**Directions: As you read this handout, highlight and write those things you AGREE with in the left margin and those things you DISAGREE with in the right margin.**

**BOOK II: Introduction to Utopia**

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

On the other side of the island there are likewise many harbors; and the coast is so fortified, both by nature and art, that a small number of men can hinder the descent of a great army. But they report (and there remain good marks of it to make it credible) that this was no island at first, but a part of the continent. Utopus that conquered it (whose name it still carries, for Abraxa was its first name) brought the rude and uncivilized inhabitants into such a good government, and to that measure of politeness, that they now far excel all the rest of mankind; having soon subdued them, he designed to separate them from the continent, and to bring the sea quite round them. To accomplish this, he ordered a deep channel to be dug fifteen miles long; and that the natives might not think he treated them like slaves, he not only forced the inhabitants, but also his own soldiers, to labor in carrying it on. As he set a vast number of men to work, he beyond all men's expectations brought it to a speedy conclusion. And his neighbors who at first laughed at the folly of the undertaking, no sooner saw it brought to perfection than they were struck with admiration and terror.

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

**BOOK II: OF THEIR MAGISTRATES**

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

**BOOK II: OF THEIR TRAFFIC**

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

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

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

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

Every child is nursed by its own mother, if death or sickness does not intervene; and in that case the syphogrants' wives find out a nurse quickly, which is no hard matter; for anyone that can do it offers herself cheerfully; for as they are much inclined to that piece of mercy, so the child whom the nurse considers the nurse as its mother. All the children under five years old sit among the nurses, the rest of the younger sort of both sexes, till they are fit for marriage, either serve those that sit at table or, if they are not strong enough for that, stand by them in great silence, and eat what is given them; nor have they any other formality of dining. In the middle of the first table, which stands across the upper end of the hall, sit the syphogrant and his wife; for that is the chief and most conspicuous place: next to him sit two of the most ancient, for there go always four to a mess. If there is a temple within that syphogranty, the priest and his wife sit with the syphogrant above all the rest: next them there is a mixture of old and young, who are so placed, that as the young are set near others, so they are mixed with the more ancient; which they say was appointed on this account, that the gravity of the old people, and the reverence that is due to them, might restrain the younger from all indecent words and gestures. Dishes are not served up to the whole table at first, but the best are first set before the old, whose seats are distinguished from the young, and after them all the rest are served alike. The old men distribute to the younger any curious meats that happen to be set before them, if there is not such an abundance of them that the whole company may be served alike.

**BOOK II: OF THEIR MILITARY DISCIPLINE**

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

When they have obtained a victory, they kill as few as possible, and are much more bent on taking many prisoners than on killing those that fly before them; nor do they ever let their men so loose in the pursuit of their enemies, as not to retain an entire body still in order; so that if they have been forced to engage the last of their battalions before they could gain the day, they will rather let their enemies all escape than pursue them, when their own army is in disorder; remembering well what has often fallen out to themselves, that when the main body of their army has been quite defeated and broken, when their enemies imagining the victory obtained, have let themselves loose into an irregular pursuit, a few of them that lay for a reserve, waiting a fit opportunity, have fallen on them in their chase, and when straggling in disorder and apprehensive of no danger, but counting the day their own, have turned the whole action, and wrestling out of their hands a victory that seemed certain and undoubted, while the vanquished have suddenly become victorious.

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.

**BOOK II: OF THE RELIGIONS OF THE UTOPIANS**

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

Their priests are men of eminent piety, and therefore they are but few for there are only thirteen in every town, one for every temple; but when they go to war, seven of these go out with their forces, and seven others are chosen to supply their room in their absence; but these enter again upon their employment when they return; and those who served in their absence attend upon the high-priest, till vacancies fall by death; for there is one set over all the rest. They are chosen by the people as the other magistrates are, by suffrages given in secret, for preventing of factions; and when they are chosen they are consecrated by the College of Priests. The care of all sacred things, the worship of God, and an inspection into the manners of the people, are committed to them. It is a reproach to a man to be sent for by any of them, or for them to speak to him in secret, for that always gives some suspicion. All that is incumbent on them is only to exhort and admonish the people; for the power of correcting and punishing ill men belongs wholly to the Prince and to the other magistrates. The severest thing that the priest does is the excluding those that are desperately wicked from joining in their worship. There is not any sort of punishment more dreaded by them than this, for as it loads them with infamy, so it fills them with secret horrors, such is their reverence to their religion; nor will their bodies be long exempted from their share of trouble; for if they do not very quickly satisfy the priests of the truth of their repentance, they are seized on by the Senate, and punished for their impiety. The education of youth belongs to the priests, yet they do not take so much care of instructing them in letters as in forming their minds and manners aright; they use all possible methods to infuse very early into the tender and flexible minds of children such opinions as are both good in themselves and will be useful to their country. For when deep impressions of these things are made at that age, they follow men through the whole course of their lives, and conduce much to preserve the peace of the government, which suffers by nothing more than by vices that rise out of ill-opinions. The wives of their priests are the most extraordinary women of the whole country; sometimes the women themselves are made priests, though that falls out but seldom, nor are any but ancient widows chosen into that order.