

湖南师范大学

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硕士学位论文

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论托马斯·摩尔《乌托邦》的天主教信仰和人文主义思想

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## 摘 要

《乌托邦》是英国 16 世纪杰出的人文主义者和虔诚的天主教徒托马斯·摩尔的不朽之作。

杰罗姆·布什雷登——一位摩尔同时代的人文主义者认为《乌托邦》最显著的特征是它的共产主义。《乌托邦》的作者托马斯·莫尔是一位虔诚的天主教徒，具有崇高共产主义理想的《乌托邦》与摩尔的宗教信仰有何关系？为了探究上述问题，以进一步丰富国内学者对《乌托邦》的研究，本研究以基督教的基础和经典《圣经》为参照，通过对《乌托邦》文本进行分析，结合西方关于《乌托邦》的相关研究成果，力图客观地揭示《乌托邦》崇高理想的根源。

经过研究分析，笔者发现不仅《乌托邦》的共产主义理想，而且《乌托邦》中的其他思想都具有超越时空的意义。这些思想包括反对独裁和战争；人活着应该享受快乐；实行全民和终身教育；提倡宗教宽容。本文对这些思想的根源一一做了追溯。

第一章重点从摩尔宗教信仰的原罪观出发，分析、探讨了《乌托邦》反对独裁和战争思想的根源。第二章侧重以“学习的目的是探求宗教真理和培养美德”的人文主义思想为着眼点，考察了《乌托邦》快乐思想和全民、终身教育思想的源泉。第三章结合了摩尔的天主教信仰和人文主义思想对《乌托邦》的宗教宽容思想和共产主义理想的基础进行了研究。

通过探索得出，《乌托邦》的思想根源源自作者摩尔的天主教信

仰和人文主义思想。不仅天主教信仰而且人文主义思想都可以在《圣经》中找到原型和依据，因此可以得出《乌托邦》中的人文主义思想和《乌托邦》中反映的基督教信仰在本质上是一致的。《乌托邦》中的人文主义思想旨在探求宗教真理，反映宗教改革的思想。

研究揭示了作者摩尔的人文主义思想植根于其宗教信仰。正如《乌托邦》中论及的各种思想或者源自摩尔固有的宗教信仰，或者建立在对宗教教义重新认识的基础之上，或者融合了摩尔原来的宗教信仰和重新认识了了的宗教教义。摩尔的人文主义思想和宗教信仰之间没有断然的分离。相反，摩尔的人文主义思想是以其宗教信仰为依据的。摩尔是一位杰出的人文主义者，但是，他更是一位虔诚的天主教徒。

**关键词：**托马斯·摩尔，《乌托邦》，天主教信仰，人文主义，原罪

## Abstract

*Utopia* is the masterpiece of Saint Thomas More, the outstanding humanist and devout Catholic of the 16<sup>th</sup> century Britain.

Jerome Busleiden, one of the humanists of More's time stated that the most striking feature of *Utopia* was its communism. Then what is the relationship between the noble ideal of communism in *Utopia* and More's Catholic faith? In order to enrich the domestic research on *Utopia* as well as to find the answer to the question, this study analyzes the text of *Utopia* with references to the Western scholars' research in this respect, together with the *Bible* as the standard, aiming at objectively revealing the very root of the Utopian ideal.

As the study goes further, it is found that not only the Utopian communistic ideal but also its promoted ideas are of significance beyond time and space. They are in opposition to dictatorship and war, promoting instead the ideas of pleasure, citizen-oriented life-long education, and religious tolerance. In this thesis, the roots of these ideas have been traced back respectively.

In Chapter One, emphasis is laid on the analysis of the ideas of Utopian opposition of dictatorship and war from the perspective of the doctrine of original sin. In Chapter Two, stress is put on the research of the ideas of Utopian hedonism and life-long education from the humanistic notion of "searching after the religious truth and cultivating virtues as the end of learning". Chapter Three deals with the Utopian religious tolerance and its lofty ideal of communism from the angle of More's Catholic beliefs and his humanistic ideas.

In summary, the Utopian noble ideas originate from More's Catholic faith and his humanistic ideas. Furthermore, not only Catholic faith, but also the humanistic ideas of *Utopia* can find their prototypes and evidence in the *Bible*. Therefore, conclusions can be made that the humanistic ideas reflected in *Utopia* are essentially identical with Christian faith in *Utopia*. The end of Utopian humanistic ideas is to seek after religious truth. They are to serve religious faith.

The study reveals that More's humanistic ideas are rooted in his religious faith. This is reflected clearly in the promoted ideas in *Utopia*. Among the ideas, some originate from More's former religious beliefs, some others stem from the re-recognition of his religion, still others the cooperation of his former faith and the exploration of religious truth. There is no abrupt disconnection between More's humanistic ideas and his religious faith. As a matter of fact, More's humanistic ideas are based on his religion. More is an outstanding humanist, but first and foremost, he is a devout Catholic.

**Key Words:** Thomas More, *Utopia*, Catholic faith, humanism, original sin

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## Introduction

*Utopia* is the masterpiece of Saint Thomas More (1478-1535), the outstanding humanist and devout Catholic of the 16<sup>th</sup> century Britain.

Thomas More, the son of Sir John, a judge, was born in 1478 in London. After his earlier education at St. Anthony's School, he was placed as a boy in the household of Cardinal John Morton, Archbishop of Canterbury and Lord Chancellor. Thomas More was sent to Canterbury College, Oxford, by his patron, where he learnt Greek from the first men who brought Greek studies from Italy to England—William Grocyn and Thomas Linacre. In 1499, More left Oxford to study law in London.

While studying law, More's earnest desire to live in a monastery caused him to wear a hair shirt, take a log for a pillow, and to whip himself on Fridays. Though later, he chose to have a family and live in the city, these monastic practices still continued throughout his secular life.

After fifteen years of living a comfortable, prosperous city life as a regular citizen, the king called on More's service. This was a position More did not want, as he thought that in King's court, there was no way to dissemble, no way to shut his eyes to miss use of power. He must openly approve the worst proposals, and consent to the most vicious decisions. "A man who went along only halfheartedly even with the worst decisions would immediately get himself a name as a spy and perhaps a

traitor” (More 27)<sup>①</sup>. A comparison may help explain More’s perspective on why he is unwilling to serve the royal court. The wise men see the people swarming through the streets and getting soaked with rain, and they cannot persuade them to go indoors and get out of the rain. They know if they go out themselves, they can do nothing but only get drenched with the rest. So they stay indoors and are content to keep themselves dry, since they cannot remedy the folly of everyone else. That is why More would rather remain a pure and independent intellectual and devote himself to learning than to the public service.

Yet More considered it his duty to serve and improve his country. He took service under Henry VIII later, and finally became Chancellor in 1529. More resigned his position as Chancellor on May 16, 1532, the day after the king and Cromwell convinced the parliament to take away the freedom of the Church. He was then imprisoned in the Tower of London for fifteen months before being executed as a traitor on July 6<sup>th</sup>, 1535. Had he sworn an oath accepting King Henry VIII as Supreme Head of the Church in England, this could have been prevented. More was canonized by the Catholic Church as a saint by Pope Pius XI in 1935.

More was regarded as an outstanding lawyer and judge in London of that period. At the same time, he was also engaging himself in literature and philosophy. His masterpiece, *Utopia*, was written at this time.

More’s *Utopia* was written in Latin, and is in two parts, of which the second, describing the place as he called it sometimes in his

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① The quotation is made from page 27 in “The Text of *Utopia*” edited and translated by Rober M. Adam in his book of *Utopia: A Revised Translation Backgrounds Criticism*. 2nd ed. (New York: W. W. Norton & Company, 1992). Subsequent references to this edition will appear in the text with page numbers only.



letters—nowhere, was 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 humanistic friends, but was not printed in England during More's lifetime.

Under the veil of a playful fiction, *Utopia* is intensely earnest, and abounds in practical suggestions. It is the work of a scholarly and witty humanist and devout Catholic, who attacks in his own way the chief political and social evils of his time. Beginning with fact in a commission to the Low Countries, More tells how he goes to Antwerp, where he finds a pleasure in the society of Peter Giles. Then fact slides into fiction with the finding of Raphael Hythoday, a well-traveled friend of Giles', who does not believe in the present system of government, but rather in that of *Utopia*, which he thinks is the only true commonwealth. He describes every aspect of it to Giles and More. The book is based on this description.

Based on the belief of original sin, the author in his *Utopia* expresses his opposition to dictatorship, and appeals to the restriction of King's right. Also on the same belief, the Utopians hate war, however they are ready for it in case of defending their nation.

In addition, the Utopians believe that God designs the soul to be happy, and as people should always follow God's guidelines, they should try to be happy. Pleasure is to be sought after, but at no other persons' cost. The Utopian education is all citizen-oriented and life-lasting, and the Utopians value the cultivation of mind most highly. The idea of pleasure of *Utopia* and its education can be traced back to the humanistic ideas of

Christians in the early 16<sup>th</sup> century Europe.

Though Christianity that the author has faith in belongs to monotheism, his Utopians practice religious tolerance. However, the Utopians are not entitled to claim the citizenship if they refuse to have faith in a supreme Providence and to lose faith in immortality of soul after death, which are two fundamental teachings of Christianity. Therefore, the notion of religious tolerance in *Utopia* is rooted in More's religious faith and his humanistic ideas. Under the same framework of thinking, the Utopians practice communism. The communism of *Utopia* gains its shape on the thinking and analysis of the money-oriented society of the sixteenth century Britain from the perspective of More's Catholic faith. More builds the communism of his *Utopia* on religion. Meanwhile, it reflects More's radical desire to reform the society under the universal Catholic Church. Therefore, the communism of *Utopia* results from the combination of More's Catholic faith and his humanistic ideas.

Designedly fantastic in suggestion of details, *Utopia* is a work of a Christian humanistic scholar who has read Plato's Republic, and has his fancy quickened by it. Beneath the veiled description of the island, there hides noble arguments.

Utopia means perfect society. Through Raphael, More shows to the world the perfect commonwealth he designs, and this is what Raphael is describing in this book—the perfect country that he visits. There is no greed, selfishness, brutality, and very little crime. Furthermore, all are rich and happy, though nobody owns anything, for what can be richer than to live with a happy and tranquil mind, free from anxiety?

*Utopia* is More's immortal work, and he has chiefly been

remembered for this work. It shows to the world a better hope and the noble pursuit for the human state of their own ideals. And it is another milestone in the history of the Utopian ideologies following Plato's *Republic*.

Studies on Thomas More and his *Utopia* have never ceased ever since *Utopia* was published. The following survey of *Utopia* studies abroad is based on Lakowski's study on *Utopia* bibliography. Studies of *Utopia* in English can be topically divided into the following eight categories.

The first category deals with general studies listing general studies of *Utopia* (mainly in book form). For example, Robert M. Adams' *Utopia: A Revised Translation, Backgrounds, Criticism* and J.H.Hexter's *More's Utopia: The Biography of an Idea* fall into this category.

The next category studies genre, composition, Book I of *Utopia*, and conclusion, relating to the composition, structure and the historical background of *Utopia*. W. R. Davis' "Thomas More's *Utopia* as Fiction" is one of a substantial works in this kind.

The next category "literary studies" groups together literary topics, including: dialogue, dialectic and drama; rhetoric, fiction and poetics; irony, paradox, humor and satire; Latin style; Utopian language and names. D.M. Beving's "The Dialogue in *Utopia*: Two Sides of the Question" is one of the representatives of this category.

The following category "geography in *Utopia*" deals with questions of historical geography, the geography of the imagination and urban planning. J.Freeman's "A Model Territory: Enclosure in More's *Utopia*" is one of examples of this kind.

The next category “humanism, ethics, philosophy and religion” encompasses studies of intellectual history, moral and political philosophy, humanism, Utopian religion and theology, including pleasure and moral philosophy; war and peace; social and political philosophy; Utopian communism, law, and property; humanism and education; religion and theology; suicide and death; marriage, divorce and feminism. E. Surtz’s “Thomas More and Communism” belongs to this category.

“Classical and medieval sources and analogues” describes possible classical and medieval sources and parallels. G. Wegemer’s “Ciceronian Humanism in More’s *Utopia*” and Smith Baker’s *Thomas More and Plato’s Voyage: An Inaugural Lecture Given on 1<sup>st</sup> June 1978 at University College Cardiff* fall into this category.

“*Utopia* through ages” deals with the historical influence of *Utopia* in the Renaissance and afterwards. R.P. Adam’s “The Social Responsibilities of Science in *Utopia*, *New Atlantis* and After” and “Designs by More and Erasmus for a New Social Order” are two examples of this kind.

The category “Marxism and literary theory” deals with socialist and Marxist interpretations of *Utopia* and literary theory. *Thomas More and His Utopia, with a Historical Introduction* is categorized in this category.

The above is a brief survey of *Utopia* studies abroad.

Studies of *Utopia* at home, relatively speaking lag behind those in the Western world. The domestic studies mainly remain in the domain of translations. The Chinese translations of *Utopia* include *Utopia* by Dai Liuling, *Thomas More* by Ni Huiliang and Wu Yuanzhi, *More and His Utopia* by Guan Qitong, and *The History of Utopian Ideas* by Zhang

Zhaolin. Another *More and His Utopia* is edited by Shi Maoming and Lin Zhengqiu, which defines More as the founder of Utopian socialism and humanism.

In view of the limited relevant articles and dissertations as well as Chinese cautious attitude to religious issues, Thomas More's Catholic identity and the relationship between *Utopia* and religion are rarely known to the public at home. Fortunately, in recent years some scholars have explored and studied Thomas More's religious faith and Utopian religion from different perspectives, which shows that More's faith and the religious dimension in his *Utopia* have obtained more and more attention. "Utopian Literature and the *Bible*" in *Foreign Literary Criticism*(2001) categorizes Utopian Literature from a general angle, stating the *Bible*, as the basis of Christianity, plays an important part in Utopian literature.

In order to enrich the domestic research on *Utopia* as well as to explore the very root of Utopian noble ideas, that is to say, why More, a devout Catholic, argues for such ideas of opposition to dictatorship and war, promotes instead the ideas of pleasure, citizen-oriented life-long education, religious tolerance and communism, this study analyzes the text of *Utopia* with references to the Western scholars' relevant research, together with the *Bible* as the standard, aiming at revealing the very root of Utopian noble ideas objectively.

The study shows that the Utopian noble ideas originate from More's Catholic faith and his humanistic ideas. Furthermore, not only Catholic faith, but also the humanistic ideas of *Utopia* can find their prototypes and evidence in the *Bible*. Therefore, conclusions can be made that the humanistic ideas reflected in *Utopia* are essentially identical with

Christian faith in *Utopia*. The end of Utopian humanistic ideas is to seek after religious truth. They are to serve religious faith.

The study also appeals to the fellow citizens to emphasize the study of Western religion instead of sticking to the attitude of avoiding and neglecting it. As a matter of fact, many of the Western humanistic ideas, such as the ideas of charity, freedom, and equality are derived from Christian faith. It is also the case with More's noble and humanistic ideas which originate from his faith. More, thinking within his Christian faith, assumes that the significant elements of society are the natural virtues, justice, temperance, fortitude and prudence. When we learn from the Western world, we lay emphasis on their technology and science as well as their institutions. Technology and science themselves are good, yet they can not purify people's heart. Technology and science without virtues are just like weapons in the hand of the insane. While even the best institution, according to More, if without the support of virtues, is in vain. What makes one good is the moral and ethical value, and the *Bible*—the basis of Christian faith, is the very source of Western moral and ethic value, which is the essential issue we should have emphasized.

## Chapter One

### The Catholic<sup>①</sup> Faith Implied in *Utopia*

#### 1.1 Original Sin in Catholic Faith

The *Bible* does not mention the words “original sin”. The teaching of original sin is advanced by theologians. Literally, original sin is the first sin that the first man committed in Eden by eating the forbidden fruit. The doctrine of original sin has received considerable scrutiny and debate among Christians throughout the ages.

Augustinian doctrine of original sin teaches that every individual is born into a broken world where sin is already active, that they are inevitably influenced personally by the actions of others and the consequences of choices made by others. The Augustinian effectively believes that human nature—and hence every individual person—is flawed (Peterson 91).

Augustine’s formulation of original sin is popular among the Roman Catholic Church, Orthodox Church, and Protestant reformers, such as Martin Luther and John Calvin. Catholicism regards “original sin as the general condition of sinfulness into which human beings are born”(“Original”), namely that since Adam sinned and was driven out of

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① Catholicism belongs to one of the three main branches of Christianity, which are Catholic, Orthodox and Protestant. Over the centuries, Christianity has divided into numerous denominations. Each denomination has its own distinctive beliefs or practices, but they are commonly considered branches of the same religion because they agree on such fundamentals as the Bible, the Trinity, and the teachings of one God, immortality of soul, and so on and so forth. Most of the denominations that exist today including Puritanism since the Protestant Reformation fall under the Protestant category.

Eden, human beings are born into a fallen world. Orthodox Church indicates that “original sin is hereditary”(“Original”). Original sin passes from Adam and Eve to all their offspring. As we all are the descendants of Adam and Eve, we all have share in original sin. The Protestantism defines original sin as “a tendency toward sin”. This tendency towards sin is referred to as a “sin nature.”(“Original”).

However, the traditional concept of original sin is challenged by modern theology. According to modern theology, man’s nature is pure because Adam is made in God’s image. Adam was made pure at his creation, but that does not mean he is perfect. He has his limitations. “If he had been all-knowing and never changing, he would have never made the decision to eat the fruit”(Traill, *Who* 66)). Therefore, it is man’s limitations that lead to their inevitable sinfulness. Man’s nature is pure but man is imperfect.

Thomas More, the author of *Utopia* and devout Catholic holds fast the main teachings of Roman Catholicism including its doctrine of original sin that man is born sinful.

## **1.2 The Doctrine of Original Sin as Dynamics in Opposing Dictatorship**

The doctrine of original sin provides the Utopians with insight in opposing dictatorship. According to original sin of Christian faith, people have inherent shortcomings, weaknesses and limitations. The cycle of destruction and reconstruction of the history of mankind, according to Christian faith, is the result of human limitations. The king is the head or



“shepherd” of the country. To More, “a people’s welfare or misery flow in a stream from their king” (8), “the welfare or ruin of a commonwealth depends wholly on the character of the king and his officials” (64). Thus king and his officials must, first of all, be supervised and restricted. Based on the belief in human weaknesses, the Utopians are extremely strict to personal characters of their rulers and administrators. They are selected from a small portion of social elites who are engaged in the academic research in the humanities. And what is more, they must still be supervised and restricted after they are elected.

Such rejection of dictatorship is not only reflected in *Utopia*, his work, but also in real life. About 20 years later after *Utopia* was written, King Henry VIII promulgated the Supreme Act in 1534, which made him both a secular monarch and a religious leader, in other words, he enjoyed the supremacy of both secular rights and spiritual status (安东尼 92-120). More’s religious beliefs made him believe that “the supremacy of secular king” was itself a fallacy, because all people had limitations. God is the only supremacy of heaven and earth (*Genesis*14:18). More thought that the Act of Supremacy would bring disastrous aftermaths to the country, so he refused to swear to it. He was found guilty of treason and was beheaded on the scaffold on July 6, 1535(安东尼 123-37). More truly fulfills his promise in *Utopia*. “If God’s divine majesty so please, they (the Utopians) ask to be brought to him soon, even by the hardest possible death, rather than be kept away from him longer, even by the most prosperous of earthly careers” (81). More is as good as his word, and wins the respect of those who hold a negative or affirmative attitude toward his religious faith.

The teaching of original sin offers God's followers everlasting dynamics in fighting against dictatorship. More's Catholic faith and his idea of restriction on the rights of kings do not vanish in the Anglican Church which accepts the Act of Supremacy. In the later rights struggle between British Parliament and the king, we can see the sustaining and formidable strength of Christian faith. In the second half of the 16th century, from among the Anglican a religious sect—British Puritanism was separated. The first half of the 17th century saw the intensified conflict between the king and the new aristocracy, bourgeoisie with Puritan tendency, leading to the British Bourgeois Revolution, also known as the Puritan Revolution(“英国”). British Bourgeois Revolution ended up with the establishment of bourgeois regime and a constitutional monarchy which aimed at limiting the rights of the King of England (“英国”). Therefore, the restriction of king's rights is guaranteed on the constitutional basis.

We may be inclined to attribute the victory of British bourgeoisie over feudal rulers to the economic development of British capitalism, to the growth of the bourgeoisie and the new aristocracy so that they request political objective, such as power, but neglect the spiritual strength that make them strong, which is Christian faith in their struggle against the feudal power. From More, we see the strength that faith infuses into him to face death with calmness, steadiness and assuage.

From More to British Bourgeois Revolution, social classes have changed; the classification of man has varied. What is invariable is people's faith. In particular, the Christian concept of original sin makes

men believe the harm of dictatorship, and therefore the opposition to dictatorship is always consistent. Faith has provided the constant standard for man.

Safeguarding Pope's authority, to More, represents safeguarding God's authority, which can best resist dictatorship as God is perfect. More opposes king's dictatorship. How does he view Pope's right? Does he advocate the supremacy of Pope's authority? In the discourse part on the duties of priests in *Utopia*, "the most perfect state"(3), we can observe his attitude in this respect. In *Utopia*, "no official in [*Utopia*] is more honored than the priest" (78). Inspired by faith, they win honor for their high moral character, and what is more, since they are carefully selected and the number is small, it is quite rare for them to become corrupt and degenerated. In addition to the duties of presiding over religious worship, inspecting social corruption, providing recommendations and advice to King of *Utopia* and government officials, "the priests are entrusted with teaching the children and young people" (78). "As the duty of the priests is simply to counsel and advise, so correcting and punishing offenders is the duty of the prince and the other officials" (78). Accordingly, priests have no real secular power, it is held in the hand of the king and his officials. In *Utopia*, religion (including education) and secular affairs are carried out separately.

King of *Utopia*, with the secular rights, manages the secular matters, while priests are responsible for religious affairs with no secular power. From the above observation, we may draw the conclusion that More advocates Pope's authority in the spiritual domain rather than in the secular affairs. Also from his attitude that "he has been worshiping God

first, followed by respecting kings” (qtd. in 安东尼 120), More maintains that the authority of Pope should be higher than that of kings, because in his view, Pope is God’s representative in the secular world. By safeguarding Pope’s authority, to More, can man best combat dictatorship. As sinners can not remove sin from sinners (*Matthew* 12:26), only man without sin can take away man’s sin. So God sends His only begotten son to become man to this world to purify man’s heart, to remove man’s sin (*Matthew; Mark; Luke; John*)<sup>①</sup>. According to the doctrine of Trinity, Holy Father, Holy Son and Holy Ghost are the same god. Besides His divine nature, God also possesses man’s nature. Only perfect God can make it possible to take away sins, and it is also true in fighting against dictatorship. It should be noted that More’s safeguarding of Pope’s authority is challenged and remains in history. In contrast, the U.S. claims itself a nation under God. Though different in form, More, the designer of the best state of Utopia, and the founding fathers of the U.S., the planners of the nation share the same religious background.

The separation of religion and secular affairs as well as religious freedom are God’s will, which can keep religion pure, complete without being polluted by secular sins, and therefore make it possible in fighting against dictatorship. The proposal of separation of religion and secular affairs in *Utopia* is derived from More’s religious beliefs. It can find its basis in the *Bible*. More thinks that the teaching of Jesus Christ is the best philosophy(20). Jesus’ life sets people a perfect and eternal example; Jesus’ death makes man repent; Jesus’ resurrection gives them hope.

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① The *Bible* consists of 66 books. When citing sources in the *Bible*, omit page numbers altogether and cite by divisions (book, chapter, verse), with colons separating the various numbers-for example, “Matthew7:1” refers to the book of Matthew, chapter7, verse1 in the *Bible*.

According to the records in *1 Timothy* 6:15, *Revelation* 17:14 and 19:16, Jesus Christ is “king of kings” and “lord of lords”. He is the only Sovereign. With the addition of the content in *John* 6:15, when aware that people are about to make him king by force, Jesus deliberately avoids. Also in the *Bible*, there records Jesus’ statement: “I am a king. For this I was born [...]” , but “my kingdom is not from this world [...]” (*John* 18:36-37). Based on the above contents, the authority of Jesus Christ is of supremacy. Moreover, He is the king of spirit. In More’s *Utopia*, the priests enjoy the highest status, but do not have secular power in that they might be polluted by secular sins. It is held in the hand of the king of *Utopia* and his officials. The idea of the separation of religion and secular affairs is derived from More’s religious beliefs.

While the idea of religious freedom can also finds its evidence in the *Bible*. Jesus had ever had a conversation with his disciple John like this:

38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” 39 But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. 40 Whoever is not against us is for us”. (*Mark*9:38-40; *Luke*9:49-50)

From this conversation, we see that God tolerates different beliefs. There are different forms of religion throughout the Utopian island. Though their religions differ, most of the Utopians, however, and among these all the wisest, believe nothing of the sort:

They believe in a single power, unknown, eternal, infinite, inexplicable, far beyond the grasp of the human mind, and

diffused throughout the universe, not physically, but in influence. Him they call father, and to him alone they attribute the origin, increase, progress, change, and end of all visible things; they do not offer divine honors to any other. (72)

By carrying out the policy of separation of religion and secular affairs *Utopia* aims at keeping its religion pure, clean, complete; and by implementing religious freedom, it calls for man's coming to God with a willing instead of a forced heart also targeting making its religion pure and clean. Only such pure religion can have strength and power in fighting against sins, and dictatorship.

Not only that, we can also observe the similarities between the religious mode of America and that of *Utopia*. In the United States, the policy of religious freedom and separation of church and state are implemented, which is almost the case in *Utopia*. The founding fathers of the U.S. may get the same revelation from God as the designer of *Utopia* does. Although religious freedom is written into the Constitution, however, the overwhelming majority believes in Christianity<sup>①</sup> in the U.S. This Christian tradition can be traced back to their Puritan immigrant ancestors, just as the Utopians' religious makeup is planned and designed

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① Unlike some countries, the United States does not include a question about religion in its census, and has not done so for over fifty years. Religious adherent statistics in the U.S. are obtained from surveys, and organizational reporting. The U.S. census relies on the ARIS study when it reports on religious makeup of the country. The Graduate Center of the City University of New York has conducted two major surveys in recent years. One was conducted as National Survey of Religious Identification (NSRI) in 1990. the other, known as American Religious Identification (ARIS) was conducted in 2001 February to April, which show that the proportion of the American population that can be classified as Christian is 86% in 1990 and 77% in 2001 respectively. The surveys are the largest, most comprehensive ones on religious identification done by sociologists Barry A. Kosmin, Seymour P. Lachman and associates at the Graduate School of the City University of New York.

by their devout Catholic author— More. Experts in the study of American affairs point out the effective restriction of dictatorship in America is due to the Christianity-based civilization, which is coincident with the argument in this part, that is, the opposition of dictatorship in *Utopia* is originated from More's Catholic faith. Thus we have reason to believe that the religious system of the United States and that of *Utopia* are of the same strain, and they share the common ideology.

To sum up, *Utopia* opposes the royal dictatorship, and advocates the lofty spiritual authority of priests rather than their supremacy of secular power. As the priests own no secular rights which remain in the hand of the king and his officials, limiting and constraining the rulers' rights becomes essential. More considers from the angle of the original sin and draws the conclusion that all the people have weaknesses and limitations. In the meantime, More argues that the welfare or ruin of a commonwealth depends wholly on the character of the kings and their officials (64), since people need food, clothing, shelter wherever and whenever they are, while the rulers and government officials are quite different. Therefore, constraining, controlling and supervising the rights of the rulers and his administrators is responsible for the people as well as for the nation. The Utopian opposition to dictatorship and its principle of separation of priests' duties from those of the king are derived from More's Catholic faith. His religious faith provides him with permanent, spiritual dynamics against dictatorship. In short, the Utopian opposition to dictatorship is rooted in Christian faith.

### **1.3 The Doctrine of Original Sin as Ever-lasting Power of Anti-war**

In his *Utopia*, More advocates the view of anti-war. The Utopians “despise war as an activity fit only for beasts, yet practiced more by man than by any other creature”(66). The Utopians are peace-loving people, and they hate war, which is in sharp contrast with the constant war in Europe at the time. Why do the Utopians insist the anti-war viewpoint which is contrary to the practice of the militant kings and their officials in the 16<sup>th</sup> century Britain and even in Europe? This part seeks to analyze the ideological root of Utopian anti-war viewpoint.

#### **1.3.1 The Utopian Statement about the Militant Fact of the Ruling Class and its Causes**

It is the sin of lust that prompts the rulers to blind expansion. *Utopia* states that “most princes apply themselves to the arts of war [...] they are generally more set on acquiring new kingdoms by hook or by crook than on governing well those that they already have” (8), and the British king is of no exception. He attempts to conquer foreign nations through waging wars. The king’s favored ministers do not prevent him from avarice expansion, instead they cater to him his wickedness. They compete to hatch conspiracies in an attempt to occupy a certain place, regain a loss, and then capture another city, racking their brains in devising a set of crafty machinations of war (20-21). Why are kings and their favored officials so interested in war? This can be analyzed from the



Christian doctrine of original sin.

According to the teaching of original sin, since Adam's violation of God, eating the fruit of the tree of wisdom, and being expelled from the Garden of Eden, the communication between God and human beings is cut off. Committing sins then becomes in the human nature the inevitable characteristic. Moreover, "sin" in the Christian concept, not only refers to criminal offenses, but also refers to the evil thoughts of hatred, jealousy, greed, carnality, and so on and so forth (*Matthew 8:28*). Kings and their followers do not satisfy in governing the inherited country, instead they are keen to expand territory constantly. The fundamental reason lies in the greed of human nature. It is greed that urges kings into territorial expansion and external plunder as avarice knows no bounds. It is also the greed that destroys the feeling of satisfaction and inner-peace of men and prompts kings to senseless conquest. It is original sin in general that urges the rulers to senseless wars.

### **1.3.2 The Utopian Prediction of the Aftermath of War and its Opposition to It**

The religious faith foretells the Utopians the inevitable failure in senseless expansion. The Utopians believe that if constantly resorting to force, the conqueror "soon saw that keeping it was going to be as hard as getting it had been" (22). All the war-mongers "would certainly exhaust his treasury and demoralize his people, and yet very probably in the end come to nothing through some mishap or other" (22), or in other words, the external war is doomed to failure. More's religious faith provides him with wisdom and insight. The prediction of the aftermath of war can find

its source in the revelation of the relationship between the Old Testament and the New Testament.

The Bible consists of two parts: The Old Testament and the New Testament. The Old Testament is the scripture of Judaism, whereas the New Testament is the fulfillment of the Old Testament. According to Christian faith, the New Testament is God's ultimate plan to save mankind from iniquity. The reason why it is considered as the ultimate plan is that Christ's coming is foreshadowed in the Old Testament. In *Jeremiah*31:31, there records the prediction of the making of the New Covenant or Testament by God. And in *Isaiah*42:1, the coming of Messiah is foretold. God makes the New Testament with the intention of writing His Word in man's heart. According to *Hebrews*8:13, in speaking of "a new covenant," God has made the first one (the Old Testament) obsolete. And what is obsolete and growing old will soon disappear. This is why the humanists lay emphasis on the New Testament. According to Christian faith, it is not because of God's imperfection that He set down the Old Testament. On the contrary He made it to give people revelation.

The transition from the Old Testament to the New Testament can be described as the victory of "inner power" over "external force". The Old Testament emphasizes God's elimination of sins by external force. The most typical example is no more than the record of Noah's Ark:

5 The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil and corrupt continually. 6 And the Lord was sorry that he had made mankind on the earth, and it grieved him to his heart [...] 8 but Noah found favor in the

sight of the Lord [...] 1 then the Lord said to Noah, "Go into the ark, you and all your household, for I have seen that you alone are righteous before me in this generation".

(*Genesis*6:5-7:1)

So Noah, his wife, their three sons and their three wives, altogether eight persons were asked to go into the ark to avoid extinction in the great flood that God would let fall.

God's punishment of man's wickedness is complete, decisive, and merciless. Yet sins still spread in the descendants of Noah. The Old Testament places stress on the use of outward force to change man's undesirable behavior. The revelation of the Old Testament reveals that outward force do little in changing people's heart. If people do good not from their heart but by force, they cannot abide by God's commandments. Instead, they still comply with the ideas of their mind or rules, regulations, customs, institutions developed from their own ideas.

Apart from the powerful witness of the record of Noah's Ark, there is the witness of crucifixion of Jesus Christ by Israelites, who think they are the most true, most good God-fearing people<sup>①</sup>. The revelation of the Old Testament lies in the thinking that outward force, such as external punishment or compulsory mechanism might, in certain circumstances, change people's behavior, but can not purify their heart. If attempting to achieve goals by means of external force, one may obtain the same consequence as Israelites had—the crucifixion of Jesus Christ, their own God, by themselves. The fact of crucifixion of God Jesus by the Israelites proves that they do follow their own law, customs which are made

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① For different sources of the same idea in the *Bible*, see *Mark* 15:6-15, *Luke* 23:13-25, *John* 18:33-19:24, *Hebrew* 6:6, and *Acts* 2:36.

according to their own ideas rather than God's law. External punishment or compulsory mechanism itself alone is in vain to purify people's heart. It can only lead to what is contrary to the original expectation.

From the revelation of the record of Noah's Ark and the crucifixion of Jesus by God's chosen people, one can realize that even for good purposes, man cannot reach the goal if only depending on the outward force, let alone for the greedy ambition, resorting to the extreme external force—war. War can only make the occupied people submit to the invaders on the surface, but can not conquer them from the innermost being, which results inevitably in “keeping the occupied land as hard as getting it”(22), and the temporarily prevailed aggressors' coming to nothing after “exhausting their treasure and demoralizing their people” (22). Foreign war, based on the Utopian prophecy, is doomed to failure, as external force can not change people's heart and soul. What can purify men's mind, according to Christian faith, is the Word of the New Testament.

The New Testament emphasizes God's saving power through love which aims at writing His Word in man's heart. According to Christianity, God's plan of writing his Word in people's heart is realized through Jesus Christ's life, death and resurrection. To be more specific, God so loves the world that he sent his only begotten son Jesus Christ to the world to be crucified as a ransom for man's sins who rose on the third day among the dead. Whoever acknowledges that Jesus Christ is the son of God, and that he is crucified as a ransom for man's sins and rises on the third day after his death, will be saved<sup>①</sup>. This is God Jesus Christ's gospel. To

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① For the same Gospel, see the books of *Matthew*, *Mark*, *Luke*, and *John* in the Bible.

More, the dedicated Catholic and outstanding humanist, the best religion is Christianity, and the best philosophy is Jesus Christ's teaching (20). For anyone who holds this belief will take initiative to follow Jesus' example, repent and purify themselves constantly. Jesus' life sets the world a perfect and eternal example; his crucifixion makes men repent and his resurrection gives people hope. Worshiping God or having faith in God is of most importance. To Christianity, the key point lies in faith in God. Only when people believe in God, can God—the embodiment of truthfulness, goodness, and beauty—play a role in the hearts of men. Jesus Christ's followers, the Christians, inspired by Holy Spirit, go and proclaim the gospel of Christ all over the world. Therefore, the New Testament stresses God's saving power by means of word through evangelism (or in other words through education).

Therefore, the Utopians obtain the revelation from their faith. "They have neither ability nor interest in the arts of war" (16). They love peace and hate war. The point of view against war in *Utopia* is drawn from Christian faith in the perspective of original sin. The Utopians maintain that the indulgence of ruling clique in war lies in the fact that "they are generally more set on acquiring new kingdoms than on governing well those that they already have" (22), or in other words, it is the sin of greed that urges them to blind expansion. Now that greed is one of human's sins, war, as one of its aftermaths, should be opposed by God's followers. God calls on his disciples to "keep your lives free from the love of money, and be content with what you have" (*Hebrew* 13:5). Therefore, observing God's commandments, abiding by His order, and refusing greed, plunder and war are the very attitude that every devout Christian should hold. In

short, the Utopian prophecy of the inevitable failure of aggressive war and its view point of anti-war stem from More's Christian faith.

### 1.3.3 Warlike Rulers in Contrast with Peace-loving People

War is prompted by the sin of avarice, it should be opposed. But can the proposal of keeping peace, and rejecting war be accepted by kings and their officials who are themselves a militant group? The Utopians argue that "peace" or "war" depends entirely on the choice of rulers, as *Utopia* states: "You never have war unless you choose it" (12). On the question of how to keep peace and avoid war, *Utopia* is influenced by Plato's theory that "commonwealths will become happy only when philosophers become kings or kings become philosophers" (20). Whether the rulers can adopt peace proposal depends on whether they are philosophers and have philosophic way of thinking.

The Utopians are convinced that "unless kings became philosophical themselves, they would never take the advice of real philosophers" (20). Or in other words, only philosophy-minded rulers may accept the peace proposal. For More, the best philosophy is the teaching of Jesus Christ. Christ's doctrine is the doctrine of peace; Christ's philosophy is the philosophy of peace (20). Only when they truly understand the meaning of Christ's teaching may the rulers agree with the peace advice. While the king, for example, King Henry VIII, despite claiming to be the supreme ruler of religion and secular affairs, is keen to wage war. It is similar with Israel's case. Israelites believe that they are God's chosen people, yet crucify Jesus Christ, the son of God on the Cross with their own hands. Unless kings become philosophical themselves, they will never take the

advice of real philosophers because they are so infected with false values that it is impossible for them to think in a philosophical way.

In this situation, if one puts forward the recommendation of peace and anti-war, he will affront mockeries, exclusion, and even fatal disaster. More foretells that there is no way for one to dissemble, no way to shut his eyes to things. He must openly approve the worst proposals, and consent to the most vicious decisions. "A man who goes along only halfheartedly even with the worst decisions will immediately get himself a name as a spy and perhaps a traitor" (27). So More would rather stay away from the royal court, and maintain the status of a free and independent scholar, humanist and Christian. This is why More is reluctant to accept King Henry VIII's invitation to serve the sovereign.

More's prophecy was fulfilled about 20 years later after *Utopia* was written. King Henry VIII promulgated the Supreme Act in 1534, which made him both a secular monarch and a religious leader, in other words, he enjoyed the supremacy of both secular rights and spiritual authority. More's religious beliefs made him believe that "the supremacy of secular king" was itself a fallacy, because all people had limitations (Traill 66). More was convinced that the Act of Supremacy would bring disastrous aftermaths to the country, so he refused to swear to it, and then was found guilty of treason and was beheaded on the scaffold on July 6, 1535 (安东尼 123-37). In the face of such a dictator, there is no peace at all, even though the king claims to be the head of the Anglican Church.

The alleged God-fearing king brings another God's follower, More,

to guillotine, which can not change the fact of his ignorance of Jesus Christ's teachings or his greedy ambition. It is also the same with the case of the crucifixion of Jesus Christ by Israelites, the God's chosen people.

Loving Peace and living in harmony are the attitudes the Utopians obtained in their belief of original sin. The Utopians reject the sin of greed. "They do not try to enlarge their boundaries" (16) and are content with what they have. Based on their own, they never interfere in other countries' affairs and they cultivate their own country in every conceivable way to make it prosperous. King of *Utopia* "loves his people and is loved by them; he lives among them, governs them kindly, and lets other kingdoms alone" (22). The Utopians live in peace, affluence, and prosperity. The Utopia's main purpose of preparation for war is to defend its native country and resist invasion. This attitude of keeping peace and rejecting wars is the result of opposing greed, and also of More's Christian faith.

In brief, it is the sin of avarice that urges the rulers to unrighteous expansions. Any war prompted by the sin of lust is doomed to failure as their faith tells them. War backed by the sin of greed should be opposed, which is the very attitude that every God-fearing follower is supposed to have. The Utopians get wisdom and insight in their quest for the issue of war from their religious faith. They also absorb strength from it in their struggle against any unrighteous external war. The faith of original sin is ever lasting power for their opposition to any unrighteous war.



## Chapter Two

### The Humanism Reflected in Utopia

#### 2.1 The Theoretical Basis of Humanism

Aristotle's Nominalism is the theoretical basis of humanism. According to Nominalism, ideas or general conceptions do not exist apart from the specific objects in which they dwell. General principles are reached by gathering information through observation of specific objects or happenings. Or in other words, none of the ideas, concepts, categories, or "names" exist apart from the specific objects to which they are attached. They exist only because the human mind observes the natural world and creates categories (names) for the many individual objects it sees (Peterson 156-60).

When Aristotle's Nominalism is applied to society, life in this world is regarded as important. Human senses become invaluable tools for understanding this world. Aristotle's Nominalism was introduced into Europe in the twelfth century. Before that, Western world was dominated by Plato's theory. According to Plato, God and "truth, goodness and beauty" that God represents exist in the eternal spiritual world. That is, God and "truth, goodness and beauty" that God represents are absolutely right. This concept can not be proven; it can only be accepted by faith.

An example may help explain this confusing idea. Is the notion of "marriage of a man and a woman" right or wrong? To pre-nominalists, this is not a question at all. It is absolutely right because God tells in his *Bible* that He made a man and a woman to become a couple (*Genesis*2).

Since God is absolutely right, his Word—the *Bible* is therefore absolutely right. While with the introduction of Nominalism, a gradual shift in the basis for theology, church practice, society, and quest for knowledge takes place.

According to Nominalism, the question of whether “marriage of a man and a woman” is right or wrong also need observation. After human’s reasoning, different answers may be made: the concept of “marriage of a man and a woman” may be reasonable; a single life may be acceptable; marriage between the same sexes may have its advantages, and so on and so forth.

Aristotle’s Nominalism went to its maturity in the 13<sup>th</sup> century. It set the stage for humanism which focused on human’s sense apart from faith. The new stress on the importance of the material world gave rise to the idea that human beings should take control and make conditions better in this life.

The rise of humanism accompanied the Renaissance. Humanism is quite a complicated concept. It can be classified into two categories in general—secular humanism and Christian humanism. Though they share the same last name, they are quite different. There are two major differences in between. The first difference is that secular humanism emphasizes the unlimited ability of man to change the world (陈嘉 87), while Christian humanism realizes man’s limitations even though it also stresses man’s ability to improve life (Peterson 172-73). The second difference lies in that secular humanism denies the existence of God (陈嘉 87), while Christian humanism acknowledges the existence of God (Peterson 172-73). The humanism I adopt belongs to the later one.

Humanism emphasizes the possibility of good and beauty in this world as well as man's responsibility to improve life. While accepting many of the precepts of Nominalism, it still stresses the absolute authority of faith in God and seeks some kind of combination of faith and senses (Peterson 172-73).

We may get more insight in what humanism is in the following statements. "Originally humanists were those who believed that the study of the humanities (art, literature, philosophy, and language) could improve religion and society" (Bush 72). They emphasize the study of classical literature and the *Bible*, but hold that it is not an end, but a means. "The real purpose of the study is to help better understand religious truth and cultivate virtues" (安东尼 13). Also to these humanists, the ultimate truths are wholly revealed in the *Bible*, especially the New Testament (Hexter 54). To More, the author, "when learning, one should put virtue in the first place, learning in the second place [...] worshiping God, charity, and humility are considered to be the genuine fruits of learning, and those study with such views, will easily attain their end" (qtd. in Hexter 119).

Therefore, Nominalism stresses human's invaluable ability in understanding this world, while humanism emphasizes faith when accepting the precepts of Nominalism. They realize the limitations of man and take advantage of human reason in their search for religious truth.

If asked to answer the above question, the humanists will choose the first answer without doubt—marriage of a man and a woman is absolutely right, because when they do research, they always take their religious principles as guidance. In the following section, we will see the

hedonistic idea promoted in *Utopia*. Is the idea just man's blind reasoning without the support of faith?

## 2.2 Humanism as the Source of Hedonistic Idea

Humanism emphasizes the possibility of good and beauty in this life. Life in this world becomes relatively important. Whether man should enjoy pleasure in this life becomes an inevitable question. While according to the former practice, this life was unimportant, it was just preparation for the afterlife, and cultivating virtues was of most significance. It is during this shift for the church practice and quest for religious truth that the Utopians conduct a study on whether virtues and pleasure could coexist. Does God really intend his creature for a severe and harsh life? After consideration, the Utopians advance the hedonistic idea.

In exploring the meaning of pleasure, the Utopians hold the same attitude as the humanists do—the humanists hold fast to the ideas that the end of learning is to strive for religious truth and that religious principles are invaluable guidance in their reasoning. The Utopians do the research in order to explore religious truth and when they do it, they never give up their religious principles as guidance (50). Though the Utopians recognize the role that human reason plays in the search for truth, they realize its limitations. Therefore “without religious principles”, the Utopians think that “human reason is bound to prove weak and defective in its effort to investigate true pleasure” (50). The Utopians never discuss pleasure without consulting their principles of religion. To them, human reason should serve the religion. These principles include worship of God

(*Act* 24:14) and believing in immortality (*Roman* 2:7), and so on. Worship of God or believing in the existence of God is of most importance. For More, if human beings have faith in God and do not doubt, whatever they ask for in prayer with faith, they will receive from God<sup>①</sup>.

According to the *Bible*, Job had faith in God without any doubt, God blessed him “twice as many fortunes as he originally possessed” (*Job*42:10). Solomon believed in God with heart and soul, and God blessed him with wisdom and wealth<sup>②</sup>. Spiritual and material enjoyment is the result of worshiping God. “Human beings, by God’s goodness, are born for pleasure” (50). For the Utopians, only by accepting these religious principles, especially the principle of immortality of soul can human reason lead man to believe and accept the religious beliefs that after this life, rewards are appointed for man’s virtues and good deeds, punishments for their sins(50). And “if these beliefs were rejected, no man would be so stupid as not to realize that he should seek pleasure regardless of right and wrong” (50), or in other words, men would seek after the “eating and drinking” philosophy if they reject these religious beliefs, for tomorrow they would die. Through exploration, the Utopians concluded that human should enjoy pleasure only if “it is good and honest pleasure” (50).

The religious beliefs are regarded as the principles in the Utopians’ research for the meaning of pleasure as is identical with the humanistic idea that the humanists always take their religious principles as guidance when doing research. The Utopians strive to find support for their idea of

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① For the same belief, see *Matthew* 21:21-22, *John*16:23-24, and *1John* 3:22 in the *Bible*.

② For the same statement, see *1Kings* 3-4; 5:12; 8:22-61; 10:1-29 in the *Bible*.

pleasure in their religion (shown in virtues) which has been thought having nothing to do with pleasure. They reason for this, and its evidence can be found in the *Bible*—the basis of their faith. God, they say, “creates man to enjoy pleasure” (50), as God values virtue highly (*2Peter*1:5). The Utopians argue that it be especially praiseworthy “when we provide for our fellow-creature’s comfort and welfare” (51). “Nothing is more humane (and humanity is the virtue most proper to human beings) than to relieve the misery of others, assuage their grieves, and by removing all sadness from their life, to restore them to enjoyment” (52), that is, pleasure. Well, “if this is the case, why doesn’t God equally invite us to do the same thing for ourselves” (52)? “If a life is good, and we are supposed to help others to it, why shouldn’t we first of all seek it for ourselves” (51)? When God prompts us to be kind to our neighbors (*James*2:8), He does not mean that we should be cruel and merciless to ourselves. And as God bids men to make one another’s lives merrier (*Revelation*11:10), He warns us constantly not to seek our own advantages so avidly that we cause misfortune to our fellowmen. Consequently, the Utopians maintain that “as long as man does not deprive others of their pleasure, they are free to pursue it” (51). And so the Utopians conclude, after carefully reasoning, that all man’s actions should look toward pleasure as the ultimate end (50).

The Utopians also quest the meaning of true and false pleasure, striving to find truth of God which is also coincident with the humanistic idea that the end of learning is to explore religious truth. The Utopians understand “pleasure as every state or movement of body or mind in which man naturally finds delight [...] true pleasure does not injure

others, does not preclude a greater pleasure, and is not followed by pain” (50-52). Here we see, when searching the meaning of pleasure, the Utopians still take their religious principles as guidance. As God calls for His followers to help each other, to alleviate each other’s burden(*Lamentations* 1:7), or in other words, to make each other live a more comfortable life, to make each other happier, therefore “true pleasure does not injure others, does not preclude a greater one” (52). While false pleasure is only caused by man’s bad taste. It does not make for true pleasure at all just because of man’s bad taste. The Utopians’ faith has provided them with constant standard in judging what is true or false pleasure, even though some false pleasures are considered very great pleasures, and even the supreme goals of life because of man’s perverse taste.

Among the followers of the false pleasure, the Utopians include those “who think themselves finer because they wear finer clothes” (52). “These people are twice mistaken”, according to the Utopians, “first in thinking their clothes better than anyone else’s, and then in thinking themselves better because of their clothes” (48). The Utopians think that they are cheating themselves with such ideas. It is the same kind of absurdity to be pleased by empty honors, or mad for jewelry and money. To these false and foolish pleasures they add gambling, as well as hunting (49). What pleasure can there be in doing it over and over again? And what pleasure can there be in listening to the barking of dogs? “If what they really want is to kill time, to see a living creature torn apart under their eyes, then the whole thing is wrong” (48).

However, most men consider these activities to be pleasures, the

Utopians say flatly they have nothing at all to do with real pleasure since there is nothing naturally pleasant about them. "The enjoyment does not arise from the experience itself, but only from the perverse mind of the individual" (48).

After searching for the idea of false pleasure, the Utopians turn to the topic of true pleasure. Still they strive to find religious truth as is identified with the humanists' idea that the end of learning is to quest for religious truth. The Utopians listen to music, chat, play games, enjoy food, adequate sleep and fragrant smell. In brief, they enjoy pleasures, as long as they are truly natural ones. They classify true pleasures into two kinds: the pleasures of the body and the pleasures of the mind (50-56).

They divide the pleasures of the body into two classes. The first is that which fills the senses with immediate delight. "Sometimes this happens when organs that have been weakened by natural heat are restored with food and drink; sometimes it happens when we eliminate some excess in the body [...] (55). They joyfully accept beauty, strength, and agility. They also accept the pleasures of sound, sight, and smell as the special seasonings of life. Now and then pleasure rises, not from restoring a deficiency or discharging an excess, but from something "that excites our senses with a hidden but unmistakable force, and attracts them to itself. Such is the power of music" (56). They describe the second kind of bodily pleasure as "the calm and harmonious state of the body, the state of health" (55). Good health itself gives pleasure even without any external excitement at all. Most of the Utopians regard health as the foundation of all the other pleasures, since it can make life peaceful and



desirable by itself alone, whereas without it there is no possibility of any other pleasures. The Utopians mostly agree that "health is the greatest of bodily pleasures" (55). Among the pleasures of the body, they give the first place to health. As for eating and drinking and other delights of the same sort, they consider these bodily pleasures desirable but only for the sake of health.

As the humanists still emphasize the importance of faith while accepting the role of reason, and when they reason, they never give up their religious beliefs as guidance, so do the Utopians. The Utopians' faith leads to their consideration of the greatest pleasure as the cultivation of mind in general. "Of all the different pleasures, the Utopians seek mostly those of the mind" (55). The pleasures of mind are the delight which rises from "contemplating the truth [...] the gratification of looking back on a well-spent life [...] the hope of happiness in the next world" (54).

The Utopians' faith of one God far beyond man's understanding and grasp makes them think the greatest pleasure arises from the contemplation of truth and the reverence of God arising from this meditation in specific. The Utopians are never tired of learning and devote themselves to the freedom and culture of mind. They think that the careful contemplation of truth, and the sense of reverence arising from this meditation, are acts of worshiping God. "They value this spiritual exploration most highly" (55).

The Utopians' faith that "He (God) will repay everyone according to what he has done" (qtd. in *Matthew* 16:27) leads them to value hard working and serving others as true pleasures. There are some people, however, who reject learning, pursue no studies, but for religious motives,

refuse all leisure and devote their full time to good works. They deliberately decrease their own pleasure in order to increase that of others. To them it is a work of humanity. "He may be repaid for his kindness" (52); and "when he is conscious of having done a good deed, his mind draws more joy from recalling the gratitude and good will of those whom he has benefited" (52).

The Utopians' faith of immortality makes them believe charity, hard-working, humbling oneself as true pleasure. Some others believe that "God will recompense them for surrendering a brief and transitory pleasure, with immense and never-ending joy" (52). "Constant dedication to the offices of charity", these people think, "will increase their chances of happiness after death; and so they are always busy" (77). They undertake cheerfully any task that is so rough, hard, and dirty that most people refuse to tackle it. While constantly engaged in heavy labor, they secure leisure for others, and yet they claim no credit for it. "They do not criticize the way other people live, nor do they boast of their own doings. The more they put themselves in the position of slaves, the more highly they are honored by everyone" (77).

These people are of two sorts. People of the first one are celibates who abstain not only from sex, but also from eating meat, and some of them from any sort of animal food whatever. "They reject all the pleasures of this life as harmful and look forward only to the joys of the life to come, which they hope to deserve by hard labor" (77). As they hope to attain it quickly, they are cheerful and active in the hard work. The other people are also fond of hard work, but prefer to marry. They do not despise the comforts of marriage, and they think it as their duty to

beget children. "They avoid no pleasure, unless it interferes with their labor, and gladly eat meat, because they think it makes them stronger for any sort of heavy work [...] the Utopians regard the second sort as more sensible, but the first sort as the holier men" (77).

The humanistic ideas of taking religious beliefs as guidance in doing research and of accepting the cooperation of reason and faith have exerted great influence on the Utopians. The Utopians maintain that the true pleasure depends upon religious principles(50), and they accept the necessary cooperation of reason and faith. The Utopians' faith provides them with wisdom and insight in their quest for pleasure. In all their pleasures, the Utopians observe this rule, that the lesser pleasure must not interfere with a greater one, and that no pleasure shall carry pain with it as a consequence. If a pleasure is false, they think it will inevitably lead to pain. To More, "nothing would have pleased him more than to be a married priest, or to gratify his five senses with the harmless pleasures"(qtd. in Adams 156). The priests of *Utopia* can get married, which reflects the innermost world of More. In his youth, More had yearned for the spiritual devotion of the cloister. But because he could not give up the idea of getting married, More abandoned the monastery life. To him, the pious hearts are far more important than the form.

In short, when searching for the meaning of pleasure, the Utopians take their faith as guidance and they do research to seek after religious truth just as the humanists accept the cooperation of reason and faith and term the end of learning as the exploration of religious truth. Faith and pleasure are of no contradiction in between. On the contrary, under the inspiration of faith, people love each other, humble themselves, and are

open-minded, tolerant, hard-working. In return, they can be greatly satisfied in their spiritual and material gaining. In the meantime, the meeting of people's spiritual and material needs will greatly enhance their religious beliefs. All in all, faith gives access to pleasure, and vice versa. Faith and pleasure not only fit, but also complement each other.

The sixteenth century British humanists accept the marriage of reason and faith. Relying on their faith in God, and seeking to obtain a more accurate, more comprehensive and more reliable understanding of religious truth and to improve community, they advocated the study of the *Bible* and engaged in classical methods of learning, that is, the study of the *Bible*, the learning of classical works and classical methods (安东尼 13). The proposal of the idea of pleasure in More's *Utopia* is an exploration of religious truth, reflecting his humanistic ideas, and at the same time, is the outcome of his humanistic ideas.

## **2.3 Humanism as the Fountain of Education**

The education of *Utopia* is all citizen-oriented and life-long. Why do the Utopians attach so much importance to education? This part intends to explore the Utopian education in areas such as the acquisition of education concept, the aim, the content and form, the object of education and qualifications of educators, striving to reveal the cause and purpose of the Utopian education.

### **2.3.1 The Acquisition of the Concept on Education in *Utopia***

The Utopians' emphasis on education originates from the humanists' infinite beliefs in education. As is shown in *Utopia*, the Utopians are

filled with “unlimited enthusiasm and desire of learning” (57). Education and learning are two sides of a coin. If one side is education, and the other side learning, and vice versa. The humanists’ unlimited faith in education, whereas, stems from their Christian faith, to be more specific, from the revelation of the relationship between the Old Testament and the New Testament.

As is stated in chapter 1.3.2, the Old Testament emphasizes God’s elimination of sins by outward force, while the New Testament emphasizes God’s saving power of Word through love which aims at writing His Word in man’s heart. God made the Old Testament, according to Christianity, not because He is imperfect. He made it to give people the revelation that external force can not purify people’s heart, or in other words, external force can not take away sins and save people from their wickedness.

The transition from the Old Testament to the New Testament can be described as the victory of “inner power” over “external force”. The humanists obtain the revelation from the relationship between the Old Testament and the New Testament and hold unlimited faith in education, in the saving power of Word. They believe that “the ultimate truths, religious and moral alike, are fully revealed only in the New Testament” (Hexter 54). They are convinced that mere verbal utterance, effectively arranged, appropriately varied, and frequently repeated, will perform work in the world, and that truthfulness, goodness and beauty will be infused into man’s heart and change their lives.

### 2.3.2 The End of Education in *Utopia*

As one purpose of learning for humanists is to cultivate virtues, so is the end of the Utopian education. Or in other words, having faith in God and therefore leading to moral excellence is the end of the Utopian education. In *Utopia*, those who have no faith in a supreme deity are not qualified to be the Utopians (73). Worship of God is a belief. Worship of God itself is a kind of education for the omnipresent, omnipotent and omniscient Deity is the embodiment of truthfulness, goodness and beauty, as well as that of virtue. If worshipping, or believing in God, believers will follow God's example voluntarily and abide by His commandments whole heartily. As a result, they will be drawn nearer and nearer to truthfulness, benevolence, and beauty through constant self-purification. The Utopians regard the two tenets—worship of God and belief in immortality as the foundation of people's self-consciousness and conscience (74). If having faith in immortality, people will believe that God rewards one according to his deeds<sup>①</sup>. That is, the righteous will get reward, while the evil punishment from God. Since the perfect, omnipresent, omniscient and omnipotent Deity can supervise people's innermost being at any time and at anywhere. In the face of such an Almighty God, the human heart may produce self-awareness to distinguish right from wrong, and therefore consciously resist immoral ideas and acts.

Furthermore, they will not boast of their moral behavior, hoping to get promoted in God by obeying his commandment of "keeping

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① For the same idea, see *Matthew* 16:27, *1 Corinthians* 3:8, *2 Timothy* 4:14, and *Revelation* 22:12 in the *Bible*.

humble”<sup>①</sup>. Also, they constantly engage in introspection, longing to be forgiven and saved in God. If the religious principle of immortality is denied, then, to More, man's reason will inevitably draw the conclusion of “eat and drink” philosophy (50), for tomorrow they will die. Worshiping a supreme deity and believing in immortality are the basis of Utopian society, and what is more, they are the foundation and basis of its education.

More emphasizes the study of classical literature, but like many other humanists at his time, he holds that it is not an end, but means. The real purpose of the study is to “help better understand religious truth” (qtd. in 安东尼 13). To Erasmus, “teacher of teachers”, and another outstanding humanist, “all studies, philosophy, rhetoric, are followed for one object, that we may know Christ and honor Him. This is the end of all learning and eloquence” (qtd. in Bush 54). “His prayer was that the New Testament might be translated into all languages” (qtd. in Bush 54). Through the study of Christianity and non-Christianity knowledge, the Christian humanists hope to understand the Christian truths well; through education, to enable people to reach the moral excellence.

### 2.3.3 The Content and Form of the Utopian Education

As the humanists emphasize learning, so is the case with the Utopians. The Utopians are eager to learn, and are never tired of learning. Among all the learning, they prize “the spiritual development and exploration most highly” (55). The Utopians' willingness to learn or their emphasis on education is “the very important reason for their being better

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① For the similar teaching, see *Matthew* 18:4; 23:12, *James* 4:6; 4:10, *1Peter* 5:5-6 in the bible.

governed and living more happily than the rest of the world” (30).

The content of education and learning, generally speaking, falls into the following three categories. Some Utopians engage themselves in intellectual life, such as attending lectures. “They learned every single useful art of the Roman civilization either directly from their guests, or indirectly from hints and surmises on which they based their own investigation” (57). Among these people, the minority of them are to be chosen and engaged in learning and scholarly research. Others “devote themselves to their art of trade, as many do, this is encouraged; in fact, such persons are commended as especially useful to the commonwealth” (37). Still others are to “return to the original position to work, if they disappoint people’s expectation” or “to get rid of their own craftsmanship, and be assigned to engage in scholarship if they diligently study the knowledge of wisdom and achieve the remarkable result” (38).

The form of the Utopian education is varied. Such as keeping up an established custom of giving public lectures, guided discussions by the elders, playing games of wits between good and evil, in which “the vices fight a battle against the virtues” (37). “The games are set up to show how the vices oppose one another, yet readily combine against the virtues [...] how the virtues can break the strength of the vices or turn their purposes to good; and finally, by what means one side or the other gains the victory” (37). The flexible and diverse educational forms of the Utopians are consistent with the humanist approach to education.

Like the humanists, the Utopians emphasize the classical study, but also like the humanists, they think the end of learning is not learning itself, but to cultivate virtues. The Utopians commit themselves to academic



research, aiming at seeking for truths. "The great end of education is virtuous discipline, that does not mean indifference to the aesthetic appeal of ancient literature"(57); it does mean "emphasis on moral and philosophic substance, on values immediately applicable to life" (qtd. in Bush 77). As for the trade and technology skills that the Utopians strongly advocate, they are good and can play a real role in improving the quality of people's life, but, like science, they can not purify the soul. Therefore, the Utopians select a small number of social elite to engage in the freedom and culture of mind, and the virtue-oriented education is permeated throughout all aspects of life. At the same time, skills and scientific research are commended and encouraged.

#### **2.3.4 The Object of Education in *Utopia***

All citizen-oriented education meets the humanists' idea that the end of learning is to cultivate virtues. As cultivating virtues is one goal of humanistic ideas, to reach the goal, both men and women in *Utopia* enjoy life-long education. The whole community is well-designed plan of education which is open to each individual.

The Utopians give full attention to the children's education in that it is great beneficial and helpful to instill in their minds, while they are still young and tender, principles which will be useful to preserve the commonwealth. "What is planted in the minds of children lives on in the minds of adults, and is of great value in strengthening the commonwealth" (78). More himself displays the profound concern with education, which is best expressed in his letter to his children: "no one is dearer to me by any title than each of you by that of scholar. Your zeal

for knowledge binds me to you almost more closely than the ties of blood” (qtd. in Hexter 118). In More’s view, only by following God’s guidance, can he seek to “teach his children to avoid pride and set a low value on riches and vain display; to put virtue in the first place, learning in the second; and in their studies to esteem most piety towards God, charity to all, and Christian humility in themselves” (qtd. in Hexter 119). “Worshipping God, charity, and humility are considered to be the genuine fruits of learning, and those who give themselves to study with such views, will easily attain their end” (qtd. in Hexter 119). In *Utopia*, besides being taught by their parents, elders, children are taught by the priests who enjoy the highest social status and reputation because of their virtue.

With former virtues accumulated in them, the Utopian adults make the main object of Utopian education since the Utopian education is life-long. The adults may engage themselves in the following two different domains, as are stated previously, in their personal development. One domain is about cultural and spiritual exploration which is highly valued by all the Utopians; the other one lies in the practical training which is encouraged and commended by the Utopians. The Utopian adults spend their spare time mainly in these two areas for personal development. They play three roles in their society. As parents, they are children’s teachers and examples; as bread-winners, they work hard to keep the whole society running, and as truth-seekers, they devote themselves to cultural and spiritual exploration, striving to reveal more truth to their fellowmen. Despite of all these contributions they make, they attribute what they own to their education as the whole community is a big school. They learn while they teach; they become more mature

while they work; and they turn to be wiser while they explore truth.

In addition, a minority of those who engage in intellectual investigation is selected in scholarly learning. It is from this small portion of intellectual elites that the Utopian administrators are chosen. Therefore, the Utopian administrators are life-long learners and scholars. How do the Utopians obtain such insight and understanding in choosing its rulers? The Utopians believe that people are all the same no matter where and when they are in that they all share the features of need for the basic necessities and spiritual freedom.

In contrast, rulers and governments are quite different. The Utopians maintain that “the welfare or ruin of a commonwealth depends wholly on the character of the rulers and officials” (64). “A people’s welfare or misery flows in a stream from their king” (8). Without wise rulers, “even the best laws would be nothing but dead letters” (17). Rulers should serve as models of righteousness, good conduct, and virtue. Therefore, the position of rulers in *Utopia* is naturally assumed by life-long and virtue-oriented scholars.

Though the object of education in *Utopia* varies in their education emphasis, they all regard virtue as the end and put into practice what they have learned. They love, serve, respect each other, humble themselves, work hard, put low value in vanity, etc. They are so well cultivated by their virtue-oriented education that they can live in peace and harmony.

### **2.3.5 The Supplement to the Utopian Education**

It is the humanists’ realization of man’s limitations that leads the Utopians to seek the supplement to their education. There are always

some people who will not be moved by noble ideas, therefore in addition to faith and education, compulsory mechanism becomes necessary. Compulsory mechanism in certain circumstances can change people's behavior, but it could not purify people's heart. The only approach to purify the soul, to More, is through "faith and virtue-oriented education" (qtd. in Hexter 119). Although, based on man's weakness, compulsory mechanism is inevitable, it should not be adopted as the main tool to constrain man's behavior instead of faith and education. In contrast, if much attention is paid to compulsory mechanism, and little value is set on faith and virtue-oriented education, it will cause the same chaos that the sixteenth century Britain has experienced. Though many laws have passed against criminals, they have no real effect at all (17). The reason is that mandatory mechanisms can only change people's behavior in certain circumstances, but can not fundamentally change people's heart.

In addition, the man-made standards characterize the features of diversity, changeability, contradiction, transience, non-continuity. These usually result in a social phenomenon of good intentions, bad aftermath; there policies, here countermeasures; saying one thing but doing another. Whereas in *Utopia*, with so few laws, they are so well governed. The very reason is that *Utopia* is based on religion, and its people are cultivated with virtues as the end of education. The Utopians propose that "men are united more firmly by good will than by pacts, by their hearts than by their words" (66), or in other words, it is the spirit rather than the agreement that can better rally people together. Though because of the wickedness of human nature, the agreement is unavoidable.

If we further explore the root of the humanists' realization of man's

limitations, the result will be found that it is the doctrine of original sin that provides them with insight. The realization of man's limitations is identified with the humanists' idea that they still emphasize faith while acknowledging man's reason. It is faith that offers the humanists and then the Utopians the knowledge of man's limitations which enable the Utopians to seek the supplement to their education.

### **2.3.6 The Qualification and Responsibility of Educators and Their Relationship with the Ruler**

The humanistic ideas are reflected in the qualification and responsibility of educators and the relationship between the educators and rulers in *Utopia*. First, the Utopians hold the same idea that the end of learning is to cultivate virtues as the humanists hold. The education of *Utopia* aims at cultivating virtues, therefore educators must, first and foremost, be moral teachers. In *Utopia*, the qualification of moral excellence is required for educators—the priests. “They are very few and very carefully chosen [...] it rarely happens that they might fall into corruption” (78). The priests in *Utopia* “are entrusted with the work of teaching children and young people” (78). That is to say that the priests are professional teachers of children and young men. On one hand, as the priests are well qualified, pure in spirit, they guarantee the filling into children and young men with good manners and pure moral principles, and therefore guarantee the realization of the humanists' idea that the end of learning is to cultivate virtue. On the other hand, the duty of priests and that of educators are entrusted to one person, representing that worshipping God and cultivating virtues are identical. This is an obvious evidence to

show that the Utopians and the humanists coincide with each other in their understanding of the end of education that “worshiping God, charity, and humility are considered to be the genuine fruits of learning” (Hexter 119).

Second, the Utopian practice of priests as professional teachers also meets the humanists’ requirement that learning should lead to the cultivation of virtues. The priests in *Utopia* are carefully chosen according to their good and pure moral quality, and since their numbers are quite few, “it rarely happens that they may fall into corruption” (78). Only man with higher moral value makes it possible to improve man’s nature.

Third, the Utopians have the same trend of emphasis on faith as the humanists have. In *Utopia*, “no official is more highly honored than the priests” (78). The priests are God’s servants and they are symbols of faith. The Utopians stress the importance of faith in the supremacy of God as the humanists do.

Fourth, the Utopians hold the same idea that another end of learning is to explore religious truth as the humanists hold. In *Utopia*, “the priests preside over divine worship, decree religious rites, and act as censors of public morality” (77), besides teaching the public. As “the duty of the priests is simply to counsel and advice”, so “correcting and punishing offenders” is the duty of the prince and his officials (78). Thus the priests have no power beyond his duty involved, while the executive power is in the hand of the king and his officials. So the Utopians’ governance and its religion are separated. This practice of separation of religion and governance is the result of the Utopians’ exploration of religious truth.

If we observe the practice from the perspective of man's reason (as the humanists emphasize reason), then More<sup>①</sup> himself is a good example. Before More entered into Henry VIII' service, he was a free man. But after he answered the king's call, he lost freedom. He was executed later by the king because of his disagreement with him, even though he did not fight against the king. He just kept silence. The example shows that once religious and governance get married, religion will lose its freedom and be easily used as a tool by the rulers. Then the real religion will be choked by the secular rulers.

If we observe the practice from the perspective of faith (as the humanists still stress the importance of faith), the evidence can be found in the *Bible*. According to the records in *1 Timothy* 6:15, *Revelation* 17:14 and 19:16, Jesus Christ is "king of kings" and "lord of lords". He is the only sovereign. With the addition of the content in *John* 6:15, when aware that people are about to make him king by force, Jesus deliberately avoids. Also there is Jesus' statement recorded in the *Bible*: "I am a king. For this I was born [...]" , but "my kingdom is not from this world [...]" (*John* 18:36-37). Based on the above evidence, it is God's will to separate religion and governance. Both assumptions meet the humanists' emphasis on reason and faith.

In short, the humanistic ideas are reflected in the Utopian concept of priest, teacher and the relationship between religion and governance.

The Utopian education directs at purifying soul. The Utopian concept of education reflects the sixteenth century humanists' unlimited faith in education and their hope to improve society through education. It is the product of the humanistic ideas.

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① Here, More symbolizes religion, as he is a devout Catholic.

## Chapter Three

### The Combination of Catholic Faith and Humanism in *Utopia*

After exploring the ideological roots of the Utopian opposition of dictatorship, its anti-war viewpoint, its hedonistic idea as well as its education, the study is turned into searching after the sources of the Utopian religious tolerance and its communism in this chapter.

#### 3.1 The Combination as the Source of Religious Tolerance

Christianity belongs to monotheism. It has ever traversed a brutal history of religious persecution. Even at More's time, such sectarian persecution still exists. Yet, More, in his *Utopia*, advances the idea of religious tolerance. What makes More, a devout Catholic, promote such an idea that seems contrary to his monotheistic faith? This part seeks to explore the very root of More's idea of religious tolerance objectively.

After investigation, two major findings may be noted: the first is that basic doctrines of Catholic faith is the basis of the Utopian religious tolerance. The premise of religious tolerance in *Utopia* is that all the Utopian have faith in a supreme god, and believing in immortality (73). This premise is identical with the basic teachings of Catholics—having faith in God and believing in eternity. In *Utopia*, those who do not believe in these two tenets are not qualified to be the Utopians (73). The second finding is that the humanistic idea of the end of learning (that is to explore religious truth) is reflected in the Utopian religious tolerance. As the humanists hold that the ultimate truths are wholly revealed in the



*Bible* (Hexter 54), studies have been done on the evidence of the Utopian religious tolerance in the *Bible*.

First, the Utopians suspect that “God perhaps likes various forms of worship and has therefore deliberately inspired different people with different views” (74). Such exploration can be traced back to the *Bible*. In *Genesis*, there is the record of the Babel Tower:

11 Now the whole earth had one language and the same words.  
2 And as people migrated from the east, they came upon a plain. 3 And they said to one another, “[...]4 let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.” 5The Lord came down to see the city and the tower [...] 6 the Lord said, “Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. 7 Come, let us go down, and confuse their language there, so that they will not understand one another’s speech.” [...] 9 Therefore, it was called Babel (meaning to confuse), because there the Lord confused the language of all the earth; [...]. (*Genesis* 11:1-9)

According to this allusion, God deliberately confused man’s language, so that they would not understand one another’s speech. Therefore it was easy for God to rule over the crowd because of different languages. People found it harder to communicate with one another and reach an agreement to resist God.

By the same token, because of continually quarreling over religious

matters, the different sects were too busy fighting one another to oppose King of *Utopia*. As a result, it was easy for King of *Utopia* to conquer the country (74). As soon as he had gained the victory, therefore, “the King decreed that every man might cultivate the religion of his choice, and might proselytize for it, provided he did so quietly, modestly, rationally, and without bitterness toward others” (75). If persuasions failed, no man was allowed to resort to abuse or violence under penalty of exile or enslavement.

Second, the Utopians lay down these rules of religious tolerance, “not simply for the sake of peace, which they see the danger caused by constant quarrels and implacable hatreds; but also for the sake of religion itself” (74). This view can also find its prototype in the *Bible*. There is a parable of weeds among the wheat in the book of *Matthew*. Jesus puts before his disciples another parable:

24 The kingdom of heaven may be compared to someone who sowed good seed in his field; 25 but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. 26 So when the plants came up and bore grain, then the weeds appeared as well [...] 28 The slaves said to him, ‘Then do you want us to go and gather them?’ 29 But he replied, ‘No[,] for in gathering the weeds you would uproot the wheat along with them. 30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” (*Matthew* 13:24-30)

The Utopians think in a similar way. If men try to decide these

matters of religion by fighting and rioting, since the worst men are always the most headstrong, the best and holiest religion in the world will be crowded out by blind superstitions, like grain choked out of a field by thorns and briars, or like the wheat uprooted by weeds.

Third, in the matters of religion, the Utopians are quite sure that "it was arrogant and folly for anyone to enforce conformity with their own beliefs by means of threats or violence" (74). There is also a similar exposition in the *Bible*. A teacher of law said to the Israelites who wanted to kill Jesus' disciples and asked them to consider carefully what their proposal meant.

36 For some time ago Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; but [after] he was killed, and all who followed him were dispersed and disappeared. 37 After him, Judas the Galilean rose up [...] and got people to follow him; he also perished, and all who followed him were scattered. 38 So in that case, I tell you, keep away from these men and let them alone; because if this plan or this undertaking is of human origin, it will fail; 39 but if it is of God, you will not be able to overthrow them in that case you may even be found fighting against God!" (*Acts*5:36-39)

The Utopians' thought coincides with this exposition. If one religion is really true and the rest false, then the true one will prevail by its own natural strength, provided only that men consider the matter reasonably and moderately. Gradually all the other sects are coming to forsake the mixture of superstitions, and to unite in that one religion which seems

more reasonable than any of the others.

For example, “after the Utopians had heard the name of Christ, and learned of his teachings, his life, his miracles, and the devotion of the many martyrs who shed their blood to draw nations far and near into the Christian fellowship”, the Utopians were impressed. “Either through the mysterious inspiration of God, or because Christianity is very like the religion already prevailing among them”, or they were also much influenced by the fact that “Christ had encouraged his disciples to practice community of goods, and that among the truest groups of Christians, the practice still prevails, they were well disposed toward it from the start” (73).

Finally, the promotion of the idea of religious tolerance, allowing the existence of different ideas in the quest for religious truth, to the Utopians means different ways to the same destination, or in other words, all roads lead to Rome (79). This can also find its source in the *Bible*. Jesus had ever had a conversation with his disciple John like this:

38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” 39 But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. 40 Whoever is not against us is for us [...]” (*Mark9:38-40; Luke9:49*)

If Jesus tolerates the existence of non-believers, he also tolerates the existence of different views among Christians, and therefore different sects, for they share the common basis and strive for the same objective.

These are what the Utopians ponder upon the issue of religious

tolerance. And these thinking and exploration are based on the religious beliefs and the *Bible*.

First, the premise and basis of religious tolerance is that all sects have faith in a supreme god, and that all believe in immortality, which is identical with the fundamental tenets of Christianity. So the Utopian religious tolerance is firmly based on the basis of Catholic beliefs.

Second, the rest four points reveal the humanists' re-recognition of the *Bible*. According to the Catholic doctrine at that time, the Latin Vulgate with the Apocrypha was the official Scripture for the church, and only Catholic church had right to interpret them. While the sixteenth century British humanists advocated that the *Bible* be translated into various languages and that through the study of the *Bible*, along with that of classical Greek and Rome works, they be able to pursue the religious truth. Through learning and exploring, the Utopians put forward the idea of religious tolerance. The formation of the religious tolerance can find its prototype and basis in the *Bible*. Therefore, the idea of the Utopian religious tolerance results from the humanists' idea of exploring religious truth.

From the above arguments, we may come to the conclusion that the early sixteenth century humanism and Christian faith are identical to one another, and there is no abrupt separation in between. The humanists question some of the teachings of the Catholic Church, which does not change the fact that they are still devout Christians. The humanists, with faith in God, strive to explore the religious truth through translation of the *Bible*, through learning of Greek and Rome classics. They propagate the religious truth by founding schools or writing articles, and still some of

them seek after the truth through reformation.

While the religious persecution was still prevalent among Christendom in the early 16<sup>th</sup> century, More, the dedicated Catholics and outstanding humanist, has proposed the idea of religious tolerance in his *Utopia*. Although it has its limitations in the actual operation that man has right to think, but no right to speak out, it has been improving throughout the following generations since the thought is put forward. More's wisdom and insight, after all, stems from his religious beliefs. All in all, the Utopian idea of religious tolerance is the integration of Catholic faith and humanistic ideas.

### **3.2 The Combination as the Ideological Root of Communism**

*Utopia* argues for the ideal of communism. Jerome Busleiden, one of the humanists of More's time, states that "the feature of *Utopia* that most impressed him was its communism"; and he praises it as "a pattern for all the nations in the world" (qtd. in Adams 115).

More is a devout Catholic. His faith must be reflected in his works and vice versa. Why is such work with lofty ideal of communism as *Utopia* originated from More, a devout Catholic? Based on the analysis of the *Utopia* text itself and the relevant study by the westerners, together with the *Bible* as the standard, this part aims at revealing objectively the very origin of Utopian communistic ideal.

The Utopian communism draws its shape on the analysis of the status quo of Britain in the 16th century from the perspective of More's Catholic faith.

First, the Catholic faith of one supreme God provides the author

More with insight in exploring the very cause of the extreme social injustice in general appeared in the early time of British capitalism. According to Catholic faith, there is only one God under heaven and on earth, who is “king of kings”(Revelation19:16) and “lord of lords”(Revelation22:16). He is the embodiment of truthfulness, goodness, and beauty. People should worship him only because He is “the only God” (Jude1:4). More reasons that it is because people abandon the faith in God and turn to worship money that leads to extreme social injustice. Also, his faith tells him that “the love of money is the root of all evil” (1Timothy6:10). Therefore, as we can see in *Utopia*, to uproot all evil, money is abolished. The community is a society without money (83).

Second, the Catholic doctrine of original sin offers the author wisdom in analyzing sins in specific that cause social injustice. Among the multitude of sins, the sin of greed controls the kingdom of sin (42). So in *Utopia*, all men work together, share everything together, have everything in common, and “thus every action and each decision, whether public or private, trifling or important, is not directed by the sin of greed” (45).

In addition, the very cause of greed is further analyzed. One is the “fear of want” (42), as More states. One of the features in the society of private property is that everyone must make a living and look after his own. This regard for his own continually tempts him to anxiety, and therefore to the sin of avarice. So, in *Utopia*, everything is in common; provisions are richly supplied. “Everyone freely takes and freely gives”(45), as a result, the sin of greed caused by the “fear of want” is eradicated. The other cause of the sin of greed is man’s pride (42). For

example, why must the poor work from early in the morning to late in the evening, leading a life worse than the beasts? What makes man to seek after luxuries and vanities? It is pride. Pride leads to the sin of avarice. To discipline and to keep the pride down, all the Utopians must eat in common messes, wear a common uniform, receive a common education, and rotate their dwelling places (40-59).

Third, the same doctrine of original sin fills in the author and therefore the Utopians with power in fighting against the existent private ownership. According to medieval scholars, private ownership exists as a remedy to society, or in other words, because of the existence of sins, private property becomes inevitable (Surtz, "Humanism and Communism" 169-81). While, in More's view, as long as private property exists it will be impossible to remove from man "the heavy and inevitable burden of poverty and wretchedness" (44). No cure is possible while every man is the master of his own. So in *Utopia*, private property is abolished and community of property is carried out. Moreover, the Utopians launch attack in action against the traditional view of medieval scholars for private ownership. The traditional view repudiates common ownership in that it destroys initiative, encourages dependence on others and hence sloth, and that it is inclined to turmoil, bloodshed, etc (29). while in *Utopia*, man is encouraged to engage in technical innovations, and they pay high value on the culture of mind. Everyone works hard for the community; they love peace and live in harmony.

In *Utopia*, not only money, but also private ownership is abolished. With the establishment of common ownership which is based on religion, all kinds of sins, including greed, are uprooted. The Utopians obtain



wisdom and power from their faith in combating social evil and promoting communism.

While the Utopian communism is inspired by Catholic faith, it is also infused with the humanistic ideas. Communism was strongly backed by a group of humanists at the time.

According to the humanistic idea that the ultimate truths are wholly revealed in the *Bible*, especially in the New Testament (Hexter 54), the humanists are convinced that their God Jesus wishes communism among His followers because the evidence can be found in the *Bible*. There records a dialogue between Jesus Christ and a rich man in the New Testament that supports communism:

16 Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?" 17 And he (Jesus) said to him, [...] "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me." 22 When the young man heard this word, he went away grieving[ly], for he had many possessions. 23 Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (*Matthew* 19:16-24; *Mark* 10:17-25; *Luke* 18:18-25)

From the above statement, the humanists' faith in communism is firmly confirmed in their religion. This explains why so many humanists are defenders of communism.

Here is an example to show how these humanists fight for the communism in their intensity and strength. Among these humanists, Erasmus is an outstanding figure. Erasmus is the great pioneer of humanism. He is More's intimate friend and has exerted great influence on More and his writing of *Utopia*. He denounces the mixture of the doctrines of Aristotle (who supports private ownership) and God Christ, which to him are as incompatible as fire and water. Here are his indignant words:

We have reached such a point that the whole of Aristotle is accepted in the heart of Christian theology, in fact, accepted to such an extent that his authority is almost more sacred than that of Christ [...] from Aristotle we have learned that the happiness of man is imperfect without the addition of goods, of body and fortune. From Aristotle we have learned that the commonwealth in which all things are common cannot flourish. We keep trying to amalgamate the principles of Aristotle with the doctrine of Christ, that is, to mix water and fire. (qtd. in Surtz, "Humanism and Communism" 179)

Here we see clearly how fiercely Erasmus argues for communism.

Then, we come to More, the author of *Utopia*. As other humanists, More "emphasizes the study of Greek and Roman classics aiming at exploring religious truth"(qtd. in 安东尼 13). In his youth, "he carried the defense of Plato's community even to the matter of wives!" (Adams 132). More also cites in his work Plato's theory that commonwealths' prosperity depends on philosophers becoming kings or kings becoming philosophers (22).

Plato's *Republic* has exerted profound impact on More's *Utopia*, and helps him to explore religious truth. More's *Utopia* follows the model of Plato's *Republic*. Though Plato's hostility to private property is well known to the Western world, his ideal commonwealth allows private property to the lower class, while forbids it to the ruling class of guardians. More's *Utopia* follows the suit, but enlarges the common ownership to the whole Utopian society. Plato's *Republic* is a society consisting of priests, warriors, artisans and servants. It shows what a society would be like when each man does his own work (Adams 138). While More's *Utopia* stresses the significant elements of virtues (50), justice (83), and equality (83). It shows what a society would be like when virtues, justice and equality play their parts in society. Plato fills in his *Republic* with military disciplines, while More bestows upon his *Utopia* monastic regulations (83).

However, More's *Utopia* goes far beyond Plato's *Republic* in that it has been so vividly described, so carefully discussed, and so acutely analyzed by More, a man of such great talents. All the Utopians are equal. They love peace, and contempt for gold and silver. *Utopia* traces back to the secret sources which afflict a commonwealth, and prescribes a complete cure for it. That is to say, by abolishing private ownership and establishing common ownership, all the evils are uprooted. By setting forth a pattern for a perfect and ideal commonwealth, *Utopia* far surpasses the many celebrated states with its institutions, laws, regulations, and customs to support it.

Finally, from another perspective that the humanists emphasize man's responsibility to improve society (Peterson 172-73), in his *Utopia*,

More infuses in his work with the humanists' enthusiasm for communism and argues for it fiercely in order to bear the responsibility of a humanist to improve life.

The communism of *Utopia* gains its shape on the thinking and analysis of the money-oriented society of the sixteenth century Britain from the perspective of More's Catholic faith. More builds the communism of his *Utopia* on religion. The communism of *Utopia* aims at attacking the status quo of the sixteenth century Britain, and at the same time expresses More's lofty ideal. Meanwhile, it reflects More's radical desire to reform the society under the framework of universal Catholic Church. Therefore, the communism of *Utopia* is based on the cooperation of More's Catholic faith and his humanistic ideas.

Whether the communism of *Utopia* could be realized, More leaves the answer to history. Just as *Utopia* states:

If they (the Utopians) are wrong in this, and if there is some sort of society or religion more acceptable to God than the present one, they pray that He will, in his goodness, reveal it to them, for they are ready to follow wherever [H]e leads them. But if their form of society is the best and their religion the truest, then they pray that God will keep them steadfast, and bring other mortals to the same way of life and the same religious faith [...] if God's divine majesty so please, they ask to be brought to him soon, even by the hardest possible death, rather than be kept away from him longer, even by the most prosperous of earthly careers. (81)

## Conclusion

This thesis studies the Utopian noble ideas from the perspective of More's Catholic faith and his humanistic ideas.

The opposition of dictatorship and war is no new topics in the history of Christianity. Though Christian nations constantly wage wars, to More, it can not change the truth that God calls for peace. On the contrary, it is the evidence to show how God is right and wise in his prophecy that "God's name is blasphemed because of them"(2*Samuel* 12:14). The Utopians obtain dynamics and power from their religious faith in their struggle against dictatorship and war.

The Utopian value of pleasure and happiness is a reflection of More's exploration of religious truth as a humanist. There is no abrupt separation between Christianity and humanism. "Originally humanists were those who believed that the study of the humanities (art, literature, philosophy, and language) could improve religion and society" (Bush 72). They emphasize the study of classical literature, but hold that it is not an end, but means. The real purpose of the study is to "help better understand religious truth"(安东尼 13).

It is also the case with the Utopian attitude and practice of education. The Utopian faith in education derives from the humanists' faith in education, which in turn, is obtained from the revelation of humanists' faith in Christianity. Besides providing institutions to protect his *Utopia*, More keeps his *Utopia* running through education. The humanists' faith in education results in More's search for religious truth, which is reflected in *Utopia* as the Utopian faith in education.

The idea of the Utopian religious tolerance results from More's exploration of religious truths, which reflects his humanistic ideas. While the premise and basis of the Utopian religious tolerance is that all sects have faith in a supreme god, and that all believe in immortality, which is identical with the fundamental tenets of Christianity. It reflects More's Catholic faith. Therefore, the idea of Utopian religious tolerance is the integration of More's Catholic faith and humanistic ideas.

The most striking features of *Utopia* is its communism(Adams 115). More, the devout Catholic and outstanding humanist, designs the communism in his *Utopia* as the response to the extreme social injustice and selfishness appeared in the early 16<sup>th</sup> century Britain. Based on the meditation and analysis of the money-oriented society of the time, More holds that the very cause of social evils is people's worship of money instead of worship of God. Still his faith inspires him that "the love of money is the root of all evil"(1 Timothy 6:10). In *Utopia*, private property and money do not exist. People are free to take whatever they want and supply what they make for no charge. There is no greed, selfishness, brutality, and very little crime. Though no one owns anything, nobody is unhappy. Combined with Plato's *Republic*, but far beyond it, More builds the communism of his *Utopia* on religion. The communism of *Utopia* aims at attacking the status quo of the sixteenth century Britain, and at the same time expresses More's lofty ideal. It also reflects More's radical desire to reform society under the framework of universal Catholic Church. Therefore, the communism of *Utopia* is the outcome of the cooperation of More's Catholic faith and his humanistic ideas.

All in all, More gains insight, wisdom, dynamics and power from his

faith and his humanistic ideas in his writing of *Utopia*. Furthermore, there is no abrupt disconnection between More's Catholic beliefs and his humanistic ideas. As a matter of fact, More's humanistic ideas derive from his religious faith. More is an outstanding humanist, but first of all, he is a devout Catholic.

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## Appendix

本人在读研期间发表的与硕士学位论文相关的学术论文如下：

1. “论<乌托邦>的宗教宽容”，《社会科学论坛》2008年第7期。
2. “论<乌托邦>的教育观”，《管理观察》2008年第8期。

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