



1a. Prefatory Letters by Thomas More and Fellow Humanists	145-55
1b. Introduction of setting & main characters	156-9
NB: Readers sometimes call the character More “Morus” to distinguish him from the author.	
a. More explains his presence in Antwerp: a diplomatic mission to negotiate trade relations.	
b. More encounters his friend Peter Giles; Peter is described.	
c. More meets Raphael Hythlodæus outside the Church of St. Mary; Raphael is described.	
d. Giles, Raphael, and John Clement are invited to More’s garden.	
e. Raphael describes his travels; More and Giles inquire about good constitutions and “soundly and wisely trained citizens.”	
2. The main issue for debate is posed: should the wise give counsel to a king?	159-60
a. More and Giles argue that giving counsel is honorable and advantageous for a wise man.	
b. Raphael argues that giving counsel is not possible or desirable for a wise man.	
3. Raphael’s first example of the futility of counsel: a conversation with Lord Chancellor Morton	160-68
a. John Morton is described; the urgency of reform in England is established; Raphael asserts the scandal & imprudence of hanging thieves. Held in Morton’s home, the conversation is private.	
b. Raphael discusses the cause of thievery in England with an unnamed lawyer.	160-62
c. Raphael condemns enclosures, and rebukes the greed and warmongering of the English nobility.	162-63
d. The lawyer objects but the Cardinal asks Raphael to explain his position. Raphael condemns capital punishment in principle by invoking the divine command, “Thou shalt not kill.”	163-64
e. Raphael suggests remedies for theft in England; he explains the methods used by the Polylerites & the purpose of punishment.	164-66
f. The lawyer objects and the company agrees; but the Cardinal expresses interest in Raphael’s proposal and suggests testing it further.	166
g. Raphael relates a “silly” incident between a friar and a fool and describes Morton’s tactful responses.	166-67
h. Raphael concludes his recollection, but More still disagrees and invokes duty & the teaching of Plato; Raphael objects.	167-68
4. Raphael’s second example: an imaginary court of a French king set on war.	168-69
a. In a 464-word sentence, Raphael advises the French king to imitate the Achorians, who required their king to choose and rule only one kingdom.	
b. More’s response to Raphael, four words in Latin (<i>Profecto non valde pronis.</i>)	169
5. Raphael’s third example: an imaginary court of a king set on accumulating money.	169-71
a. In a 926-word sentence, Raphael appeals to justice, humanity, and the common good, and appeals to the teaching of Plato. He describes the example of the Macarians.	
b. More gives his longest reply, distinguishing academic from political philosophy and recommending moderate expectations and an “indirect approach” that is “more civil.”	171-72
6. Raphael’s fourth example is introduced: Utopia, where there is no private property.	172-74
a. Raphael disagrees with More, invoking Plato, Christ, and Utopia.	172-73
b. Raphael asserts that the elimination of private property is required for justice.	173
c. More disagrees with Raphael, invoking the need for legal protection for property.	173-74
d. Raphael responds by wishing that More had seen Utopia.	174
Raphael asserts that More’s problem is the faulty image of a republic that he has in his mind.	
7. More invites Raphael to tell them about Utopia, but after they have lunch.	174