next year Archbishop Morton died.

More's earnest character caused him while studying law to aim at the subduing of the flesh, by wearing a hair shirt, taking a log for a pillow, and whipping himself on Fridays. At the age of twenty-one he entered Parliament, and soon after he had been called to the bar he was made Under-Sheriff of London. In 1503 he opposed in the House of Commons Henry VII.'s proposal for a subsidy on account of the marriage portion of his daughter Margaret; and he opposed with so much energy that the House refused to grant it. One went and told the king that a beardless boy had disappointed
all his expectations. During the last years, therefore, of Henry VII. More was under the displeasure of the king, and had thoughts of leaving the country.

Henry VII. died in April, 1509, when More's age was a little over thirty. In the first years of the reign of Henry VIII. he rose to large practice in the law courts, where it is said he refused to plead in cases which he thought unjust, and took no fees from widows, orphans, or the poor. He would have preferred marrying the second daughter of John Colt, of New Hall, in Essex, but chose her elder sister, that he might not subject her to the discredit of being passed over.

In 1513 Thomas More, still Under-Sheriff of London, is said to have written his "History of the Life and Death of King Edward V., and of the Usurpation of Richard III." The book, which seems to contain the knowledge and opinions of More's patron, Morton, was not printed until 1557, when its writer had been twenty-two years dead. It was then printed from a MS. in More's handwriting.

In the year 1515 Wolsey, Archbishop of York, was made Cardinal by Leo X.; Henry VIII. made him Lord Chancellor, and from that year until 1523 the King and the Cardinal ruled England with absolute authority, and called no parliament. In May of the year 1515 Thomas More--not knighted yet--was joined in a commission to the Low Countries with Cuthbert Tunstal and others to confer with the
ambassadors of Charles V., then only Archduke of Austria, upon a renewal of alliance. On that embassy More, aged about thirty-seven, was absent from England for six months, and while at Antwerp he established friendship with Peter Giles (Latinised AEgidius), a scholarly and courteous young man, who was secretary to the municipality of Antwerp.

Cuthbert Tunstal was a rising churchman, chancellor to the Archbishop of Canterbury, who in that year (1515) was made Archdeacon of Chester, and in May of the next year (1516) Master of the Rolls. In 1516 he was sent again to the Low Countries, and More then went with him to Brussels, where they were in close companionship with Erasmus.

More's "Utopia" was written in Latin, and is in two parts, of which the second, describing the place ([Greek text]--or Nusquama, as he called it sometimes in his letters--"Nowhere"), was probably written towards the close of 1515; the first part, introductory, early in 1516. The book was first printed at Louvain, late in 1516, under the editorship of Erasmus, Peter Giles, and other of More's friends in Flanders. It was then revised by More, and printed by Frobenius at Basle in November, 1518. It was reprinted at Paris and Vienna, but was not printed in England during More's lifetime. Its first publication in this country was in the English translation, made in Edward's VI.'s reign (1551) by Ralph Robinson. It was translated with more literary skill by Gilbert Burnet, in 1684, soon after he had conducted the defence of his friend Lord
William Russell, attended his execution, vindicated his memory, and been spitefully deprived by James II. of his lectureship at St. Clement's. Burnet was drawn to the translation of "Utopia" by the same sense of unreason in high places that caused More to write the book. Burnet's is the translation given in this volume.

The name of the book has given an adjective to our language--we call an impracticable scheme Utopian. Yet, under the veil of a playful fiction, the talk is intensely earnest, and abounds in practical suggestion. It is the work of a scholarly and witty Englishman, who attacks in his own way the chief political and social evils of his time. Beginning with fact, More tells how he was sent into Flanders with Cuthbert Tunstal, "whom the king's majesty of late, to the great rejoicing of all men, did prefer to the office of Master of the Rolls;" how the commissioners of Charles met them at Bruges, and presently returned to Brussels for instructions; and how More then went to Antwerp, where he found a pleasure in the society of Peter Giles which soothed his desire to see again his wife and children, from whom he had been four months away. Then fact slides into fiction with the finding of Raphael Hythloday (whose name, made of two Greek words [Greek text] and [Greek text], means "knowing in trifles"), a man who had been with Amerigo Vespucci in the three last of the voyages to the new world lately discovered, of which the account had been first printed in 1507, only nine years before Utopia was written.

Designedly fantastic in suggestion of details, "Utopia" is the work
of a scholar who had read Plato's "Republic," and had his fancy quickened after reading Plutarch's account of Spartan life under Lycurgus. Beneath the veil of an ideal communism, into which there has been worked some witty extravagance, there lies a noble English argument. Sometimes More puts the case as of France when he means England. Sometimes there is ironical praise of the good faith of Christian kings, saving the book from censure as a political attack on the policy of Henry VIII. Erasmus wrote to a friend in 1517 that he should send for More's "Utopia," if he had not read it, and "wished to see the true source of all political evils." And to More Erasmus wrote of his book, "A burgomaster of Antwerp is so pleased with it that he knows it all by heart."

H. M.

DISCOURSES OF RAPHAEL HYTHLODAY,
OF THE BEST STATE OF A COMMONWEALTH

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 Tonstal, 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
to be found a more learned and a
does not possess extraordinary simplicity. His conversation was so pleasant and so innocently
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 twenty-four 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 heavens 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 Castalians, had travelled over many countries, at last, by strange good fortune, 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 past 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 Vesputius 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 waggons when they trained 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 neighbours, but traded, both by sea and land, to very remote countries. There they found the conveniencies 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, afterwards, 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 favour 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 civilised 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; we made no inquiries after monsters, than which nothing is more common; for everywhere one may hear of ravenous dogs and wolves, and cruel men-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 newly-discovered 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 past, 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, is 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 sakes 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 favour 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 council 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 favour, whom by their fawning and flatteries they
endeavour 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 interests 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 labour, on the labour 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 neighbourhood 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 honour 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 dobots! 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 into 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 trick or by
main force, or, being wearied out by 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 labour, 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 likely 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 labour 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 ale-houses are no better; add to these dice, cards, tables, football, 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
"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 be 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 those
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
men in making laws can authorise man-slaughter 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 Mosaical 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 licence 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 much 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
Persian, secure them from all invasions. Thus they have no wars
among them; they live rather conveniently than with splendour, 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 neighbours. 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 happens to be some
extraordinary circumstance 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 labour; 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 or 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, besides their
livelihood, they earn somewhat still to the public. They all wear
a peculiar habit, of one certain colour, 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 colour; 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 are
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 had 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 neighbourhood can do nothing to any purpose unless a
general conspiracy were laid amongst 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
sentence of death were 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 labour, '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
labour, 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 the 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 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 honour 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 counsels."

"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 counsels 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 endeavouring 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 I 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 has so often 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 counsels 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 that
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
counsels how to carry on the war, if so mean a man as I should
stand up and wish them to change all their counsels--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 south-east 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 interest of either. When they saw this,
and that there would be no end to these evils, they by joint
counsels 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 also been 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 licences 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 favour 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 colour 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 through 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 favour. It will either be said that equity lies of 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
willing to submit to a cruel and unjust government. Whereas
necessity and poverty blunts them, makes them patient, beats them
down, and breaks 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 counsels were both
unbecoming a king and mischievous to him; and that not only his
honour, 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 endeavours, 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 mean 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, having
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 ill usage, 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 make 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 be 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 endeavour 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 began to reign, is tied by an oath, confirmed by solemn
sacrifices, never to have at once above a thousand 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 moderate sum might be
sufficient for any accident, if either the king had occasion for it
against the 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 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' 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 as 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 argument," answered he, "all that I could be able to do would be to preserve myself from being mad while I
endeavoured to cure the madness of others; for, if I speak with, 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, leave 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 housetops 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 seem 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,
'were 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 every one 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 favourable 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 effect 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 labour? 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 falls 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 twelve hundred years ago, and that some Romans and Egyptians that were in the ship, getting safe ashore, spent the rest of their days amongst 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 aftertimes 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:-

"The island of Utopia is in the middle two hundred miles broad, and holds almost at the same breadth over a great part of it, but it grows narrower towards 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 five hundred miles, and is well secured
from winds. In this bay there is no great current; the whole coast
is, as it were, one continued harbour, 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, easily
be 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 harbours; 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 remains 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
uncivilised 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 labour 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 neighbours, 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 their 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 furnished with all things necessary for country
labour. 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 a vast number 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 labour, 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
liquorice, 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 neighbours. 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.

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 all together 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 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 the ships, without any hindrance, 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 towns; that so, 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 small 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 both 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 humour 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 backwards seventeen hundred
and sixty 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 storeys high, the fronts of them are faced either
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.

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 Tranibore, but of
late the Archphilarch. All the Syphogrants, who are in number two
hundred, 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 him their
voices secretly, so that it is not known for whom every one 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.

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 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 amongst 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 opposition
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 labour 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 labours mankind is supplied is much less
than you perhaps imagined: then consider how few of those that
work are employed in labours 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 labour 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 labour, 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 five hundred, either men or women, by their age and strength capable of labour, 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 labour, 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 labour, you may easily make the estimate how much may be done in those few hours in which they are obliged to labour. But, besides all that has been already said, it is to be considered that the needful arts among them are managed with less labour 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 very little labour, 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 labour they are clothed with leather and skins,
cut 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 colour, and that is the natural
colour 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 labour,
and they value cloth only by the whiteness of the linen or the
cleanliness 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 colours, and as many vests of silk, will
scarce serve one man, and while those that are nicer think ten 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 labour, 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 labour, since the chief end of the
constitution is to regulate labour by the necessities of the
public, and to allow the people as much time as is necessary for
the improvement of their minds, in which they think the happiness
of life consists.

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 six thousand families, besides those of the country around 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 neighbouring 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 market-place.
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 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 marketplace, 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 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 towards 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 amongst
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 any one that can do it offers herself
cheerfully; for as they are much inclined to that piece of mercy,
so the child whom they 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
the Syphograncy, 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 honoured 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 every one'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 a great distance, every one 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.

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 licence that is granted for travelling, and limits the time of their return. They are furnished with a waggon and a slave, who drives the oxen and looks after them; but, unless there are women in the company, the waggon 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 for nothing, but are everywhere treated as if they were at home. If they stay in any place longer than a night, every one 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 labour with them and
conform to their rules; and if he does this, he may freely go over
the whole precinct, being then 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
labour. 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 task
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 unfavourable season),
they order an exportation of the overplus, both 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 neighbours 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 known 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 earring of gold, and make others wear a
chain or a 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 were 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 coasts, 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 afterwards 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 splendour. Thus three ambassadors made their entry with a hundred attendants, all clad in garments of different colours, 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, earrings 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 either 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 ambassadors' 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 their 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 formed 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 man, 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 honours, 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 have 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 labour 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, both 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 a 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 every one, 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 cause of the saltiness of the sea, of its ebbing and flowing, and of the original 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 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 endeavours 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 favourite
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 advantage 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 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 stole, 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 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
bears, as a mark of a mind that is already corrupted with cruelty,
or that at least, by too frequent returns of so brutal a pleasure,
must degenerate into it.

"Thus though the rabble 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 taste 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 subtlety 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 vigour? 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 arise out of true virtue and
the witness 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 any one
may easily see would be not only a base, but a miserable, state of
a 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 are to be valued any further
than as they are 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 let in at their eyes, their ears, and their nostrils as the pleasant relishes and seasoning 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 favours, and therefore rejects 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 whatever 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 fruitfullest 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 art 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 labour 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 labour 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 Dioscerides. 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, Thucydidès, Herodotus, and Herodian. One of my
companions, Thrictius Apinatus, happened to carry with him some of
Hippocrates's works and Galen's Microtechne, 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
honours 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 amongst 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 barks of trees; but now they have established the manufactures of paper and set up printing presses, 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
neighbouring countries better, so they keep up the art of navigation which cannot be maintained but by much practice.

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 labour, 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 neighbouring 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 labour 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 case 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 out-lived 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 honourable, so if any man takes away his own life without the approbation of the priests and the senate, they give him none of
the honours 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 handsbreadth of the face, all the rest of the body being covered, under which 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 clothes as may totally alienate a man from his wife, when it is too late to part with 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 consort, 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 labour 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 labour 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 labour 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 behaviour 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 honours; 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 honour 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 labour 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 neighbours, 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 honour 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 Neighbours; 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 the 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 new-found 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 sort 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 confederacy. 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 neighbours 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 licence of preying upon each other, if, by the unskilfulness of wording them, there are not effectual provisoes 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 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.

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
neighbour makes an inroad on another by public order, and carries
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 wrestling of good ones. This they count a juster
cause of war than the other, because those injuries are done under
some colour of laws. This was the only ground of that war in which
they engaged with the Nephelogetes against the Aleopolitans, 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 neighbours 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 Aleopolitans, who, though
before the war they were in all respects much superior to the
Nephelogetes, were yet subdued; but, though the Utopians had
assisted them in the war, yet they pretended to no share of the
"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 neighbours more 
than their own citizens; but, since their neighbours trade every 
one 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 no thing 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 are 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 honour 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 there 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 immeasurably 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 their 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 neighbours
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 convenience 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 five hundred 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 labour, 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 man 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 all 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,
ythey 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 parent, 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 vigour 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, wresting 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 day-time, 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 is finished in so short a time that it is scarce credible. Their armour 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 practise 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 oppose 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.

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 honours 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 honours 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 accidents, 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 favourable 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 priests’ orders, we, therefore, could only baptise 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 baptised 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 endeavour to draw others to it by the 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 man 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 honours 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 priest, 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 loath to part 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 behaviour is then rather
grate than sad, they burn the body, and set up a pillar where the
pile was made, with an inscription to the honour 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 stone. Others fell and cleave timber, and bring wood, corn, and other necessaries, 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 labour 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 labour: 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 endeavours 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 labour; 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 labour 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 Brutheskas, 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 employments 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 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 have greater honour paid them 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 honour 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 neighbouring 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, appareled 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 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 every one may
represent Him to his thoughts according to the way of his religion;
nor do they call this one God by any other name but 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 the 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 their blood. They burn incense and other sweet odours, 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 savours 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-coloured, and both the work and
colours 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 blessing
that they have received from God, and of their duties, both to Him
and to their neighbours. 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 honour 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 His 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 labour, but grow afterwards 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 splendour 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 labours 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 labour 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 favours 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 labours 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 endeavouring to bring the hire of labourers 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 colour 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 labour 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 seventies of law, would all fall off, if money were not any more valued by the world? Men's fears, solicitudes, cares, labours, 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 commotions 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 neighbouring 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, splendour, 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 honour 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.