A Student’s Companion to Utopia
by Robert W. Watson

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The word \textit{utopia} was created by Sir Thomas More. \textit{Utopia} comes from two Greek words, \textit{ou} and \textit{topos}, which mean literally, “no place.” As you read \textit{Utopia}, you will agree that the land described by More is truly no place that any person has ever known. Yet, it has been the mark not only of early American history, but of recent times as well, that many idealists experimented with creating ideal societies, all ending in failure. Whether completely separating oneself in a closed community like monasteries or in communes where everyone shared in all production and benefits, utopianism is based on a false foundation, the defects of this foundation being discussed more fully in this guide with the various notes. The primary defect with the past utopias is the denial that man is a selfish creature. The communist experiment at New Harmony in Indiana was abandoned after the leaders concluded that the adults were too selfish. Of course, the leaders claimed that their selfishness was not their fault. They decided this selfishness was the result of their upbringing and their learning the ways of their parents. Therefore, the modern utopians became, and continue to be the staunch proponents for governmental education, which they wanted to use to train children to be selfless and to consider the greater good of the collective, rather than for themselves as individuals.

Consistent with any utopian scheme is the wish to eliminate all personal property, since it is believed that ownership of land and things create conflict and selfishness. It is true that the Bible states that it is lust that causes wars; yet this lust is directed toward the things that your neighbor has, not the mere possession of things. Nevertheless, while you may shake your head in unbelief regarding some ideas, you will find yourself agreeing with many things that More suggests in \textit{Utopia}. It is attractive to wish for a society where there is no want, no poverty, or no class of poor people. It is desirable to have a civil government that is administered by wise and thoughtful statesmen instead of callous, blood-thirsty politicians and industrialists who desire money and power at the expense of those being governed, who are considered merely as “acceptable losses.” However, the reality of the matter is that we live in an imperfect world, wrecked by sin. The Lord Jesus Christ stated that the poor will always be with us. In addition to this, it is not the desire for productive land that is wicked; it is the love of money that must be eliminated. As long as the primary affection in any society is for money, evil men will always find opportunities to oppress the weak.

We cannot be self-sufficient hermits, no matter how desirable such a life may seem. Part of our faith is our demonstrating love to our neighbors, and without this display of our unseen faith for God, our faith is dead. So we must live with other people, because values and beliefs with a commonality of purpose are possible only by participating in communities. More does touch on the perennial issue of agrarianism against industrialism, or rural life against city life. History is clear that urbanization exploits the rural classes, and if there is a Marxian conflict between classes, it is a conflict where the class of busybodies is constantly interfering with the way of life of the class of rural folks who wish to be left alone. As a nation becomes more industrialized, the value of a peaceable life is supplanted with a vulgar materialism. The visible conflict is merely the result of the unseen spiritual war for the affections of men. The Bible is clear: man must be a servant to either God or Mammon; he cannot love and serve both at the same time. The Utopians are right to hate Mammon, but they substitute the State for the true and living God. What eventually possesses the State is a love for money and all spheres of
society, whether religious, political, or moral, will be subsumed into the State. At this point, one
does not have a Utopia, but a nightmare called totalitarianism.

Sir Thomas More is clearly one of the very first humanists in England. By appealing to the
human mind and reason as the final authority, More breaks from the dogma of the Catholic
Church. Yet, this is not to say that More broke with the Church completely. It was due to his
pious and faithful devotion to the teachings of the Romish Church that Henry VIII had More
executed. When King Henry severed ties with the Church at Rome, the monarch declared
himself as the head of the English Church. More, who was King Henry’s Lord Chancellor at the
time, resigned his office, was arrested for treason, and then beheaded.

Originally, Utopia was written in Latin, because More was certain that the universal language
of the scholarly class would always be Latin. He believed that by having his intellectual works
in Latin, he would be assured a place in future scholarly discussions. Of course, while More
was a brilliant thinker, he was no prophet. However, More as a political philosopher is worthy
of notice. Utopia offers many ideas to think about, but the primary lesson to be learned is that
human reason is not a reliable guide for living the good life. The only source for creating a
utopian community is the Holy Bible. Regardless of the schemes of successful living by well-
intentioned men and women, if the plan excludes God as the sovereign of the home, the church,
the community, and the civil government, then failure will not only likely be the result, but it
will certainly occur as the judgment of the Lord God.

ROBERT W. WATSON
**Utopia**

**Lesson One**

1.1 Vocabulary

artifice *n.*

verdant *adj.*

morose *adj.*

prodigal *adj.*

1.2 Vocabulary Exercise

1. When the five sailors reached the shore after their ship sank, they found an island, ______________ with green growth and fruit trees.

2. By wasting his substance on riotous living, the ______________ son soon was broke and had to get a job with a hog farmer.

3. William always seemed to have a sincere reason, though often helped by his actor’s ______________, for being late to the rehearsals.

4. When old Sam the dog was killed in the cattle stampede, all of the men had a ______________ disposition for several days.

1.3 Reading Assignment: *Utopia*, pages 3–11

1.4 Recall Questions

1. What was the purpose of More’s going to Flanders?

2. Who befriends More while he stayed in Antwerp?

3. Why does Raphael Hythloday become learned in the Greek language?

4. According to Raphael, what did the land look like on both sides of the equator?

5. What did Raphael introduce the use of that he thinks may “become an occasion of much mischief” for the inhabitants of the strange land?

6. What is the reason that Raphael gives for not advising or assisting any king?

7. Why does Raphael say that sharing excellent knowledge with the proud is a waste of time?

8. What two professions does More state are similar in that both demonstrate boldness?

9. According to More, what lesson should countries learn from the Romans, Carthaginians, and Syrians?
1.5 Critical Thinking

- If leaders in civil government are only interested in waging war as Raphael contends, should Christians be involved in politics? Does it make a difference whether the Christian is the subject of a king, a citizen of a democracy, or a participant in another form of government? Give reasons to support your answer.

- Is More correct when he states that professional, standing armies can be defeated by non-professional soldiers? What examples can you cite that supports More’s contention?

- Read Article I, Section 8, item 12 in the U.S. Constitution. Did the framers of the Constitution intend the United States to have a standing army like we have today? Does the American standing army represent a threat to citizens of the United States? Why or why not?

1.6 Bonus Thoughts

- Raphael Hythloday: This fictional character in More’s book has a name that means “relator of nonsense.”

- Amerigo Vespucci [Americus Vespitius] (1454–1512): The Americas are named after the explorer Amerigo Vespucci, with whom Raphael travels. As a young boy, Vespucci desired to travel the world. Thus, the would-be explorer spent half of his life as a business man hoping to become wealthy in order to finance his urge to go exploring. Finally, in his late forties, Vespucci became the director of a supply company for ships, which provided his means to sail the world. In 1497 Vespucci claimed that he made a voyage to the New World and discovered a continent. Many scholars doubt that this journey took place, because the evidence such as journals and maps is lacking. For this reason, Columbus became credited as the discoverer of the New World.

However, what is not questioned is that Vepucci was the first European to find the Brazilian coast. This discovery took place in 1499 when Vespucci made a voyage to the New World. It was a German mapmaker named Martin Waldseemuller who believed that Vespucci was the first European to actually reach the New World, not just islands like Columbus. In 1507, Waldseemuller suggested that the New World be called America, which eventually became the official name of the two continents.

- Just Government: The study of what constitutes a just government is the branch of moral philosophy called politics. Unfortunately, like many good words in the English language, politics has been corrupted such that today it means often a seedy maneuvering to coerce others to accept a course of action. Political philosophers for centuries have struggled to realize precisely what is the just government. Plato espoused the philosopher-king who is a fatherly ruler caring for his less enlightened subjects, Hobbes defended the all-powerful monarch who was limited only by the law of God, and Locke argued for a constitutional monarchy where the governed decided what was best for society. Later, Hegel would posit that the State is the beginning and the end of all human existence. The trouble with all of these theories is that the philosophies are derived from human reason and ignore many important Biblical principles. It is in the Bible where just government is formulated. Indeed, no society can claim to be just if it refuses to submit itself under the commands of the word of God. When the ideas of More’s Utopians are right, the ideas are principles found in the Bible. When the ideas are wrong, they are the products of frail human reason. Actually, there is only one form of civil government, but many ways to administer the government. Technically, all civil governments are theocracies, which are based on a religious foundation. The choice in civil government then is one of accepting the true and living God
as the sovereign lord over the land, or the State as sovereign and a god. The choice of sovereign is the difference between a just society and an unjust one.

Raphael asserts that wise men should not advise kings, because the kings, who desire the ways of war rather than peace, will merely ignore the advice. Therefore, according to Raphael, being a wise advisor is a waste of time, as well as dangerous. Ironically, More fails to heed his own advice by becoming an advisor to King Henry, only to lose his head as a supposed traitor. Wise advisors avoid war at all costs, because war never benefits the common people who are the ones who pay for the war and die. Unfortunately for the common people, war is what keeps bankers and industrialists rich, and politicians powerful. However, this is true only in an unjust society. In a just society ruled by the Bible, the wisest and the most moral of men will become leaders and advisers. In an unjust society, crooks, liars, and opportunists make their way to the seats of power. Just government begins in the home that is guided by the Bible. Only when homes are correctly governed will churches become spiritual and civil government become just.
2.1 Vocabulary
arable adj.
avarice n.
apace adv.
perjury n.

2.2 Vocabulary Exercise
1. When Mr. Creshaw saw the rich, __________ land, he was anxious to begin plowing the soil in order to sow his seed.
2. Scholastically, James thought that he would excel the work of Janice Mitchell; however, the young lady kept __________ subject by subject, test by test.
3. The industrial magnate considered with ______________ the competing companies which he could easy take over or put out of business.
4. In the last days, the Bible states that men would become covenant breakers, when ____________ would be common and when good faith would mean nothing.

2.3 Reading Assignment: *Utopia*, pages 9–17

2.4 Recall Questions
1. According to Raphael, what action by the nobility and the church caused the predicament of many who must steal in order to survive?

2. According to Raphael, what was God’s judgment upon the nobility who enclosed the land?

3. Why does the Cardinal think that executing thieves is the best punishment for stealing?

4. Regarding the punishment of theft and murder, what argument does Raphael give that shows that theft should be treated not as a capital offense?

5. Why does the Cardinal not form an opinion about the Polylerits’ method of punishment being applied to England?

6. After remarking that Raphael took care of the thieves and that the Cardinal took care of the vagabonds, who states that he will take care of the sick and the aged?

7. According to Plato, when will a nation become “happy”?
2.5 Critical Thinking

- More suggests that a way to end poverty is to “let agriculture be set up again.” Discuss how such a method could be established, i.e., to encourage young people to become farmers. Who would oppose such a plan—industrialists, politicians, others?

- Reread pages 12–13 regarding the punishment of theft by the Polylerits. Explain how this punishment is superior both socially and economically to the current punishment of imprisonment in the United States.

2.6 Bonus Thoughts

- Enclosure of Land: More witnessed the beginnings of the destruction of the rural populations as the urban societies exploited them. Cities are parasites, having to consume the resources of the rural communities, by converting land into concrete and blacktop, by changing farmers into factory laborers, and by forcing a money economy on a simpler economy of subsistence. Later, More will recognize the importance of farming to a nation as his Utopia will require everyone to work on a farm for at least two years. The destruction of the rural classes that More hinted at became a reality in the eighteenth century when meadows and pastures were fenced in by wealthy English landowners. This “common land” was used by the small farmers for their animals. But now, without land and with many of the tenants being removed forcefully from the “enclosed land,” the farmers had no choice but to go to the industrial centers to find employment. However, the industrial revolution was a new development, and most of those dispossessed of the land found no work. Thus, the cities like London became slums where disease, poverty, and crime were appalling. If the landowners used their land for productive reasons, perhaps there would be some justification for enclosing the land. However, most of the land became huge playgrounds for hunting and other sports.

- Theft and Capital Punishment: Raphael points out correctly the Biblical punishment for theft. During More’s day, England had over 200 offenses that were punishable by death. As More points out, while the Bible prohibits theft, most of the thieves in England were just trying to survive. These were desperate people, often due to no fault of their own, and since the penalty for theft was death, then it mattered little if murder was added to the theft. More proposes the biblical punishment for theft, which is restitution. If the thief had the wherewithal to repay the victim of his crime four-fold, then the account was settled. However, if the thief could not repay immediately, then he became a slave until he could pay back his victim. This method of punishment is more just, because the victim is compensated, everyone has the incentive not to steal, and the victim does not have to support the thief as is true in the American empire where thieves are put in prison at the expense of taxpayers. In fact, prisons are unknown in the Jewish law, because the Bible does not recognize a criminal class. Either the criminal is executed for a capital crime, or he is put into slavery. Thus, the just society should not have a prison system where human beings are caged like animals.

- Bull: A bull is an official document issued by the Pope of Rome and sealed with a *bulla*, which is a round seal. An important bull was issued after Columbus’s discovery of mistaken Asian lands in 1492. The king of Portugal asserted that the lands were his according the Papal bulls of 1455, 1456, and 1479. Not to be outdone, good King Ferdinand and Queen Isabella of Castile disputed the good king of Portugal and requested a new Papal bull. It was very fortunate that Pope Alexander VI was a close friend of Ferdinand, thus issuing three
bulls, which were highly favorable to Castile. The most significant of these was the bull *Inter caetera*, which divided the globe in half. All land west of the Line of Demarcation belonged to Castile (later called Spain) and all lands east of the line belonged to Portugal. Of course the English ignored the bull by establishing colonies along the North American coast. Spain did assert its claim by invading the colony of Georgia, but was soundly beaten by Governor Oglethorpe and the Georgian militia in 1742 at the battle of Bloody Marsh.
3.1 Vocabulary

prerogative n.
abrogate v.
dexterity n.
factional adj.

3.2 Vocabulary Exercise

1. As the Vice President for Personnel, Mr. Jansen has the ___________ to hire and fire employees for the company.

2. When the president saw that his company was about to be audited by the Internal Revenue Service, he chose to ______________ his position and to move to Mexico.

3. After fifty years of sharing a commonality of purpose, our local civic club was unable to agree on the ___________ issue of the building of a large automobile plant in our small community.

4. We were all spellbound to watch the ______________ of Sharon as she wrote in English with her left hand, while at the same time she wrote in Spanish with her right.

3.3 Reading Assignment: *Utopia*, pages 18–27

3.4 Recall Questions

1. Why does Raphael think that his advice would be laughed at after the other advisors would instruct the king to follow a policy of conquest and war?

2. What is “the maxim of Crassus”?

3. Why does Raphael state that kings want their subjects to have little property and liberty?

4. According to Fabricius, why would he rather rule rich men rather than be rich himself?

5. According to Raphael, when a king refuses to oppress his people, to whom does he become a terror?

6. When More suggests that if truth will be repugnant to the sensibilities of citizens, he thinks that the philosopher should remain silent and not abandon the commonwealth. What is Raphael’s response to this notion?

7. According to Raphael, while there is ownership of property and while money is the standard, why does the philosopher think that a nation will be incapable of justice and happiness?
8. What is More’s argument for the impossibility of a society existing when everyone shares all property in common?

3.5 Critical Thinking

- How large should a kingdom become before it is split into smaller units? Some Western and Southern scholars and historians argue that the American empire is way too large to be governed effectively and has resulted in the lost of liberty. Support or criticize the desire to break up the American empire into smaller political units, such as South, Northeast, and West. In other words, would it be a good idea to create several nations out of the current empire? Why or why not?

- Read Romans 13:1–4. Civil government is a ministry ordained of God. Discuss the purpose of civil government. How does modern civil government violate the law of God?

- In the Declaration of Independence, Thomas Jefferson writes that there are “certain unalienable rights,” one of which is “the pursuit of happiness.” The U.S. Constitution in the Fourteenth Amendment changes “happiness” to “property.” Discuss whether the pursuit of happiness is the same as ownership of property.

3.6 Bonus Thoughts

- **Capitalism v. Ownership of Property:** More seems to confuse the system of capitalism with the natural right to own property. Capitalism is an amoral system of economics, which is either good or bad depending upon the ethics supplied by the human beings that use the system. On the other hand, ownership of productive property, or land, is a recognized biblical right for families, which is embodied in the division of the land between the several tribes of Israel and in the eighth and tenth commandments. This inalienable right centers on receiving land from one’s ancestor, and this land was not to be sold to anyone. The primary purpose for this prohibition to sell land is to have a stabilizing role for society. This role offers permanence for the society and ensures that there will be no pauper class. So long as a family has productive land, it can survive hard times. Whenever the poor are referred to in the Old Testament, they are in connection with “strangers in the land,” or aliens. Once a man staked out his claim to some land, the integrity of its boundaries were held inviolable: “Thou shalt not remove thy neighbour’s land mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it” (Deu. 19:14). To remove the landmarks amounts not only to a stealing of the land, but also to a robbing of one’s inheritance for children. When anyone steals productive land from the possessor, especially when the thief is the civil government, any discussion about rights to life, liberty, or pursuit of happiness is meaningless. We should have contempt for thieves who plunder and pillage a neighbor’s house and valuables, but we should utterly despise the theft of land, because the thief robs the possessor of the very substance that gives and maintains life.
Utopia
Lesson Four

4.1 Vocabulary
contrive n.
overplus n.
emulation n.
vie v.

4.2 Vocabulary Exercise
1. The ____________ of funds raised for the new fire station was given to the Firemen’s Benefit Fund.
2. Southern heroes like George Washington, Thomas Jefferson, Robert E. Lee, and Jefferson Davis have offered examples for _____________ regarding courage, integrity, and honor for several generations.
3. The two political opponents _________ for an advantage in their established, quiet community by both claiming to have a conservative philosophy.
4. After falling into a pit, Larry ____________ a way out by making steps in the side of the dirt wall.

4.3 Reading Assignment: Utopia, pages 28–37

4.4 Recall Questions
1. What does the shape of the island nation of Utopia resemble?

2. How did Utopia become an island?

3. How long are citizens required to live on the farm?

4. What animal is used for plowing the fields in Utopia?

5. What happens every ten years in the cities of Utopia?

6. While the prince is elected for life, upon what charge could he be removed from office?

7. What is peculiar about the clothes that the Utopians wear?

8. What must take place in order for a boy to learn a different trade than that practiced by his father?

9. Every morning before daybreak, what do many citizens ordinarily attend?
10. Even though the Syphogrants are excused by the law to work, why do they generally labor anyway?

4.5 Critical Thinking

- While there is no ownership of property, the Utopians are competitive when trying to grow the best garden. Is this not contradictory of the overall philosophy of Utopia, i.e. all are to share equally? Why or why not?

- The Utopians learn about agriculture both in school and in practice. Is there a place for a required course in agriculture in the schools of an industrialized society? Why or why not?

- Argue that women, especially mothers and housewives, are not idle as alleged by Raphael.

- More approaches the just society from a rational point of view (he has Raphael admiring Plato). However, are men disposed to be contented with what they have? Must there first be a work of grace in the human heart in order to be contented? What is the Biblical teaching about money and contentment (1 Timothy 6:6–10)? Is it possible to have such a Biblical contentment in a materialistic society like the American empire?

4.6 Bonus Thoughts

- **Apprenticeship:** This is a superior system for learning a craft or trade from a master who is engaged in the craft. The apprentice pays for the instruction by working a number of years for the master. Apprenticeship was known to exist in ancient Babylon, Egypt, Greece, and Rome, as well as in modern Europe and early in the United States. In medieval Europe, a master craftsman contracted to instruct a young man, giving the apprentice shelter, food, and clothing, and to care for him during illness, which is the contract for any slave. The apprentice would bind himself to work for the master for a number of years. After that time he could become a journeyman, working for a master for wages, or he went into business as a master himself. The medieval guilds supervised the relation of master and apprentice and decided the number of apprentices in a given guild, which monopolized the trades. With its introduction of machinery, the Industrial Revolution ended the guilds, but created labor unions. However, apprenticeship continues in highly skilled trades and competes with vocational training schools.

In reality, any job can be learned by merely observing and studying under a master, include physicians and lawyers. The modern use of medical, law, and technical schools with licensing is the means for limiting competition in the “mechanical arts” and other skilled vocations. In short, if one wants to learn a skill effectively where making money is the object, apprenticeship is the historically proven course. On the other hand, if one wants to become more humane, then education centered on history, philosophy, and rhetoric is the finest way to achieve this goal. Unfortunately, in our materialistic society, the colleges have become elaborate centers for technical training, and not for education.

- **The Money Economy:** As any society becomes more urbanized and industrialized, the economy necessarily becomes based on the exchange of a token (called money) that represents the value of goods and services. The kind of money can be determined either by buyers and sellers or by a civil government. While a government may issue paper “money” as legal tender, the sellers might refuse to accept the paper and will demand something of value (like silver or gold) if the confidence in the government is low. The evil created by the money economy is that anyone who is dependent on money will suffer greatly if the source
of income is taken away, whether that source is a job or investments. However, a subsistence economy is a dependency on land. If a man has land, he is able to survive by planting a garden, raising a few cows for milk and meat, and chickens for eggs. The woods will provide fuel for a fireplace and game for hunting. Such a livelihood seems very foreign to many today, but this was the normal way of life in most parts of the South and West well into the twentieth century. When a man is self-sufficient on a small farm, his family is not at the mercy of corporations and other businesses that may go out of business. In a subsistence economy, there is no need for governmental “safety nets” such as unemployment insurance or social security, which are products of the modern industrialized, welfare State.
5.1 Vocabulary
inducement n.
concoction n.
encumbrance n.
indulgent adj.

5.2 Vocabulary Exercise
1. The only way Ed could eat the _______________ of mash potatoes and cabbage was by holding his nose.
2. Major Reese regretted his _______________ manner with his son, only after the boy ran away with a troupe of itinerant actors.
3. As an _______________ for customers to pay their bill sooner, the utility company offered a five-percent discount off the current amount owed.
4. We first had to remove the large tree, which was an _______________ to our going to the lake.

5.3 Reading Assignment: Utopia, pages 37–45

5.4 Recall Questions
1. When a couple exceeds the legal limit of children, what happens to “excess” children?
2. According to the Utopians, what is the only reason for a “just war”?
3. What was the purpose for sitting the young people with the older people during meals?
4. What is absent in Utopia that prevents the forming of “parties”?
5. What is the purpose for the meeting of the great council at Amaurot once a year?
6. According to Raphael, what is about the only commodity that the Utopians actually needed from outsiders?
7. Instead of using their own citizens as soldiers to fight in wars, whom do the Utopians use?
8. According to Raphael, why is gold and silver so scarce?
9. What do the Utopians use gold and silver for?
5.5 Critical Thinking

- How does one determine that land is “neglected and uncultivated”? Do you agree that another nation is entitled to wage war with another people in order to take their uncultivated land? Why or why not?

- In the early colonial period of the United States, who owned the land—the Indians, the colonists, or the king? How does one justify ownership of land, and his right to protect it from conquest by a foreign invader?

- If you had the choice between a valuable gold coin and a set of garden tools, which would you prefer? Why?

5.6 Bonus Thoughts

- **Pricing System:** More makes a fundamental error in basic economics with today’s reading by thinking that civil government can determine what is needed by a nation’s citizens at any given time. The mechanism that determines what needs to be produced and at what quantity is the pricing system. This system for determining the value of different jobs, commodities, and services is essential for ensuring the most productive use of resources. When consumers and producers are allowed to freely interact with each other, the economy will determine very efficiently what is needed to be produced and at what price. The Soviet Union tried to have an economy that was not dependent upon prices. Planners in the central government determined what items would be produced and how many. The result was a shortage of many items and an overabundance of others. It was not unusual for Russian citizens to go to a State-owned store to find only a few cans of food and plenty of boots that were too small or too big for the average person. When an item cannot be sold at any price, this indicates that the public is not interested in purchasing the item. On the other hand, when a company charges a price that is excessive, and the public buys the item anyway, this becomes an incentive for others to produce the same item, which will force the other company to lower prices. Of course, if the civil government begins to pass legislation in favor of big businesses (who surprisingly seem to finance the politicians campaigns), then the small businesses are at a disadvantage. Remember, free enterprise works well only when moral men use the system.
6.1 Vocabulary

imbibe v.
sagacity n.
surfeit n.
vitiate v.

6.2 Vocabulary Exercise

1. When the mayor asked the citizens to contribute recipes for the community cookbook, city hall had such a ___________ of contributions that there was no room to move around the mailroom.

2. The students of Mr. Magnason were ___________ thoroughly with the principles of liberty and the rights of people to self-determination.

3. The tyrannical governor ___________ the movement to have him recalled by arresting the leaders on bogus charges, thus discouraging the followers.

4. Mr. Jacobs has the rare ability of combining both humor and ______________, which makes his presentations very interesting and delightful.

6.3 Reading Assignment: Utopia, pages 46–57

6.4 Recall Questions

1. When the citizens, both men and women, are not engaged in working, what activity are they encouraged to do?

2. Regarding moral philosophy (ethics and politics), what is the chief dispute among the Utopians?

3. According to one faction of the Utopian religion, what is the “first dictate” of reason?

4. According to the Utopians, what is considered “true wisdom” and “piety”?

5. The Utopians figure there is as much pleasure in seeing a dog chase a rabbit as a dog doing what?

6. According to the Utopians, what are the “true” pleasures?

7. What does Raphael give as his personal opinion for the reason the Utopians were able to learn the Greek language so quickly when introduced to it?
6.5 Critical Thinking

- According to the Bible, discuss wherein does the happiness of man exist.
- Do violent sports like football and boxing give pleasure to spectators? Or are these sports symptoms of a society that lusts to see blood, and thus is collectively mentally ill? Give reasons for your answer.

6.6 Bonus Thoughts

- **Chimera:** This fearful creature comes from Greek mythology. The Chimera [note the pronunciation: ki-mîr'ə] had a body where the front part was lion and goat and the hinder part was a serpentine dragon’s body. If this was not enough, the Chimera could breathe fire as well. With the help of Pegasus the winged horse, Bellerophon kills the Chimera. Today, a chimera is an impossible or foolish fancy.

- **Reason and Salvation:** In everyday life, it seems that the deserving are rewarded and the undeserving are punished. Therefore, the Utopians’ conclusion that men will be punished or rewarded in an afterlife according to their actions during their lifetime is logical. Unfortunately, this is the best that human reason is capable of doing regarding religious ideals. Human reason arrives at the same conclusion time and time again as manifested in the many false religions and philosophies: Be good and you will be rewarded; be wicked and you will be punished. However, to learn how to appease an holy God, we must have divine revelation. In the pages of the Bible we find the only way to salvation and everlasting life. While the Utopians had a form of godliness, they were no better spiritually than any modern pagan who lives in America.

- **Hedonism:** The ethics of More’s Utopians is hedonism, which is the pursuit of pleasure and the avoidance of pain. The arrogance of men is evident as shown by some current scientists who now believe that they can use science and technology to eliminate both physical and mental pain. A new technology called “paradise-engineering” is such an attempt on an ambitious scale that is worldwide. These engineers believe that the cause of human selfishness in nothing more than “selfish genes” that create the continuance of cruelty, pain, and illness in the world. In short, our ill-will is the result of biochemical roots, and by changing these root, the scientists believe they can create a different human being. Thus, we need only a little genetic engineering with a few drugs to cause people to become smarter, healthier, and kinder. Herein is a classic example of people ever learning, but never learning about the truth. Sin is much more than a chemical imbalance. No earthly power can eradicate the nature of sin nor its effects. Sin must be cleansed by a supernatural substance, which is the blood of the Lord Jesus Christ.

However, it is a fallacy to think that pain is evil. Pain is very necessary for human beings, because it is a warning that we are exceeding our level of tolerance. The threshold for pain can be increased, but not eradicated completely. Without pain, we could not feel the burning flame or freezing ice. Our mental pain offers us lessons to avoid certain situations in the future, whether regarding our emotions or affections. In addition to these, nostalgia is a pain that we call homesickness. It is unnatural to be uprooted from one’s community, only to be transplanted in a foreign environment. The anxiety that most people feel when they move to another location is a pain that warns them that they have exceeded their limits, that being a vagabond merely to chase dollars is not normal for human living, because it undermines one’s culture, heritage, and stability. The mental pain suffered by millions of Americans is caused by their believing that the mobile, industrialized life is normal behavior. On the contrary, it is immature behavior that permits few accomplishments, but many regrets.
Utopia
Lesson Seven

7.1 Vocabulary
profligate adj.
approbation n.
vagrant adj.
probity n.

7.2 Vocabulary Exercise
1. Even though she was deserving of praise, Sally felt very embarrassed by the excessive ______________ she received from the principal of her school.
2. The ______________ spending by the county commissioners ensured their being defeated in the next election.
3. When comparing today’s lying politicians with the American statesmen of the past, one can readily see that ______________ is no longer in fashion.
4. The modern American is a ______________ vagabond, who moves from city to city, chasing promotions and money, never establishing roots or traditions for his children.

7.3 Reading Assignment: Utopia, pages 57–64

7.4 Recall Questions
1. What is the status of the slaves who voluntarily come to Utopia to work?
2. When those who are so sick that recovery is hopeless, who tries to persuade the sufferer to commit suicide?
3. What is the penalty for adultery in Utopia for the first and second offense?
4. What is considered scandalous for women to use that would mar their natural beauty?
5. How are the Prince and the high priest distinguished from among the other citizens?
6. Why should the laws be written in the plainest language and be understood with the most obvious meaning possible?
7. Regarding the entering into leagues with other countries, what is the Utopians’ belief about these arrangements?
8. According to the Utopians, what is a stronger bond than an obligation expressed in words?
7.5 Critical Thinking

- Is the Utopians’ belief in euthanasia (that is, the ending of the life of the terminally ill) based on Biblical teaching? What is the Bible’s teaching about the killing of the aged or the terminally ill? Is this practice prevalent in only societies with advanced medical science like the Utopians?

- Give reasons why the analogy of examining horses is a poor one when used in connection with examining the bodies of potential husbands and wives.

- The Utopians have a negative view of lawyers, because lawyers historically have perverted the law. Argue that the laws in the United States are controlled by a monopoly. Also, discuss whether the practice of law should be removed from the free market based on profit, and whether all lawyers should be employees of the government like in Germany.

- Compare the laws in the Old Testament with the laws of the American central government. Of the two sets of laws, which are clearer, most understandable, and more just? Why?

7.6 Bonus Thoughts

- The Bible and Slavery: The advocates for homosexuality are using an odd tactic against Christians who oppose sodomy on Biblical grounds. If the Bible is referred to, then the sodomites counter the opposition by saying, “But the Bible also has slavery in it.” This charge is apparently designed to silence the opposition, which works well against ignorant Christians. However, the proper answer is “Yes it does. So, what’s your point?” While very politically incorrect to be even discussed in American society, (even though Muslim countries and China still practice slavery today), slavery is not condemned in the Bible. What is condemned are bad masters. The fact of the matter is that mankind has endured slavery for the better part of history. Technically, anyone who works for someone else is a slave. It makes no difference whether the slave is paid by the hour or purchased by an owner for his entire life. The result of giving the best of one’s strength, talents, or intellect to enrich someone other than himself is slavery. Of course, we have changed the name slave to employee, apprentice, or servant, but the boss (master) has the absolute rule over the employee (slave). One could argue that if slavery was an issue during the War of Southern Independence, then the side that favored hiring slaves by the hour won the war.

Slavery in the United States began when the king of England forced the colonists to accept slave labor. The king was making too much money on the slave trade to allow the colonists to hinder the flow of money into his treasury. Soon the New England monopoly of shipping joined the race for money, bringing African slaves to the colonies. The conditions on the Puritan slave ships were intolerable, and most colonists, North and South, detested the slave trade. However, the Southerner hated bad masters even worse, and they ensured that bad masters were severely ostracized and punished for gross mistreatment of their slaves. Indeed, most Southerners who owned slaves believed they had a weighty responsibility to care and nurture the Africans who were brought to the United States against their will. As the result of the effort of the Southern people, over four million African slaves became Christians. Today, there remain more black churches in the South than in any other part of the world.

Up until 1831, slavery did not divide the regions, because the North realized that the South was a victim of the system, rather than the creator of it. But the gentlemen’s agreement came to an end. Slavery became a test of fellowship after William Lloyd Garrison declared slavery to be criminal and barbaric. Of course, Garrison was not a Bible-believing Christian, since he thought that reason was the final authority, not God’s word. Through the ridiculous
charges by Garrison and with the aid of Northern Congregationalist preachers, the South was quickly branded as a “black brothel.” Since the institution of slavery was now attacked as immoral, the reaction of Southerners was to go to the Bible and justify slavery not only as a Biblical institution, but as a blessing for the African. The result of this flurry of studying the Bible caused the South to embrace a literal understanding of the Scriptures, which paved the way for the revivals that spread through the Confederate camps during the war later, resulting in the salvation of over 100,000 Confederate soldiers. Meanwhile, since the Northern preachers were unable to counter the Scriptures, they rejected the Biblical teachings argued by the South, turned completely to rationalism, and fell into apostasy by having greater faith in man’s wisdom, rather than by having faith in God’s word. The result was the Southern culture embraced orthodox Christianity and the New England culture adopted Unitarianism and transcendentalism; thus, a spiritual wedge was now driven between the regions.

- **Entangling Alliances:** The American founding fathers all realized the danger of making economic and military alliances with other countries. George Washington and Thomas Jefferson both warned citizens to avoid entangling alliances, which would draw the young country into unwanted conflict. For well over 100 years this sound advice has been ignored by American militarists and industrialists. The membership of the United States in alliances such as the United Nations and the North Atlantic Treaty Organization has caused the unnecessary deaths of thousands of American citizens.
8.1 Vocabulary
reproach n.
reparation n.
vainglory n.
rapine n.

8.2 Vocabulary Exercise
1. According to the Bible, sin is a _____________ to any people.
2. War is cruel, because parents suffer the loss of their sons and civilians must endure the _____________ of occupying soldiers.
3. Tim has no reason for his _____________, since his accidental tripping on the stone, which caused him to push the young child out of the path of the speeding automobile, was the reason that the girl was saved.
4. After defeating the small country in the war, the victorious aggressors demanded a _____________ of millions of dollars for their depleted treasury.

8.3 Reading Assignment: *Utopia*, pages 64–71

8.4 Recall Questions
1. What is the purpose of the military in Utopia?
2. With what weapon is man able to conquer his enemy, which animals are incapable of doing?
3. When the Utopians do declare war, what strategy do they employ first?
4. While the Utopians try to find the best men for their own use at home, whom do they seek to hire for war?
5. How do the Utopians employ cowardly citizens who are afraid to fight an invader?
6. When a man voluntarily goes to war, who do the Utopians encourage to go with him?
7. What weapon do the Utopians not use in war?
8. Why do the Utopians take care not to destroy land and crops as they move forward into enemy territory?
9. Where do the Utopians get payment whenever they must wage war?

8.5 Critical Thinking

- Are the Utopians justified for using money to have another people rebel against their rulers? Do you think it is feasible to use such a tactic today? For an example, if another nation believes the United States central government is an aggressor and offers $500 million to eliminate the president and Congress, do you think there will be takers for such an offer? Why or why not?

- Should the United States adopt a policy like Switzerland by requiring all male citizens to undergo periodic military training and to maintain automatic weapons in their homes? Why or why not? Why do you suppose the American central government has opposed such a plan?

- It has been suggested that whenever war is declared, all politicians and business leaders should be the first to be drafted into military service. What do you think would be the effects of such a policy?

8.6 Bonus Thoughts

- **Use of Mercenaries:** Notice that the Utopians paid others to do their fighting. The use of mercenaries is common, and is still done today. It seems to be a noble gesture to offer employment for the poor as soldiers, while preserving one’s own life in peace and quiet away from the conflict. During the War between the States, the Union army encouraged poor immigrants to form their own units, elect their officers, and speak their native languages. Although the Irish Brigade was the most famous of the foreign-born units, many nationalities served. Italians and Hungarians formed the Garibaldi Guards, named for the famous freedom fighter. So many German immigrants came to New England and volunteered to join the Union army that an entire corps of German-speaking soldiers was formed. About 13,000 of these German mercenaries fought in the battle of Chancellorsville, and a common complaint among the Confederate soldiers was that they could not understand the language of the Union soldiers. Later, black Union regiments would be formed. The purpose of the foreign and black troops was to lead and to absorb the brunt of the attack with predictable high casualties to both attackers and defenders, followed by fresh “American” troops. Even in the recent war in Afghanistan, the bulk of the fighting was done by foreigners, who were paid well out of the American treasury.

- **Use of the Militia:** The U.S. Constitution gives the right to American citizens to bear arms and to form militias, since the Congress is prohibited to establish a standing army. Under the Constitution, armies can be formed to meet a military emergency, but these armies were not permitted to exist longer than two years. Of course, the U.S. Constitution has been ignored since 1861; therefore, it is not surprising to find the United States having a standing army today. Historically, standing armies are not for the purpose of defense, but rather for conquest of other countries and for keeping the civil government in power against the will of the governed. The American founding fathers understood the danger of the standing army and the importance of the militia, which is the organization of ordinary citizens for defending their homeland. Corrupt politicians will attempt to disarm citizens of their weapons and will discourage the formation of militias, because they know that such citizens will stand in their way of seizing absolute power. The problem with modern American citizens is that most think that professional soldiers and law officers are responsible to protect their
liberties. The truth of the matter is that armies and police forces are incapable of protecting anyone from an aggressor, whether he is a thug or a mob of international gangsters. A truly free man accepts his responsibility for ensuring his own liberty and the safety of his family.

- **Civilians and Total War:** The Utopians were careful to wage war only with combatants. Even among the combatants, the Utopians tried to save as many lives as possible by desiring to take prisoners, rather than slaughtering the enemy. Also, the Utopians preserved the conquered land, rather than destroying it. Unfortunately, the armies under the Union during the War for Southern Independence introduced to the world the legacy of total war. Early in the conflict, the Union policy with Lincoln’s blessings was to wage war against innocent civilians as well as soldiers. Homes were burned, crops and livestock stolen or destroyed, and innocents were raped and murdered. Before this time, such acts were not only dishonorable, but were viewed as criminal. In her diary on April 17, 1865, while in Macon, Georgia, seventeen-year-old Eliza Andrews wrote, “I used to have some Christian feeling towards Yankees, but now that they have invaded our country and killed so many of our men and desecrated so many homes, I can’t believe that when Christ said ‘Love your enemies’, he meant Yankees.” While many pressured him to wage the same sort of war with the Union, General Robert E. Lee insisted that Confederates would behave as soldiers and not as looters and pillagers. The wanton destruction and criminal acts of the Union troops in Georgia and South Carolina are documented in diaries and letters found today at the Universities of Georgia and South Carolina. The destruction of personal property and the killing of civilians has become standard operating procedure for American armies since the War between the States. American civilians have not known the anguish of seeing innocents murdered until the attack on the World Trade Center. Only then did Americans perhaps feel a little of what the Japanese felt when the United States deliberately killed 250,000 civilians with atomic bombs on the pretense of ending World War II. Whether Americans will become outraged at the death of non-combatants and desire a change in American policy regarding war is yet to be seen.
Utopia
Lesson Nine

9.1 Vocabulary
vicissitude n.
eminent adj.
effusion n.
inviolable adj.

9.2 Vocabulary Exercise
1. It should be understood that civil government does not grant rights, but that rights are _______________, since they are derived from God.

2. Professor Stephens is an ____________ historian, who specializes in the Farmers’ Alliance, a populist movement during the 1880s.

3. When the Mosley house burned down, the community had an ________________ of goodwill by providing the poor family with food, clothing, and temporary shelter.

4. With the construction of the large beer plant, the ___________ of the small community was such that it lost its small town charm and inherited big city problems, including crime and immorality.

9.3 Reading Assignment: Utopia, pages 71–78

9.4 Recall Questions

1. What is the name of the “Father of All” in the Utopian language?

2. After one Christian convert began denouncing other religions as false, what was he tried for and why?

3. What was the method that Utopus decreed was to be the method of converting others to one’s religion?

4. While there was religious liberty in Utopia, what doctrines did Utopus forbid in the land?

5. How do the Utopians react when a man departs in death cheerfully?

6. For religious reasons, there is a certain class of Utopians who neglect learning in favor of what?

7. During times of war, how many priests from each city go with the army?

8. How are the priests selected in Utopia?
9. Who is responsible for the education of the youth?

9.5 Critical Thinking

- Discuss whether animals have souls. What does Revelation 16:3 mean?
- Offer reasons why the Utopians were easily converted to Roman Catholicism.
- Discuss reasons for the misconception that those who remain unmarried are more holy than those who marry. Read 1 Corinthians chapter 7 as a reference.
- Discuss who is responsible for the education of children—the State, the Church, or the family.

9.6 Bonus Thoughts

- **Mithras:** An allusion is made in today’s readings to the god Mithras, who is the god of light and the defender against evil. Since this god is closely associated with the Sun, Mithras appears in Hindu, Persian, and Chinese religions. Later in Rome, the “cult of Mithras” became very popular among the Roman troops in the various legions. Like other mystery cults, the Roman Mithraic cult maintained secrecy and its teaching were only revealed to those invited to join. Today, the remains of Mithraic temples can be found throughout the former Roman empire, from Palestine across north of Africa, and across central Europe to north of England.

- **Materialism:** The Bible defines contentment with being satisfied with what one already has. The single most preoccupation with Americans, both Christian and pagan, is the emphasis on the constant desire to acquire the latest gadgets, comforts, and entertainment at the expense of spiritual, intellectual, and cultural values. This preoccupation is called materialism. Materialism is a matter of the heart, which is the seat of our affections. The Lord Jesus Christ stated that there are only two affections: loving God and loving money. You cannot have an allegiance to both, but must love the one and hate the other. Americans have chosen to hate God and to love money, which of course explains the low character of the current generation. Indeed, by choosing the love of money, Americans have espoused the Marxist theory that all art, literature, and institutions, including the family and civil government, are simply the visible structure founded on an economic foundation. It is the institutions that particularly reflect the character of economic relations and are altered or modified as a result of class struggles. Each ruling economic class produces the class that will destroy or replace itself, and it is inevitable that this constant change will lead to the eventual withering away of the State with the establishment of a classless society, or in other words, Utopia. If he embraces materialism with all of his soul, the modern American is a true Communist in theory and a pagan in practice. Both his theory and his practice have no place for the true and living God.
10.1 Vocabulary
vestment n.
apprehend v.
superfluity n.
copious adj.

10.2 Vocabulary Exercise
1. Julie finally ______________ completely that education is for self-enrichment, and not for
reforming society.
2. Our mayor enjoys our annual “Founder’s Day” parade, because he gets to wear the early
seventeenth-century ____________ of a colonial town mayor.
3. This is truly a year for rejoicing in that we experienced a ______________ harvest, an
increase in cattle, and an abundance of good water.
4. The ________________ of administrative regulations is by now so common that Americans
tend to believe that this excessive interference in their lives is normal.

10.3 Reading Assignment: *Utopia*, pages 79–85
10.4 Recall Questions
1. To whom do the women and children confess their sins at the start of a new season?
2. Whenever anyone goes into the temple, what is the color of his garment?
3. Why does Raphael state that Utopia is the only nation that can be called a true
commonwealth?
4. Why does Raphael state that there is no justice when a nobleman, a banker, or a goldsmith
lives in luxury?
5. According to Raphael, “government” is a conspiracy of whom and for what purpose?
6. According to Raphael, what is the source of so much misery, and how is it measured for its
effectiveness?
7. After hearing what Raphael revealed about Utopia, does More agree with the learned man?
10.5 Critical Thinking

- More suggests that men thriving for private property is what creates most of the problems in societies. However, does the Bible teach that ownership of property is an evil thing? What is truly the evil—possession of property or one’s coveting another’s property? Discuss.

- Explain how More makes the narrative in *Utopia* to appear to be a factual account.

- More states that the Utopian is confident that his children and grandchildren will enjoy the good life after he dies. Is there a guarantee that one’s progeny will enjoy the good life? Why or why not?

- Discuss whose responsibility it is to ensure that citizens are cared for in their later years—the citizen, his family, his church, or the civil government. Use the Bible to support your answer.

- Is it possible to live in a society as More describes apart from the citizens following the Bible? Why or why not?

10.6 Bonus Thoughts

- **Goldsmith:** As an occupation, a goldsmith could either be a banker or an artisan who worked with gold by making jewelry. The earliest banks were depositories for gold, and the “goldsmith” would issue a receipt for the gold. These receipts were used as money, where the bearer could go to the depository to exchange the receipt for actual gold. The receipts were just as valuable as the gold so long as everyone had confidence in the bank. Confidence could drop dramatically if the goldsmith issued an overabundance of loans against the deposited gold. With too many notes floating around, the inflated “money” caused an increase in prices. Soon depositors would demand their gold, and the goldsmith would not have the gold to give, since the majority of it was loaned out to others. The value of gold as money is that it checks civil governments from waging unnecessary wars. However, today all governments—except for a handful—back their money with political hot air. In other words, the money is backed by nothing at all. For this reason, governments are desperate to convince the people that everything is fine, even when the leaders know better.
abrogate (ə'bər-gət') v. To abolish or to do away with by authority
apece (ə-pəs') adv. At a rapid pace; swiftly; abreast
apprehend (ə-prə-hend') v. To grasp mentally; understand
approbation (ə-prə-bər-ā-shən) n. An expression of warm approval; praise; official approval
arable (ə-rə-bal) adj. Fit for cultivation, as by plowing
artifice (ərt'ə-fis) n. An crafty expedient; a stratagem; subtle but base deception; trickery
avarice (əvər'əs) n. Immoderate desire for wealth; greedy
concoction (kən-kək'shən) n. Something prepared by mixing ingredients; a device created by using skill and intelligence; a contrivance
contrive (kən-trəv') v. To plan with cleverness or ingenuity; devise; to invent or fabricate, especially by improvisation

copious (kəp'səs) adj. Containing plenty; affording ample supply; large in quantity; abundant
dexterity (dēk-stēr'i-tē) n. Skill and grace in physical movement, especially in the use of the hands; also mental skill or adroitness; cleverness
effusion (i-fyōo'zhən) n. An unrestrained outpouring of feeling, as in speech or writing
eminent (i-mənt) adj. Towering or standing out above others; prominent; noteworthy
emulation (i-mə-lə'shən) n. Effort or ambition to equal or surpass another; imitation of another encumbrance (ën-kŭm'brəns) n. A burden or impediment
factious (fāk'shəz) adj. Of, relating to, produced by, or characterized by internal dissension
imbibe (i-mēb') v. To drink; to receive and absorb into the mind
inducement (i-n-dūs'mənt) n. Something that helps bring about an action or a desired result; an incentive
indulgent (i-n-dūl'jənt) adj. Showing, characterized by, or given to leniency
inviolable (i-n-vēl'ə-bal) adj. Secure from violation or profanation; impregnable to assault or trespass; invincible
morose (ma-rōz') adj. Sullenly melancholy; gloomy
overplus (ōvər-pləs') n. An amount in excess of need; a surplus
perjury (pər'jə-rē) n. The deliberate, willful giving of false, misleading, or incomplete testimony under oath; the breach of an oath or a promise
prerogative (prə-rōg'ə-tiv) n. An exclusive right or privilege
probity (prō'bī-tē) n. Complete and confirmed integrity; uprightness; honesty
prodigal (prədəg'əl) adj. Rashly or wastefully extravagant; prodigal
prodigal (prədəg'əl) adj. Given over to wasteful consumption; recklessly wasteful; prodigal
rapine (rəp'ān) n. Forcible seizure of another's property; plunder
reparation (rəpərā'shən) n. The act or process of repairing or the condition of being repaired; the act or process of making amends, general by paying money
reproach (rə-prəch') n. Blame; reprove; disgrace; shame
sagacity (sə-gās'ə-tē) n. The quality of being discerning, sound in judgment, and farsighted; wisdom
superfluity (soo̯pər-floo'ə-tē) n. Overabundance; excess
surfeit (sər'fət) n. Overindulgence in food or drink; the result of such overindulgence; satiety or disgust; an excessive amount
vagrant (və'grənt) adj. Wayward; unrestrained; moving in a random fashion
vainglory (vän'glôr′ë) n. Boastful, unwarranted pride in one's accomplishments or qualities; vain, ostentatious display
verdant (vûr'dnt) adj. Green with vegetation; covered with green growth; lacking experience or sophistication; naive
vestment (vëst'mënt) n. A garment, especially a robe or gown worn as an indication of office or position
vicissitude (vî-sîs/'t-ôd′) n. A change or variation; mutability
vie (vi) v. To strive for victory or superiority; contend
vitiate (vîsh'ë-ät′) v. To reduce the value or impair the quality of; to corrupt morally; debase; to make ineffective; invalidate
**Utopia (Lessons 1–5)**  
**Vocabulary Quiz #1**

**Instructions**: Match the word with its definition.

<table>
<thead>
<tr>
<th>A. abrogate</th>
<th>B. apace</th>
<th>C. arable</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. artifice</td>
<td>E. avarice</td>
<td>F. concoction</td>
</tr>
<tr>
<td>G. contrive</td>
<td>H. dexterity</td>
<td>I. emulation</td>
</tr>
<tr>
<td>J. encumbrance</td>
<td>K. factious</td>
<td>L. inducement</td>
</tr>
<tr>
<td>M. indulgent</td>
<td>N. morose</td>
<td>O. overplus</td>
</tr>
<tr>
<td>P. perjury</td>
<td>Q. prerogative</td>
<td>R. prodigal</td>
</tr>
<tr>
<td>S. verdant</td>
<td>T. vie</td>
<td></td>
</tr>
</tbody>
</table>

1. _____ effort or ambition to equal or surpass another  
2. _____ breach of an oath or promise  
3. _____ subtle but base deception; trickery  
4. _____ showing, characterized by, or given to leniency  
5. _____ a device created by using skill and intelligence  
6. _____ to strive for victory or superiority; contend  
7. _____ of, relating to, produced by, or characterized by internal dissension  
8. _____ to abolish or to do away with by authority  
9. _____ rashly or wastefully extravagant; profligate  
10. _____ skill or grace in physical movement; also mental skill or adroitness  
11. _____ an amount in excess of need; a surplus  
12. _____ a burden or impediment  
13. _____ fit for cultivation, as by plowing  
14. _____ an exclusive right or privilege  
15. _____ sullenly melancholy; gloomy  
16. _____ to plan with cleverness or ingenuity; to invent or fabricate  
17. _____ green with vegetation; lacking experience or sophistication  
18. _____ at a rapid pace; swiftly; abreast  
19. _____ something that helps bring about an action or a desired result  
20. _____ immoderate desire for wealth; greedy
**Utopia (Lessons 6–10)**

**Vocabulary Quiz #2**

**Instructions**: Match the word with its definition.

A. apprehend  B. approbation  C. copious  
D. effusion  E. eminent  F. imbibe  
G. inviolable  H. probity  I. profligate  
J. rapine  K. reparation  L. reproach  
M. sagacity  N. superfluity  O. surfeit  
P. vagrant  Q. vainglory  R. vestments  
S. vicissitude  T. vitiate

1. _____ an unrestrained outpouring of feeling, as in speech or writing  
2. _____ given over to wasteful consumption; recklessly wasteful  
3. _____ a change or variation  
4. _____ to grasp mentally; understand  
5. _____ blame; rebuke; disgrace; shame  
6. _____ wayward; unrestrained; moving in a random fashion  
7. _____ to drink; to receive and absorb into the mind  
8. _____ to reduce the value or impair the quality of; invalidate  
9. _____ forcible seizure of another’s property; plunder  
10. _____ quality of being discerning, sound in judgement, and farsighted  
11. _____ towering or standing out above others; prominent; noteworthy  
12. _____ overindulgence in food or drink; satiety or disgust  
13. _____ complete and confirmed integrity; uprightness; honesty  
14. _____ a garment worn as an indication of office or position  
15. _____ act or process of making amends  
16. _____ an expression of warm approval; praise  
17. _____ boastful, unwarranted pride in one’s accomplishments  
18. _____ secure from violation or profanation; invincible  
19. _____ overabundance; excess  
20. _____ containing plenty; affording ample supply; large in quantity
Answer Keys to Utopia

Vocabulary Exercise, Lesson 1
1. verdant
2. prodigal
3. artifice
4. morose

Lesson 1
1. More was sent to Flanders in order to settle differences between Henry the VIII and Charles of Castile (Charles I of Spain).
2. More is befriended by Peter Giles.
3. Raphael is a philosopher, and the Greeks excelled in philosophy more than the Romans.
4. Raphael states that land was desert where the sun baked the soil.
5. Raphael showed the inhabitants how to use a compass (a needle).
6. To advise or to assist a king is to be his slave.
7. The proud will belittle the knowledge, or will retreat into the past, thinking that no one could be wiser than the ancestors.
8. The two professions are thieves and soldiers.
9. The lesson to be learned is that standing armies tend to overthrow and destroy established governments.

Vocabulary Exercise, Lesson 2
1. arable
2. apace
3. avarice
4. perjury

Lesson 2
1. The nobility and the church perceived that converting their lands over to pasture was more profitable than renting to tenants, who must leave the land, yet cannot find work.
2. God sent a “rot” among the sheep by which many of the animals died.
3. The Cardinal believes that thieves will consider a lesser punishment as an invitation to steal.
4. The thief has nothing to lose, so he will kill his victim in order not to have any witness to his crime.
5. The Cardinal says that the method has not been attempted in order to see whether it would work or not.
6. The jester states that he will take care of the sick and aged.
7. A nation will become happy as soon as philosophers become kings, or when kings become philosophers.

Vocabulary Exercise, Lesson 3
1. prerogative
2. abrogated
3. factious
4. dexterity
Lesson 3
1. Raphael’s advice would be contrary to the other advisors, because he would recommend the king to mind his own business and to adopt an isolationist position.
2. “A prince cannot have treasure enough, since he must maintain his armies out of it.”
3. People who are landowners and who have liberty will not allow a tyrant to rule over them.
4. To rule a poor and oppressed people is to be a jailer, and not a ruler.
5. The king becomes a terror to lawbreakers (“ill men”).
6. The truth should be proclaimed even if no one favors it.
7. The best things will be owned by bad men, and only a few will control the vast amount of wealth, leaving the majority to share what little is left.
8. No one will want to do the work and will depend upon others to do the work.

Vocabulary Exercise, Lesson 4
1. overplus
2. emulation
3. vied
4. contrived

Lesson 4
1. The shape of Utopia resembles a crescent moon.
2. The conqueror, Utopus, separated the land from the rest of the continent by having a deep channel dug.
3. All citizens must serve at least two years during their lifetime on the farm.
4. Oxen are used for plowing the fields.
5. The citizens move to a different house which is selected by lots (lottery).
6. If the prince is suspected of wanting to enslave the people, he can be removed from office.
7. The Utopians all wear the same kind of clothing except for variations between male and female, and married and single.
8. The boy must be adopted into another family that practices the desired trade.
9. The citizens attend public lectures.
10. The Syphogrants labor in order to serve as a good example to other citizens.

Vocabulary Exercise, Lesson 5
1. concoction
2. indulgent
3. inducement
4. encumbrance

Lesson 5
1. The children are taken away from the parents and given to a family that does not have enough children.
2. The Utopians believe it to be a just cause to fight for land that is neglected and uncultivated by another nation.
3. It was believed that the behavior of the older people would be a restraining influence on the youngsters.
4. Utopia has no taverns, alehouses, or brothels.
5. The council is to determine which cities have an abundance of provisions, and which have a scarcity, and how to redistribute the goods among the cities.
6. The Utopians need iron from outside sources.
7. The Utopians hire mercenaries to do their fighting for them.
8. Nature has hidden gold and silver well, because these metals are vain and serve little usefulness in manufacturing.
9. Gold and silver are used as badges of slavery, the marks of infamy, or the playthings of children.

**Vocabulary Exercise, Lesson 6**
1. surfeit
2. imbibed
3. vitiated
4. sagacity

**Lesson 6**
1. The citizens are encouraged to read during their leisure moments.
2. The chief dispute among the Utopians is wherein does the happiness of man exist.
3. The first dictate of reason is the kindling in all a love and reverence for God.
4. True wisdom is the pursue of one’s own advantage, and piety is prefer the public good over one’s own concerns.
5. There is as much pleasure as seeing a dog chasing another dog.
6. The true pleasures include the pleasures of the mind (knowledge and contemplation), enjoying nature, satisfying the bodily appetites, music, and good health.
7. The Utopians’ own language was similar to the Greek.

**Vocabulary Exercise, Lesson 7**
1. approbation
2. profligate
3. probity
4. vagrant

**Lesson 7**
1. The slaves according respect, but are given more work to do. These slaves are permitted to return to their nation countries whenever they wish to do so.
2. The priests and magistrates try to convince the sufferer to end his own life.
3. The adulterer is punished the first time with slavery; if he is pardoned, and commits adultery again, he is executed.
4. The women do not use make-up (“paint”).
5. The Prince has a sheaf of corn carried before him, and the high priest is preceded by a wax light.
6. Laws should be understood in the plainest sense, because a more complicated meaning will not be understood by everyone.
7. The utopians believe that the entering into leagues is a useless thing.
8. The stronger bond is the engagements of men’s hearts.
Vocabulary Exercise, Lesson 8
1. reproach
2. rapine
3. vainglory
4. reparations

Lesson 8
1. The purpose of the military in Utopia is for self-defense or to help a neighbor to end tyranny.
2. Man can conquer with reason and understanding.
3. The Utopians post rewards in the enemy’s country, promising money if any kills the Prince or anyone responsible for the war, and they double the reward if the individual is delivered alive to the Utopians.
4. The Utopians try to find the worst of men to fight their battles.
5. The cowards are either put on a ship or they are posted on the walls of the city. In this way, they are unable to run away.
6. The Utopians believe it is a mark of honor for the entire family to accompany the soldier to war.
7. The Utopians do not use swords.
8. The Utopians protect the land, because they may have a need for the food later.
9. The Utopians get payment from the conquered enemy, who either gives money or lands.

Vocabulary Exercise, Lesson 9
1. inviolable
2. eminent
3. effusion
4. vicissitude

Lesson 9
1. The name of the god is Mithras.
2. The convert was tried for speaking sedition, because the Utopians did not believe in punishing a man for his religion.
3. Utopus decreed that one could convert others so long as preacher uses persuasion, and not force or bitterness.
4. There were two doctrines that were forbidden: no one could teach the soul dies with the body, and no one could teach the world was govern by chance.
5. The Utopians sing hymns, conduct themselves gravely, burn the body, and erect a monument to the dead.
6. These Utopians will labor at tasks that no one else is willing to do, thinking that such service will be rewarded later in the afterlife.
7. Seven priests go with the army to any war.
8. The priest are elected by a secret, popular vote.
9. The priests are responsible for education.
**Vocabulary Exercise, Lesson 10**
1. apprehended
2. vestment
3. copious
4. superfluity

**Lesson 10**
1. Wives and children confess their sins to the husbands and fathers.
2. The garment is white.
3. Since no one owns personal property, everyone endeavors to promote the common good.
4. These individuals do not labor at all, yet those who do work hard and are more beneficial to society are rewarded with a low standard of living.
5. Government is a conspiracy of rich people for the purpose of pursuing their private ends.
6. The source of misery is pride, and pride is measured by comparing it with the misfortune of other people.
7. More remarks that he could not perfectly agree with everything about Utopia, although there was much to be commended.

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