MONG THE FEW BOOKS THAT FRANCIS HAS encouraged his followers to read is a book by Sir Thomas More, called *Utopia*. Francis even says he prays to Sir Thomas More, daily! No kidding.

Sir Thomas (as I shall call him) was born February 7, 1478, and is referred to by Catholics as “SAINT THOMAS.” He was a brilliant Oxford educated Greek-Latin scholar, and a lawyer. The sole surviving son of Sir John More, a judge, when only thirteen years of age, the young Thomas was placed in the household of one Cardinal Morton, the Archbishop of Canterbury and Lord Chancellor of England. Here his sharp mind came under the notice of the archbishop, who sent him to Oxford.

While still studying law the young Thomas pursued the idea of becoming a Catholic monk, but later changed his mind. For his brilliance and giftedness, More was knighted in 1521 (hence Sir Thomas). He was appointed as Speaker of the House of Commons in 1523 and 1524 (*Rolls of Parliament* in no. 1 Lords’ *Journal*), and became Lord Chancellor of England in 1529, the highest judicial officer of the British crown and the presiding officer of the House of Lords.

As Chancellor, Sir Thomas *passed and enforced* Catholic-based laws against so-called “heretics” (Protestants). *The Catholic Encyclopedia* admits that “More’s attitude is patent. He agreed with the principle of the anti-heresy laws and had no hesitation in enforcing them.” Sir Thomas also ordered by law and oversaw the burning of William Tyndale Bibles. Now, why would Francis prays to a man like Sir Thomas daily? What does that say about his mindset?

Sir Thomas resigned his post as Chancellor at the height of his career and reputation, when King Henry *persisted in holding opinions contrary to Catholic beliefs*, but more particularly because the King refused to accept the supremacy of the Pope. For this acts of political treason, he was held in the Tower of London and eventually executed (beheaded in) on July 6, 1535.
For this defense of the Catholic Church, Pope Pius XI canonised Sir Thomas in 1935, four hundred years after his execution. And in 2000, Pope John Paul II further honored Sir Thomas by proclaiming him “patron of statesman and politicians,” thus allotting him a place among the Catholic pantheon of ‘saints’. His feast day is celebrated in Washington, DC, by the Supreme Court judges and the US politicians on June 22nd each year! Such is the extent of Roman Catholic influence and power in the Courts and halls of power.

It is also interesting to note that Sir Thomas’ last descendant in the male line, was a Jesuit priest, also by the name Thomas More, who attended the English Jesuit College in St Omers in 1755, and was principal of the college of Jesuits at Bruges, and who died in 1795.¹

However, the reason we are here interested in Sir Thomas More is that in 1834, he wrote a phantasmagorical book called “Utopia”. It is a most interesting book, if not ‘prophetic’ of the current mission, statements and actions of Pope Francis. If fact, you could say it is one of the scripts from which Francis is taking his cues. There are those who think Sir Thomas’ book was just a fictional pastime; while others believe that most of the book was meant to be taken very seriously, and that Sir Thomas wanted the Europeans of his age to imitate the ‘Utopian’ races described in his book.

The Utopian way in Sir Thomas’ book was based on communism, or socialism. Indeed, The Catholic Encyclopedia states that author William Morris “discovered in it [i.e. Utopia] A COMPLETE GOSPEL OF SOCIALISM”.² And so it is not surprising that Utopians had no private property; and their ‘happy’ lives were closely controlled by the state of Utopia.

In his book Utopia, Sir Thomas writes about what he sees as the social and financial ills of a FREE-TRADE SOCIETY (what we know today as capitalism), and he gives us its cure, as depicted in a dreamed of Island called “Utopia.”. Sir Thomas refers to “Utopia” as the “well-ordered commonwealth.”

In this “well-ordered commonwealth” all are to have equal wealth and property. Sir Thomas writes of this ‘paradise’ of Utopia that “When they want anything in the country which it does not produce, they fetch

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² Morris’ News from Nowhere (1890) is a classic work combining utopian socialism and soft science fiction, and ‘borrows’ from Utopia.
that from the town, *without carrying any thing in exchange for it*: and the magistrates of the town take care to see it given them.” These utopian villages he describes are like the former Jesuit “reductions” of Paraguay.

Interestingly, in *Utopia* the *pope* is the ultimate religious authority, and the religious duties or “SACRAMENTS...CAN ONLY BE ADMINISTERED BY PRIESTS”! Perhaps, this is one of the reasons Pope Francis prays to St Thomas More “every day”

Madeleine Teahan writes in the *Catholic Herald*, “In his annual end of year address to Vatican officials, Francis says he prays daily to the English martyr”. He told the Curia “I pray to St. Thomas More every day.” Why does Francis pray to Sir Thomas, a man who died some 500 years ago?

We are on good ground when we say that this island or *Utopia*, or “well-ordered commonwealth” is a reference to a world dominated by the Church and the pope. Sir Thomas himself tells us so. On pages 28 and 156 of *Utopia*, he states that the commonwealth is ruled by “magistrates,” according to the principle of “subsidiarity”; and that all “authority” in religious matters was “derived from the pope.”

Sir Thomas is so influential in the Catholic Church that even Pope Leo XIII in his Encyclical *GRAVES DE COMMUNI RE* (a “Christian Democracy”), promulgated on 18 January 1901, adopts the language used by “Saint” Sir Thomas More. In that Encyclical Pope Leo states at paragraphs 6 and 18 what we can expect from a ‘Catholic Democracy’:

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4 It is curious to note that Sir Thomas More’s last descendant in the male line, was a Jesuit, also by the name Thomas More, who attended the English Jesuit College in St Omers in 1755, and was principal of the college of Jesuits at Bruges, Belgium.

5 Sir Thomas More (‘Saint), *Utopia: And History of King Richard III* (BOSTON: Hilliard, Gray & Co., 1834). Thomas More was made a ‘saint’ of the Catholic Church and is still honored today, even in Washington, every year by the courts and the US politicians at Red Mass in Washington, DC. He is called by some “the father of English prose,” but his most voluminous works are polemic attacks on the Protestant Christian reformers against whom his sharp pen was chiefly employed, consisting of 1458 pages, printed in 1557, of long, tedious tracts on the Catholic controversy with the English reformers, William Tindal and John Frith.
6. As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of divine faith, and it must provide better conditions for the masses, with the ulterior object of promoting the perfection of souls made for things eternal. Hence, for Christian Democracy, justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every well-ordered commonwealth. Finally, it must endeavor to preserve in every human society the form and the character which God ever impresses on it.⁶

And it was Pope Leo XIII who Beatified Sir Thomas on 29 December 1886. Like our Jesuit Pope Francis, Leo XIII was a Sir Thomas fan!

Sir Thomas writes in *Utopia*: [comments in square brackets added]:

DESCRIPTION OF THE ISLAND. The island of Utopia is in the middle two hundred miles broad, and holds almost at the same breadth over a great part of it; but it grows narrower towards both ends. Its figure is not unlike a crescent; between its horns the sea comes in eleven miles broad, and spreads itself into a great bay, which is environed with land to the compass of about five hundred miles, and is well secured from winds. In this bay there is no great current; the whole coast is, as it were, one continued harbour, which gives all that live in the island great convenience for mutual commerce...

Utopus, that conquered it, (whose name it still carries, for Abraxa was its first name) brought the rude and uncivilized inhabitants into such a good government, and to that measure of politeness, that they now far excel all the rest of mankind.... Every city sends three of their wisest senators once a year to Amaurot, to consult about their common concerns [note: this is the social doctrine of Subsidiarity].... There is a master and a mistress set over every family; and over thirty families there is a magistrate. [Subsidiarity again]...

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⁷ “Subsidiarity” still remains the official Catholic teaching: the lowest level of authority, able to deal with a problem should be left to address it.
When they want any thing in the country which it does not produce, they fetch that from the town, without carrying any thing in exchange for it; and the magistrates of the town take care to see it given them; for they meet generally in the town once a month, upon a festival day. When the time of harvest comes, the magistrates in the country send to those in the towns, and let them know how many hands they will need for reaping the harvest; and the number they call for being sent to them, they commonly despatch it all in one day.

... the seat of their supreme council [which he calls “Amaurot”], so there was none of them better known to me, I HAVING LIVED FIVE YEARS ALTOGETHER IN IT. IT LIES UPON THE SIDE OF A HILL, OR RATHER A RISING GROUND. Its figure is almost square, for from the one side of it, which shoots up almost to the top of the hill, it runs down in a descent for two miles to the river.... There is a bridge cast over the river, not of timber, but of fair stone, consisting of many stately arches; it lies at that part of the town which is farthest from the sea, so that ships without any hindrance lie all along the side of the town. There is likewise another river that runs by it, which though it is not great, yet it runs pleasantly, for it rises out of the same hill on which the town stands,... THE TOWN IS COMPASSED WITH A HIGH AND THICK WALL, IN WHICH THERE ARE MANY TOWERS AND FORTS;... Their records, that contain the history of their town and state, are preserved with an exact care, and run backwards 1760 years [this may be a subtle allusion to the ancient and long history of Rome and the Vatican].

The Tiber River, with the Vatican in the backdrop.: “...it runs down... for two miles to the river.... There is a bridge cast over the river, not of timber, but of fair stone, consisting of many stately arches...” - Utopia, page 28.

Sir Thomas continues:

... when an insatiable wretch [referring to what some today called the ‘stinking rich’], who is a plague to his country, resolves to enclose many thousand acres of ground, the owners as well as tenants, are
turned out of their possessions, by trick or by main force, or being wearied out with ill usage, they are forced to sell them. By which means those miserable people, both men and women, married and unmarried, old and young, with their poor, but numerous families, (since country business requires many hands,) are all forced to change their seats, not knowing whither to go; and they must sell, almost for nothing, their household stuff, which could not bring them much money, even though they might stay for a buyer. When that little money is at an end, (for it will be soon spent,) what is left for them to do, but either to steal and so to be hanged, (God knows how justly!) or to go about and beg?.. [p. 28]

Luxury likewise breaks in apace upon you, to set forward your poverty and misery; there is an excessive vanity in apparel, and great cost in diet, and that not only in noblemen's families, but even among tradesmen, among the farmers themselves, and among all ranks of persons. [p. 30]

Thirty families choose every year a magistrate, who was anciently called the Syphogrant, but is now called the Philarch; and over every ten Syphogrants, with the families subject to them, there is another magistrate, who was anciently called the Tranibore, but of late the Archphilarch. All the Syphogrants, who are in number two hundred, choose the Prince out of a list of four, who are named by the people of the four divisions of the city; but they take an oath, before they proceed to an election, that they will choose him whom they think most fit for the office. They give their voices secretly... [p. 74]

OF THEIR TRADES [viz., employment] Agriculture is that which is so universally understood among them, that no person, either man or woman, is ignorant of it. They are instructed in it from their childhood, partly by what they learn at school, and partly by practice; they being led out often into the fields, about the town, where they not only see others at work, but are likewise exercised in it themselves. Besides agriculture, which is so common to them all, every man has some peculiar trade to which he applies himself, such as the manufacture of wool or flax, masonry, smith's work, or carpenter's work; for there is no sort of trade that is in great esteem among them. THROUGHOUT THE ISLAND THEY WEAR THE SAME SORT OF CLOTHES, WITHOUT ANY OTHER DISTINCTION EXCEPT WHAT IS NECESSARY TO DISTINGUISH THE TWO SEXES, and the married and unmarried,... Every family makes their own clothes; but all among them, women as well as men, learn one or other of the trades

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formerly mentioned.... But if any man's genius lies another way, he is
by adoption translated into a family that deals in the trade to which he
is inclined.... And if after a person has learned one trade, he desires to
acquire another, that is also allowed, and is managed in the same
manner as the former. When he has learned both, he follows that
which he likes best, UNLESS THE PUBLIC HAS MORE
OCcasION FOR THE OTHER.  [p. 76]

... we who measure all things by money, give rise to many trades that
are both vain and superfluous, and serve only to support riot and
luxury. For if those who work were employed only in such things as
the conveniences of life require, there would be such an abundance of
them, that the prices of them would so sink, that tradesmen could not
be maintained by their gains. If all those who labor about useless
things, were set to more profitable employments, and if all they that
languish out their lives in sloth and idleness, — every one of whom
consumes as much as any two of the men that are at work,— were
forced to labor, you may easily imagine that a small proportion of
time would serve for doing all that is either necessary, profitable, or
pleasant to mankind, especially while pleasure is kept within its due
bounds.”
Sir Thomas says in *Utopia*,

**THIS APPEARS VERY PLAINLY IN UTOPIA;** for there, *in a great city, and in all the territory that lies round it*, you can scarce find five hundred, either men or women, *by their age and strength capable of labor, that are not engaged in it.*

[...]

But besides all that has been already said, it is to be considered, that the needful arts among them are managed with less labor than any where else. The building, or the repairing of houses among us, employ many hands, because often a thriftless heir suffers a house that his father built, to fall into decay, so that his successor must, at a
great cost, repair that which he might have kept up with a small charge.... [p. 82]

... As they need less woollen cloth than is used anywhere else, so that which they make use of is much less costly. They use linen cloth more; but that is prepared with less labor, and they value cloth only by the whiteness of the linen, or the cleanness of the wool, without much regard to the fineness of the thread; while in other places, four or five upper garments of woollen cloth, of different colors, and as many vests of silk, will scarce serve one man. And while those that are nicer think ten too few, every man there is content with one, which very often serves him two years. Nor is there anything that can tempt a man to desire more; for if he had them, he would neither be the warmer, nor would he make one jot the better appearance for it. And thus, since they are all employed in some useful labor, AND SINCE THEY CONTENT THEMSELVES WITH FEWER THINGS, it falls out that there is A GREAT ABUNDANCE OF ALL THINGS AMONG THEM; so that it frequently happens, that for want of other work, vast numbers are sent out to mend the highways. But when no public undertaking is to be performed, the hours of working are lessened. THE MAGISTRATES NEVER ENGAGE THE PEOPLE IN UNNECESSARY LABOR, since THE CHIEF END OF THE CONSTITUTION IS TO REGULATE LABOR BY THE NECESSITIES OF THE PUBLIC, and to allow all the people as much time as is necessary for the improvement of their minds, in which they think the happiness of life consists. [p. 84]

[...]

They have but few laws, and such is their constitution, that they need not many. They very much condemn other nations, whose laws, together with the commentaries on them, swell up to so many volumes; for they think it an unreasonable thing to oblige men to obey a body of laws, that are both of such a bulk, and so dark, as not to be read and understood by every one of the subjects.

They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise matters and to wrest the laws; and therefore they think it is much better. [p. 135]

[...]

OF THE RELIGION. There are several sorts of religions, not only in different parts of the island, but even in every town; some worshipping the sun, others the moon, or one of the planets. Some worship such men as have been eminent in former times for virtue or glory, not only as ordinary deities, but as the Supreme God.... though
they differ concerning other things, yet all agree in this; that they think there is one Supreme Being that made and governs the world, whom they call, in the language of their country, MITHRAS. They differ in this, that one thinks the god whom he worships is this Supreme Being, and another thinks that his idol is that God; but they all agree in one principle, that whoever is this Supreme Being, he is also that Great Essence, to whose glory and majesty all honors are ascribed by the consent of all nations.... By degrees [HOWEVER], they fall off from the various superstitions that are among them, AND GROW UP TO THAT ONE RELIGION that is the best and most in request [i.e. the final preferred religion will be the one followed by the majority of utopians] and THERE IS NO DOUBT TO BE MADE, BUT THAT ALL THE OTHERS HAD VANISHED LONG AGO.... if some of those who advised them to lay aside their superstitions, had not MET WITH SOME UNHAPPY ACCIDENTS, which being considered as inflicted by Heaven, made them afraid that the god whose worship had like to have been abandoned, had interposed, and revenged himself on those who despised his authority.

[AND] After they had heard FROM US an account of the doctrine, the course of life, and the miracles of Christ, and of the wonderful constancy of so many martyrs, whose blood, so willingly offered up by them, was the chief occasion of spreading their religion over a vast number of nations, it is not to be imagined how inclined they were to receive it [viz. Sir Thomas More believed that most of Utopia’s inhabitants will convert to the one religious based on reports of miracles].

... SACRAMENTS...CAN ONLY BE ADMINISTERED BY PRIESTS. But they are instructed concerning them, and long most vehemently for them. They have had great disputes among themselves, WHETHER ONE CHOSEN BY THEM TO BE A PRIEST, WOULD NOT BE THEREBY QUALIFIED TO DO ALL THE THINGS THAT BELONG TO THAT CHARACTER, EVEN THOUGH HE HAD NO AUTHORITY DERIVED FROM THE POPE; and they seemed to be resolved to choose some for that employment, but they had not done it when I left them.

Those among them that have not received our religion, do not fright any from it, and use none ill that goes over to it; so that all the while I was there, one man was only punished, on this occasion. He being newly baptized, did, notwithstanding all that we could say to the contrary, dispute publicly concerning the Christian religion, with more zeal than discretion; and with so much heat, that he not only preferred our worship to theirs, but condemned all their rites as profane; and cried out against all that adhered to them, as impious
and sacrilegious persons, that were to be damned to everlasting burnings. Upon his having frequently preached in this manner, he was seized, and after trial, he was condemned to banishment, not for having disparaged their religion, but for his inflaming the people to sedition;

... This law was made by Utopus [the founder of Utopia], not only for preserving the public peace, which he saw suffered much by daily contentions and irreconcilable heats, but because he thought the interest of religion itself required it....

He therefore left men wholly to their liberty, that they might be free to believe as they should see cause; only he made a solemn and severe law against such as should so far degenerate FROM THE DIGNITY OF HUMAN NATURE by chance, without a wise overruling Providence. For they all formerly believed that there was a state of rewards and punishments to the good and bad after this life; and they now look on those that think otherwise, as scarce fit to be counted men, since they degrade so noble a being as the soul, and reckon it no better than a beast's... Thus they are far from looking on such men as fit for human society [viz., those who “formerly believed” but no longer, in a life after death], or to be citizens of a WELL-ORDERED COMMONWEALTH; since a man of such principles... a man who is afraid of nothing but the law, and apprehends nothing after death, will not scruple to break through all the laws of his country.... — They [viz., the people of Utopia] never raise any that hold these maxims, either to honors or offices, nor employ them in any public trust, BUT DESPISE THEM, as men of base and sordid minds. ... They take care indeed to prevent their disputing in defence of these opinions, especially before the common people; BUT THEY SUFFER, AND EVEN ENCOURAGE THEM TO DISPUTE CONCERNING THEM IN PRIVATE WITH THEIR PRIESTS, and other grave men, being confident that they will be cured of those mad opinions, by having reason laid before them. There are many among them [i.e. among those in Utopia] that run far to the other extreme, though it is neither thought an ill nor unreasonable opinion, and therefore is not at all discouraged: they think that the souls of beasts are immortal [i.e., as in Hindooism and pagan religions, which Pope Francis is not opposed to in his quest to unite all religions], though far inferior to the dignity of the human soul, and not capable of so great a happiness.

... They think such respect paid to the memory of good men [ie. saint worship], is both the greatest incitement to engage others to follow
their example, AND THE MOST ACCEPTABLE WORSHIP THAT CAN BE OFFERED THEM; for they believe that though, by the imperfection of human sight, they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. They believe it inconsistent with the happiness of departed souls, not to be at liberty to be where they will; and do not imagine them capable of the ingratitude of not desiring to see those friends, with whom they lived on earth in the strictest bonds of love and kindness. [i.e. Catholic dogma of the immortality of the soul in heaven or purgatory] [pp. 156-163]

Now, notice in the above long excerpt, Sir Thomas states that in the end ONLY ONE RELIGION WILL DOMINATE, which he states would be based on the religion that is the best and the “most in request” (i.e. the requested or most popular), and that the “Supreme being” of that one and final religion is one “whom they call... MITHRAS.” Mithraism is Babylonian paganism.8 Seeing that Sir Thomas was willing to died at the hands of King Henry for the Catholic faith, one can logically assume that for Sir Thomas, the ONE RELIGION that is the best and the “most in request” would be Catholicism. In fact, we need not assume this, since he tells us that in Utopia, generally all “authority” is “derived from the pope”.

So, since the “Supreme being” of that one and final religion is one called “MITHRAS,” and Mithraism is Babylonian paganism, can we logically assume that in Sir Thomas’s view, Catholicism was in fact Mithraism? Did he not say that all “authority” in that one and final religion is “derived from the pope”? Recall, reader, that it is Pope Francis who is promoting this book by Sir Thomas, and he also claims to pray to Sir Thomas, daily. We shall return to this allegation of Mithraism, or pagan worship in the final chapter of his book.

Notice too that in Utopia they are allowed, and encouraged to worship the supreme being through idols, or images and also to pray to the great and honorable dead. Which is exactly what Catholicism espouses.

It seems obvious why Sir Thomas does not hesitate to tell us that in Utopia, all must eventually ‘GROW UP TO THAT ONE RELIGION that

8 Mithraism, or the Mithraic mysteries, was a mystery religion centred around the god Mithras that was practised in the Roman Empire from about the 1st to the 4th century. Mithra was the sun-god.
9 Utopia, pp. 156-157.
is the best and most in request” [i.e. the final imposed religion will be the one chosen by majority vote]. There are 1.23 billion Catholics in our world today, and many non-Catholics who love or admire the Roman Catholic faith. So we have a sense of which religion he sees as been finally imposed on all: the one he regards: “the best and most requested”.

Sir Thomas then tell us that “THERE IS NO DOUBT TO BE MADE, BUT THAT ALL THE OTHERS [i.e. religions] HAD VANISHED LONG AGO [having] met with some UNHAPPY ACCIDENTS.. INFLECTED BY HEAVEN...”. In his conclusion to Utopia (p. 176, etc.), Sir Thomas states this:

“Thus have I described to you, as particularly as I could, the constitution of that commonwealth, which I do not only think THE BEST IN THE WORLD, but indeed the ONLY COMMONWEALTH THAT TRULY DESERVES THAT NAME. In all other places it is visible, that while people talk of a commonwealth, every man only seeks his own wealth; but there, WHERE NO MAN HAS ANY PROPERTY, ALL MEN ZEALOUSLY PURSUE THE GOOD OF THE PUBLIC [what Pope Francis calls “the common good”]. And indeed it is no wonder to see men act so differently; for in other commonwealths, every man knows that unless he provides for himself, how flourishing soever the commonwealth may be, he must die of hunger; so that he sees the necessity of preferring his own concerns to the public. BUT IN UTOPIA, WHERE EVERY MAN HAS A RIGHT TO EVERY THING, THEY ALL KNOW THAT IF CARE IS TAKEN TO KEEP THE PUBLIC STORES FULL, NO PRIVATE MAN CAN WANT ANYTHING. FOR AMONG THEM THERE IS NO UNEQUAL DISTRIBUTION, so that no man is poor, none in necessity; and though NO MAN HAS ANY THING, yet they are all rich; for what can make a man so rich, as to lead a serene and cheerful life, free from anxieties, neither apprehending want himself, nor vexed with the endless complaints of his wife. He is not afraid of the misery of his children, nor is he contriving how to raise a portion for his daughters; but is secure in this, that both he and his wife, his children and grandchildren, to as many generations as he can fancy, will all live both plentifully and happily; since among them there is no less care taken of those who were once engaged in labor, but grow afterwards unable to follow it, than there is elsewhere of these that continue still employed.”

[...]
“Utopia”—...A New Catholic Civilisation: Francis’...Favourite Book

Commenting on the views expressed by one of the characters in his book, Sir. Thomas states:

“I cannot perfectly agree to everything he has related. However, THERE ARE MANY THINGS IN THE COMMONWEALTH OF UTOPIA, THAT I RATHER WISH, THAN HOPE, TO SEE FOLLOWED IN OUR GOVERNMENTS.

THE END

Thomas More overseeing the burning of William Tyndale Bibles. His relentless persecution of Protestants is documented in Foxe’s Book of Martyrs in the 12th Chapter): www.ccel.org/f/foxe/martyrs/fox112.htm

This is the man Pope Francis says he prays to “daily”!
Before I end this chapter, I want to return to that quote from *The Catholic Encyclopedia* which states that author William Morris “discovered in it [*Utopia*] a complete gospel of Socialism.” Yet Pope Francis denies he is a Socialist; even though he recommends More’s book, and says he “prays daily” to Thomas More!

10 Morris’ *News from Nowhere* (1890) is a classic work combining utopian socialism and soft science fiction, and ‘borrows’ from *Utopia*. 