

UTOPIAE INSVLAE FIGVRA



## Mores Utopia

**Thomas More,Francis Bacon, Henry  
Neville**

## **Mores Utopia:**

**Interpreting Thomas More's Utopia** John C. Olin, 1989 The proceedings of a symposium commemorating the 450th anniversary of Thomas More's death and the 50th anniversary of his canonization. **Interpreting Thomas More's Utopia** presents four leading Morean scholars on various aspects central to understanding More's masterpiece. An introduction by Governor Mario M Cuomo in which he assesses More's influence on his career in public life precedes this stimulating discussion. The contributions in order of appearance are: **A Personal Appreciation** by Mario M Cuomo; **The Argument of Utopia** by George M Logan; **The Key to Nowhere**; **Pride and Utopia** by Thomas I White; **Utopia and Martyrdom** by Germain Marc hadour; and **The Idea of Utopia from Hesiod to John Paul II** by John C Olin.

**Three Early Modern Utopias : Thomas More: Utopia / Francis Bacon: New Atlantis / Henry Neville: The Isle of Pines** Thomas More, Francis Bacon, Henry Neville, 1999-11-04 A unique edition of three early modern utopian texts using a contemporary translation of More's *Utopia* and examining the Renaissance world view as shown by these writers. The edition includes the illustrative material that accompanied early editions of *Utopia*, full chronologies of the authors' notes and glossary. Thomas More's *Utopia*, Francis Bacon's *New Atlantis*, Henry Neville's *The Isle of Pines*. With the publication of *Utopia* 1516, Thomas More introduced into the English language not only a new word but a new way of thinking about the gulf between what ought to be and what is. His *Utopia* is at once a scathing analysis of the shortcomings of his own society, a realistic suggestion for an alternative mode of social organization and a satire on unrealistic idealism. Enormously influential, it remains a challenging as well as a playful text. This edition reprints Ralph Robinson's 1556 translation from More's original Latin, together with letters and illustrations that accompanied early editions of *Utopia*. *Utopia* was only one of many early modern treatments of other worlds. This edition also includes two other hitherto less accessible utopian narratives: *New Atlantis* 1627 offers a fictional illustration of Francis Bacon's visionary ideal of the role that science should play in the modern society; Henry Neville's *The Isle of Pines* 1668, a precursor of Defoe's *Robinson Crusoe*, engages with some of the sexual, racial and colonialist anxieties of the end of the early modern period. Together these texts illustrate the diversity of the early modern utopian imagination as well as the different purposes to which it could be put.

**The Meaning of More's Utopia** George M. Logan, 2014-07-14 Examining its relation to ancient and Renaissance political thought, George M. Logan sees Thomas More's *Utopia* whole in all its ironic complexity. He finds that the book is not primarily a prescriptive work that restates the ideals of Christian humanism or warns against radical idealism but an exploration of a particular method of political study and the implications of that method for normative theory. Originally published in 1983, The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books.

published by Princeton University Press since its founding in 1905     Utopia Thomas More,2019-02-08 Utopia Libellus vere aureus nec minus salutaris quam festivus de optimo rei publicae statu deque nova insula Utopia is a work of fiction and socio political satire by Thomas More 1478 1535 published in 1516 in Latin The book is a frame narrative primarily depicting a fictional island society and its religious social and political customs Many aspects of More s description of Utopia are reminiscent of life in monasteries Utopia was begun while More was an envoy in the Low Countries in May 1515 More started by writing the introduction and the description of the society which would become the second half of the work and on his return to England he wrote the dialogue of counsel completing the work in 1516 In the same year it was printed in Leuven under Erasmus s editorship and after revisions by More it was printed in Basel in November 1518 It was not until 1551 sixteen years after More s execution that it was first published in England as an English translation by Ralph Robinson Gilbert Burnet s translation of 1684 is probably the most commonly cited version The work seems to have been popular if misunderstood the introduction of More s Epigrams of 1518 mentions a man who did not regard More as a good writer The eponymous title Utopia has since eclipsed More s original story and the term is now commonly used to describe an idyllic imaginary society Although he may not have directly founded the contemporary notion of what has since become known as Utopian and dystopian fiction More certainly popularised the idea of imagined parallel realities and some of the early works which owe a debt to Utopia must include The City of the Sun by Tommaso Campanella Description of the Republic of Christianopolis by Johannes Valentinus Andreae New Atlantis by Francis Bacon and Candide by Voltaire The politics of Utopia have been seen as influential to the ideas of Anabaptism and communism citation needed While utopian socialism was used to describe the first concepts of socialism later Marxist theorists tended to see the ideas as too simplistic and not grounded on realistic principles The religious message in the work and its uncertain possibly satiric tone has also alienated some theorists from the work An applied example of More s Utopia can be seen in Vasco de Quiroga s implemented society in Michoac n Mexico which was directly inspired by More s work

**More's Utopia** Dominic Baker-Smith,Renaissance Society of America,2000-01-01 This study places Utopia in the context of early sixteenth century Europe and the intellectual preoccupations of More s own humanist circle and clarifying those sources in classical and Christian political thought that provoked his writing

Sir Thomas More's Utopia Sir Thomas More (Saint),1904     **Utopia** Thomas More,2007-10 Controversial contradictory and mysterious Utopia by Sir Thomas More has engaged scholars and intrigued readers since its initial publication in the 16th century More s imagining of Utopia presents a solution to many of the social ills discussed in the first part of the text yet seems also to embody a rejection of More s own well documented Catholic beliefs The novel popularized the concept of utopian societies in literary works and can even be credited with the first introduction of the Greek term utopia into the English language

**Utopia** Thomas More,2021-10-12 Utopia 1516 is a work of political satire by Thomas More Published in Latin while More was serving as Privy Counsellor under King Henry VIII the text is stylized as a

true account of a new civilization discovered in the New World by traveler Raphael Hythlodaeus While there have been varying interpretations of Utopia over the centuries it is most consistently regarded as a work of political philosophy in the tradition of Plato s Republic that satirizes European society by contrast with the laws and traditions of the Utopian people 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 For centuries Utopia has been seen as an essential work of Renaissance humanism for its vision of a just and highly organized political system characterized by the abolition of private property communal values full employment and free accessible healthcare While scholars have long debated whether More envisioned his Utopia as a positive representation of society or as merely an unattainable vision of life on earth his work remains an essential contribution to political discourse that continues to inform readers today With a beautifully designed cover and professionally typeset manuscript this edition of Thomas More s Utopia is a classic work of English literature reimagined for modern readers

**Utopia** Thomas More,2009-01-01 Subtitled On the best state of a republic and on the new island of Utopia this is the legendary 1516 political satire that in its attempts to mock the English king Henry VIII gave birth to an entire genre of imaginative fiction exploring the possibilities of the perfect society Debate continues to rage among scholars of the Renaissance today whether More actually believed in the socialist equalitarian concepts he espoused in Utopia some of which seem unlikely positions for a wealthy powerful man whose actions as a public figure were often at odds with them But this remains a foundational work of Western thought and literature and essential reading for anyone who wishes to be considered well read English statesman and writer SIR THOMAS MORE 1478 1535 is best remembered as both a humanist scholar and a religious martyr he was beheaded by King Henry VIII for refusing to acknowledge the monarch as the head of the Church of England

**Thomas More's Utopia** Lawrence Wilde,2016-08-12 The 500th anniversary of the first publication of Thomas More s Utopia invites a reappraisal of its significance not just as an ironic and playful fiction but as a serious contribution to social and political thought More delivers a searing critique of the injustices of his time and imagines a radical alternative based on common ownership and representative government In this new interpretation Wilde surveys the context from which Utopia emerged and analyses its key themes politics economics social relations crime and punishment war and religion Although the society of the Utopians is created as a remedy to the ailments of the old world there are restrictions on individual freedom which reflect More s suspicion of human nature s innate fragility Wilde argues that this should not detract from the power of the book in challenging the root causes of inequality and oppression The true legacy of Utopia lies in its plea for social justice in the face of a world driven by greed and the lust for power A compelling case is made for the continued relevance of this masterpiece a legacy that should not be diminished by attempts to discredit More s character which are dealt with here in the epilogue Offering a new perspective on this important historical text this book is essential reading for students and scholars working in radical politics the history of

social thought and literature as well as anyone interested in learning more about this fascinating work **Thomas More's Utopia** Thomas More, 2019-05-22 Utopia is a work of fiction and political philosophy by Thomas More. The book is a frame narrative primarily depicting a fictional island society and its religious social and political customs. There is no private property on Utopia with goods being stored in warehouses and people requesting what they need. There are also no locks on the doors of the houses which are rotated between the citizens every ten years. Agriculture is the most important job on the island. Every person is taught it and must live in the countryside farming for two years at a time with women doing the same work as men. Parallel to this every citizen must learn at least one of the other essential trades weaving mainly done by the women carpentry metalsmithing and masonry. There is deliberate simplicity about these trades for instance all people wear the same types of simple clothes and there are no dressmakers making fine apparel. All able bodied citizens must work thus unemployment is eradicated and the length of the working day can be minimised the people only have to work six hours a day although many willingly work for longer. More does allow scholars in his society to become the ruling officials or priests people picked during their primary education for their ability to learn. All other citizens are however encouraged to apply themselves to learning in their leisure time. Slavery is a feature of Utopian life and it is reported that every household has two slaves. The slaves are either from other countries or are the Utopian criminals. These criminals are weighed down with chains made out of gold. The gold is part of the community wealth of the country and fettering criminals with it or using it for shameful things like chamber pots gives the citizens a healthy dislike of it. It also makes it difficult to steal as it is in plain view. The wealth though is of little importance and is only good for buying commodities from foreign nations or bribing these nations to fight each other. Slaves are periodically released for good behaviour. Jewels are worn by children who finally give them up as they mature. Other significant innovations of Utopia include a welfare state with free hospitals euthanasia permissible by the state priests being allowed to marry divorce permitted premarital sex punished by a lifetime of enforced celibacy and adultery being punished by enslavement. Meals are taken in community dining halls and the job of feeding the population is given to a different household in turn. Although all are fed the same Raphael explains that the old and the administrators are given the best of the food. Travel on the island is only permitted with an internal passport and any people found without a passport are on a first occasion returned in disgrace but after a second offence they are placed in slavery. In addition there are no lawyers and the law is made deliberately simple as all should understand it

**Utopia: Sir Thomas More's Classic Book of Social and Political Satire, Depicting the Customs and Morals of a Utopian Society** Thomas More, Gilbert Burnet, 2018-06-13 Thomas More's classic of political philosophy depicts an island society where all residents live in harmony with one another. Published in 1516 Utopia sees Sir Thomas More advances many tenets of what he views to be a perfect society. His use of the word utopia as the name of the harmonious island nation he writes about entered the popular vernacular and is now used to describe any society where life is perfect for all of its inhabitants. More describes the

social customs means of transport a lack of private property trust between residents who do not lock their doors a simple spartan lifestyle free of ostentation a welfare state free health care a priesthood permitted to marry and gender equality when it comes to matters of work Those who commit crime are sentenced to slavery with slaves also imported to carry out domestic duties in Utopia's households    **Sir Thomas More's Utopia** John Churton Collins, Thomas More, 2015-08-23 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant    **More's Utopia** Saint Thomas

More, 1897    **More's Utopia** Thomas More, William Roper, 2025-05-22 More's Utopia Thomas More's seminal work explores the concept of an ideal society on a fictional island This edition translated into Swedish allows readers to delve into More's vision of a perfect world offering a sharp critique of European society in the 16th century The book presents a detailed account of Utopia's political system social customs and economic structure inviting readers to reflect on justice equality and the nature of governance Though written centuries ago the themes explored in More's Utopia remain remarkably relevant prompting ongoing discussions about the possibilities and challenges of creating a better world William Roper is included as an author because he was More's son in law and biographer This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant    Sir Thomas More's Utopia Sir Thomas More (Saint), 1952    Sir Thomas More's Utopia

Saint Thomas More, 1961    **More's Utopia** Jack H. Hexter, 1965 This book in which he rescues a great man from his

modern interpreters is a brilliant example of how historical imagination can be persuasively used. Incidentally by basing his historical reconstruction on what is no less than scientific evidence The author has effectively challenged the skepticism of the relativists His main contention is that More really meant what he said and did not say what Aquinas or Marx or anyone else would have meant More was no social revolutionary in the modern sense but his contemporaries including Erasmus had no doubt about his intention to use the ideal of Utopia with its elaborate presentation of a community of property and goods as the most powerful kind of criticism of sixteenth century society Back cover *Sir Thomas More's Utopia* Saint Thomas More,1952 Sir Thomas More's Utopia Thomas More,2019-12-14 A utopia is a community or society possessing highly desirable or near perfect qualities The word was coined by Sir Thomas More in Greek for his 1516 book Utopia in Latin describing a fictional island society in the Atlantic Ocean The term has been used to describe both intentional communities that attempt to create an ideal society and imagined societies portrayed in fiction It has spawned other concepts most prominently dystopia title Sir Thomas More's Utopia

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