

UTOPIA

INTRODUCTION

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 Cardinal John Morton, Archbishop of Canterbury and Lord Chancellor. 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 Ægidius), 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 Tonal, whom the King, with such universal applause, lately made Master of the Rolls; but of whom I will say nothing; not because I fear that the testimony of a friend will be suspected, but rather because his learning and virtues are too great for me to do them justice, and so well known, that they need not my commendations, unless I would, according to the proverb, "Show the sun with a lantern." Those that were appointed by the Prince to treat with us, met us at Bruges, according to agreement; they were all worthy men. The Margrave of Bruges was their head, and the chief man among them; but he that was esteemed the wisest, and that spoke for the rest, was George Temse, the Provost of Casselsee: both art and nature had concurred to make him eloquent: he was very learned in the law; and, as he had a great capacity, so, by a long practice in affairs, he was very dexterous at unravelling them. After we had several times met, without coming to an agreement, they went to Brussels for some days, to know the Prince's pleasure; and, since our business would admit it, I went to Antwerp. While I was there, among many that visited me, there was one that was more acceptable to me than any other, Peter Giles, born at Antwerp, who is a man of great honour, and of a good rank in his town, though less than he deserves; for I do not know if there be anywhere to be found a more learned and a better bred young man; for as he is both a very worthy and a very knowing person, so he is so civil to all men, so particularly kind to his friends, and so full of candour and affection, that there is not, perhaps, above one or two anywhere to be found, that is in all respects so perfect a friend: he is extraordinarily modest, there is no artifice in him, and yet no man has more of a prudent simplicity. His conversation was so pleasant and so innocently cheerful, that his company in a great measure lessened any longings to go back to my country, and to my wife and children, which an absence of four months had quickened very much. One day, as I was returning home from mass

at St. Mary's, which is the chief church, and the most frequented of any in Antwerp, I saw him, by accident, talking with a stranger, who seemed past the flower of his age; his face was tanned, he had a long beard, and his cloak was hanging carelessly about him, so that, by his looks and habit, I concluded he was a seaman. As soon as Peter saw me, he came and saluted me, and as I was returning his civility, he took me aside, and pointing to him with whom he had been discoursing, he said, "Do you see that man? I was just thinking to bring him to you." I answered, "He should have been very welcome on your account." "And on his own too," replied he, "if you knew the man, for there is none alive that can give so copious an account of unknown nations and countries as he can do, which I know you very much desire." "Then," said I, "I did not guess amiss, for at first sight I took him for a seaman." "But you are much mistaken," said he, "for he has not sailed as a seaman, but as a traveller, or rather a philosopher. This Raphael, who from his family carries the name of Hythloday, is not ignorant of the Latin tongue, but is eminently learned in the Greek, having applied himself more particularly to that than to the former, because he had given himself much to philosophy, in which he knew that the Romans have left us nothing that is valuable, except what is to be found in Seneca and Cicero. He is a Portuguese by birth, and was so desirous of seeing the world, that he divided his estate among his brothers, ran the same hazard as Americus Vesputius, and bore a share in three of his four voyages that are now published; only he did not return with him in his last, but obtained leave of him, almost by force, that he might be one of those 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 Castilians, 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 travelled over land: he sent with them a very faithful guide, who was to introduce and recommend them to such other princes as they had a mind to see: and after many days' journey, they came to towns, and cities, and to commonwealths, that were both happily governed and well peopled. Under the equator, and as far on both sides of it as the sun moves, there lay vast deserts that were parched with the perpetual heat of the sun; the soil was withered, all things looked dismally, and all places were either quite uninhabited, or abounded with wild beasts and serpents, and some few men, that were neither less wild nor less cruel than the beasts themselves. But, as they went farther, a new scene opened, all things grew milder, the air less burning, the soil more verdant, and even the beasts were less wild: and, at last, there were nations, towns, and cities, that had not only mutual commerce among themselves and with their 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 new-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 begging 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 abbots! not contented with the old rents which their farms yielded, nor thinking it enough that they, living at their ease, do no good to the public, resolve to do it hurt instead of good. They stop the course of agriculture, destroying houses and towns, reserving only the churches, and enclose grounds that they may lodge their sheep in them. As if forests and parks had swallowed up too little of the land, those worthy countrymen turn the best inhabited places 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 thieves and then punish them?'

“While I was talking thus, the Counsellor, who was present, had prepared an answer, and had resolved to resume all I had said, according to the formality of a debate, in which things are generally repeated more faithfully than they are answered, as if the chief trial to be made were of men’s memories. ‘You have talked prettily, for a stranger,’ said he, ‘having heard of many things among us which you have not been able to consider well; but I will make the whole matter plain to you, and will first repeat in order all that you have said; then I will show how much your ignorance of our affairs has misled you; and will, in the last place, answer all your arguments. And, that I may begin where I promised, there were four things—’ ‘Hold your peace!’ said the Cardinal; ‘this will take up too much time; therefore we will, at present, ease you of the trouble of answering, and reserve it to our next meeting, which shall be to-morrow, if Raphael’s affairs and yours can admit of it. But, Raphael,’ said he to me, ‘I would gladly know upon what reason it is that you think theft ought not to be punished by death: would you give way to it? or do you propose any other punishment that will be more useful to the public? for, since death does not restrain theft, if men thought their lives would be safe, what fear or force could restrain ill men? On the contrary, they would look on the mitigation of the punishment as an invitation to commit more crimes.’ I answered, ‘It seems to me a very unjust thing to take away a man’s life for a little money, for nothing in the world can be of equal value with a man’s life: and if it 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

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