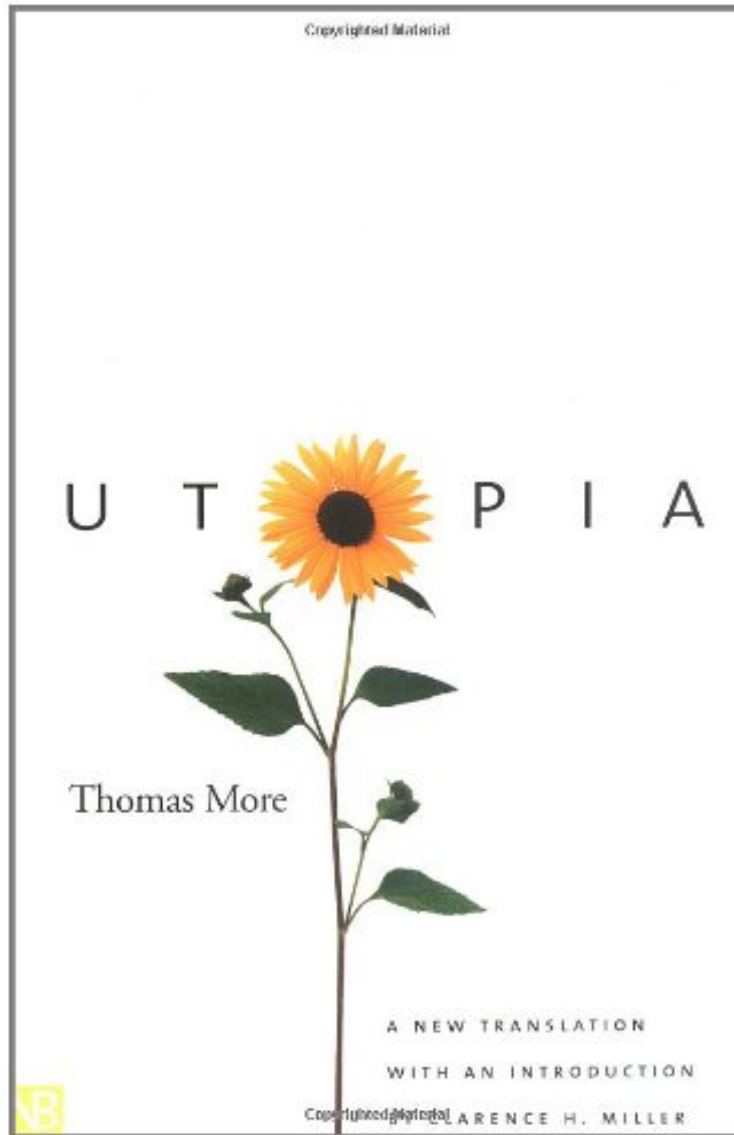


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## Utopia: Thomas More

*Thomas More*

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**Thomas More : Utopia: Thomas More** before purchasing it in order to gage whether or not it would be worth my time, and all praised Utopia: Thomas More:

0 of 0 people found the following review helpful. Worthwhile read By Diana S. Long There is an introduction to the work which gives some background information on the author's life which is indeed helpful. The work is transcribed so I would think it's open to interpretation as the transcriber would be the one to decide what the author meant in the writing. It was originally written in Latin. I find that being written in the time of Henry VIII, it presents a powerful

case for treason but this was not explored. In the essay or story the author opens up the work as meeting a person, called Raphael and after discourses with him writes what the world wide traveler tells him about an island he spent five years in residence and how they ran things. Today we might look on the work as some form of communism or socialism. I thought it was an interesting perspective from the mind of a Renaissance man of importance. 8 of 8 people found the following review helpful. Interesting tales, particularly the lesser-known "Isle of Pines" By Fry Boy As usual, Oxford does a good job with translations, introductions and notes. More's "Utopia" is the longest and best of the three works presented in this book, at least as far as fleshing out the details of how a utopian civilization would really look, particularly when situated among other civilizations. But, since most people are familiar with it to some degree, I'll discuss the other two writings in more detail. Bacon's "New Atlantis" is the least satisfying of the three utopian civilizations. First, it isn't complete, barely beginning before it ends. Second, it seems to be more about scientific specialization (i.e. how the New Atlantic culture has made great strides in various fields of science [e.g. agriculture, astronomy]) than about utopian society per se. It is interesting how Bacon relates these islanders, far from Europe, to the famed ancient Atlantean society. Neville's "Isle of Pines" is an interesting tale of shipwreck and discovery. A ship sinks near the coast of a faraway island, killing everyone except a man with the last name "Pine" and a few women, one of whom is black. What follows is a fascinating story of old/new-world racism and debauchery. Basically, the Pine fellow starts bedding ALL the women (two of whom, if I recall, are sisters) because, you know, they're not getting rescued any time soon and they've got to keep civilization going. Eventually, they all dispense with the wearing of clothes. Then ALL the women get pregnant and turn into baby factories and everyone breeds like rabbits until there are hundreds of people within one or two generations. The interesting tack that Neville takes is that Pine only sleeps with the black woman at night, she "craftily" sneaking into his bed. In addition, her progeny happen to be the bad apples of the island, which is discussed from the perspective of some visiting sailors many years after the shipwreck. Fascinating view into the European mind from several centuries back. 0 of 0 people found the following review helpful. This historic text may be of great interest to historians By Eldon K. Van Vliet This historic text may be of great interest to historians, who research what life and attitudes were like in former times. Reading it on my early day kindle, with its limitations on movement through the text became almost as much a chore as the ancient language style. On most books with my Kindle, I experience the lack of freedom in tuning back a few pages to check a fact, but this was the worst. Also, More indulged in many attempts at humor, both sharp and broad, which would confuse a reader at any age of reading. This book is best reserved for the researchers.

First published in 1516, Saint Thomas More's Utopia is one of the most important works of European humanism. Through the voice of the mysterious traveller Raphael Hythloday, More describes a pagan, communist city-state governed by reason. Addressing such issues as religious pluralism, women's rights, state-sponsored education, colonialism, and justified warfare, Utopia seems remarkably contemporary nearly five centuries after it was written, and it remains a foundational text in philosophy and political theory. Preminent More scholar Clarence H. Miller does justice to the full range of More's rhetoric in this new translation. Professor Miller includes a helpful introduction that outlines some of the important problems and issues that Utopia raises, and also provides informative commentary to assist the reader throughout this challenging and rewarding exploration of the meaning of political community.

.com The Life of Thomas More is Peter Ackroyd's biography--from baptism to beheading--of the lawyer who became a saint. More, a noted humanist whose friendship with Erasmus and authorship of Utopia earned him great fame in Europe, succeeded Cardinal Wolsey as Lord Chancellor of London at the time of the English Reformation. In 1535, More was martyred for his refusal to support Henry VIII's divorce and break with Rome. Ackroyd's biography is a masterpiece in several senses. Perhaps most importantly, he corrects the mistaken impression that Robert Bolt's A Man for All Seasons has given two generations of theater and film audiences: More was not, as Bolt's drama would have us believe, a civil disobedient who put his conscience above the law. Ackroyd explains that "conscience was not for More an individual matter." Instead, it was derived from "the laws of God and of reason." If the greatest justice in this book is analytic, however, its greatest joys are descriptive. Ackroyd brings 16th-century London to life for his readers--an exotic world where all of life is enveloped by the church: "As the young More made his way along the lanes and thoroughfares, there was the continual sound of bells." --Michael Joseph Gross From Publishers Weekly According to Ackroyd (Blake; Hawksmoor), More "embodied the old order of hierarchy and authority at the very moment when it began to collapse all around him." Symbolizing that collapse was Henry VIII's defiance of the pope in the "great matter" of his much-desired divorce of Catherine of Aragon. Refusing to compromise with the break from Rome, More willed his own death. He dies well in Ackroyd's narrative, but he does not live a life as saintly as he leaves it, piously amassing wealth and power, piously writing philosophical works as ambiguous as Utopia and as scatological as Responsio, piously harassing religious reformers and smugly condemning them to the stake. As a biographer of More (the first since 1984), Ackroyd is also an effective novelist. He evokes late-medieval London in sight and in smell; sends More on his workaholic schedule of legal, political, diplomatic and courtly activities; exploits familial and hagiographic anecdotes for their story values; and repeats unscholarly untruths (as Luther's cloacal epiphanies)

because fiction can be more colorful than fact. Only Henry VIII in Ackroyd's large cast fails to be realized in the round, but the king, recognizing More's loyal services, does "graciously" reduce his sentence from disemboweling to beheading. After an awkward, conditional start ("But it might be more fruitful to recognise... " / "...but it might be worth rehearsing certain of its aspects... " / "It has in the past been noticed... "), Ackroyd's clotted language metamorphoses into elegant English, and the nobility of More's demise will move readers who persist to the end. 27  
bw illustrations not seen by PW. BOMC, History Book Club and QPB selections. Copyright 1998 Reed Business Information, Inc. From Library Journal Prizewinning biographer/novelist Ackroyd reconstructs the life of Henry VIII's famed adversary. Copyright 1998 Reed Business Information, Inc.