Thomas More’s History of King Richard III: Educating Citizens for Self-Government
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In his Historia Richardi Tertii, Thomas More does for England what Sallust did for Rome and what Thucydides had done for Greece. Sallust, who himself imitated Thucydides, had special importance to More. As Richard Sylvester points out: “More must have known Sallust “almost by heart”; he was required reading in More’s school, and his histories are “significantly echoed in [More’s] Historia.” There is evidence that More lectured at Oxford on Sallust in 1513 or shortly afterwards, and we know that Sallust held an important place among the English Renaissance humanists, just as he did among the Renaissance humanists of Florence.

The great Renaissance leader of Florence Leonardo Bruni—a classical scholar and a chancellor like More—based his history of the Republic of Florence on Sallust’s in his dangerous task of recovering and strengthening republican rule in an age of tyranny. Sallust was the experienced general and senator promoted by Julius Caesar; Sallust’s long reflections led him to conclude that Rome grew “incredibly strong and great in a remarkably short time” only “once liberty was won”—that is, only once wise and experienced leaders changed the Roman government from monarchy to a republic, with the explicit intent to “prevent men’s minds from growing proud [superbia] through unlimited government” (Catiline 6.7.3).

Sallust was not a favorite author among the Tudor monarchs. Sallust’s two histories each focuses upon one specific event of the late war-torn Roman Republic, just as More focuses upon one three-month event of war-torn England. Sallust’s two histories, when considered together, give an interpretation of what caused the rise and fall of the great Roman Republic and, implicitly, of Roman civic health understood as just and peaceful self-rule. More’s Historia, especially when considered with its companion pieces Utopia and Epigrammata, reveals England’s strengths and weaknesses, and it points to an understanding similar to Sallust’s of civic health.

Especially by its profound influence on Shakespeare, Richard III may well be More’s most important and most influential political writing. Shakespeare studied More’s work so closely at the beginning of his career that not only did he structure his first four plays around it, but he continued wrestling with the issues it posed, dramatizing his own conclusions only in the last of his thirty-seven plays at the end of his life.

That influence is also seen in Ben Jonson, who owned (illegally) a copy of More’s Latin W orks. Significantly, Utopia “is nearly unmarked,” yet there are over 1600 markings in Jonson’s distinctive hand throughout “the roughly 3000 total lines of print” in Historia Richardi.

The mysterious and engaging character of More’s Historia is evident from the first sentence which asserts that “King Edward...succumbed to fate” and then four other times in the first paragraph “fate” (fatuus), “fortune” (fortuna) or “chance” (sortem) are named as causes of the king’s story (314/5, 10, 12, 17). Yet later, right after the nobles unanimously consent to make Richard “the sole protector” of the young thirteen-year-old king, the narrator raises the question whether this important event in history came about through ignorance (incultia) or through fate (accidit fatali).

Why open a history attributing the major action to fate or fortune—a view opposed by any Christian historian or classical author such as Sallust, whom More imitates closely. As we will see, More’s history takes the same stance as Sallust and many of the classical thinkers: that fortune changes with character.

That opening sentence goes on to declare that King Edward IV “succumbed to fate” when he was 53 years seven months, and six days old. In fact Edward died at 40, and from bad diet and immoderate living, rather than mere fate. His age at...
death was of immense import historically and politically because if Edward had lived 13 additional years, his two sons would have been 26 and 24 rather than 13 and 11, and therefore not prey to Richard’s manipulation.

To appreciate More’s literary project in Richard III, one has to grapple with the artful complexity of the narrator’s voice. What is the narrator’s point of view? Is it dark and pessimistic about human nature and the possibility of justice? If so, is the tone sarcastic and even bitter? Or is the narrator wise, detached, even humorous? For example, does the narrator really believe the report he gives on the second page?

[From early youth throughout his life, whenever business did not call him away, Edward was particularly given to dissipation and wantonness, like virtually everyone else, so you will hardly persuade anyone in good health to restrain himself when his fortune permits great extravagance. (319, emphasis added).]

Does the narrator really believe that human beings will be dissolute and wanton whenever good fortune allows?

To appreciate the narrative subtlety and sophistication at work, one must go beyond categorizing this voice by merely identifying it with what we would call today a limited narrative point of view, a narrative strategy that expresses what a particular character would think himself. That describes, in part, what More does in this instance. In the narrator adopts Edward’s understanding of himself. To appreciate the distinctive character of what More is doing, however, we have to go back to Thucydides whom Sallust and More both imitate as the great master. What Plutarch says of Thucydides, we could say of More and Sallust: “Thucydides aims always at this: to make his reader a spectator….” [The events] are so described and so evidently set before our eyes that the mind of the reader is no less affected than if he had been present in the actions. 30

More’s highly artful and sophisticated ways of engaging our minds as if we were actually present and involved are seen in rhetorical devices such as “dialectics” or “the dismemberer” in which the narrator sets forth alternatives but leaves it to us to decide which is actually correct—thus indicating the great difficulty of accurately discerning true motives. Another example would be the many types of irony that the narrator uses, irony that takes us by surprise or makes us smile even when we discern true motives. Another example would be the many types of irony that decide which is actually correct—thus indicating the great difficulty of accurately discerning traditions of self-government. 31 Why else does More refer habitually to the aldermen of London as the senate of London, meeting in the forum of London where the Recorder is present so that they are assured of making decisions in full knowledge of the law (470)? Yes, there is a corrupt mayor and the aldermen go along when they can do nothing else, but the courageous London citizens refuse to pander to Richard’s and Buckingham’s offers or to prostitute their freedom for personal advantage. And their tears and heart-felt sorrow move us to pity at the tragedy they—and we—witness.

Significantly, the English are never called “subjects” in this history. More never uses “subject” in his poetry either; instead he consistently uses “citizen” or “people.” 29 That self-government is at the heart of the work is indicated in many ways. Take, for example, Richard’s and Buckingham’s concerted efforts to win (with transparent deceptiveness) the English people’s consent. Richard says explicitly that people cannot be governed without consent. 22 As one critic put it in speculating about More’s overall project in this work, “the most vital issue of his

English version of Richard III, the narrator raises this issue of fate not in the opening lines, but in different ways. For example, after “the lamb was given to the wolf to keep,” the narrator asks if the murder of the innocent princes was caused by fate or folly (20).


32 In the English version “subject is used only once, when Edward IV is trying to convince his mother that it is acceptable for a king to marry a subject. See CW 2, 62, 4.

33 Damian Grace, “Subjects or Citizens? Populi and civitas More’s Epigrammata,” Moreana, no. 97 (March 1988): 133-136. See also his “Thom as More’s Epigrammata: Political Theory in a Poetic Idiom,” Parergon N. S. 3 (1985): 115-29. In his 1516 letter to Erasmus about Utopia, More states explicitly that wise and prudent rulers are not “swayed by the fact that they would not have many under them as subjects,” as the term is now used by kings to refer to their people [populum], who are really worse off than slaves [seruos]; for it is a much higher honor to rule over free people [liberi]… (“Elizabeth Rogers, Sealed Letters, Yale UP, 1961, p. 80).

34 Note the strength and the repetition of the narrator’s insistence that good and wise people saw Richard and Buckingham’s actions for what they were: 482/2-7, 432/27-434/2 (adulationis intolerandae intolerable flattery,… sacrilegas palpatiis blasphemas adulationem), 454/6-12, 470/15-17, 472/15-16, 472/25-474/2, 484/15-22. That the narrator agrees with the prudence of this silence by the wise, consider 482/204. That More agreed with this silence, consider that he used the same strategy at important times in his own political life.

35 480/7, 19-20; 484/1-5.
history” was Richard’s effort to win over the people. Winning over the nobles and the clergy proves to be easy since each of them has a personal interest, leading both cleric and noble to take “counsel of his desire,” thereby leading to blindness—and Richard’s success.

The people of London, however, are seasoned in their “everyday forms of resistance”—constituting a formidable force for both Edward IV and Richard III. Edward and Richard were both violent usurpers of the throne, and both acknowledged the absolute necessity of winning over the people, although neither succeeded. Throughout Richard’s history, both are constantly judged by the people, and More’s independent voice as an historian differs greatly from court historians precisely in the privileged perspective given to “the people,” especially those presented as wise.

More’s history is more forthright than Sallust’s about political sovereignty belonging to the people. In the Latin version of this History, More says explicitly what these changes need to be are major factors in More’s history. Although the narrator, adopting the perspective of King Edward, claims that Edward did win over the English by the end of his life, this claim is undermined by statements made later in the work—and by the actual historical record.

More’s history shows that Richard’s rise to tyranny could have and should have been stopped at many points, except that nobles and clergy of virtuous character were lacking. Hastings helps Richard come to power, even though he is aware of Richard’s cruel and ambitious character. Lord Hastings knowingly collaborates in killing Richard’s political opponents and he knowingly and maliciously lies (356), prostituting his reputation to do Richard’s will. Jane Shore is not alone in her willingness to sell her services. The other nobles and the clergy show the same lack of citizen virtues as Hastings: all are willing to prostitute themselves and their country—and even their souls—to further their own political interests.

The Narrator’s Bona Fides
Ultimately the narrator proves to be a wise spokesman of tradition who gives voice to thirty-five of the English text’s fifty-nine proverbs. He also proves to have the voice of a father of his country—of his patria—who suggests that institutional changes are desperately needed in England. What these changes need to be are
suggested especially by his subtext of Roman republicanism and by his perceptive analysis of the place of marriage in English society. For example, the narrator shrewdly shows the disastrous consequences of politicizing marriage when, with deit irony, he has Edward IV articulate the consequences from his own self-interested point of view: arguing that personal happiness and the goods of marriage cannot possibly be achieved when marriage is seen as a means to increase wealth, power, and foreign alliances. The narrator's commentary of Jane Shore's premature marriage is another revealing example of this English father's wise perspective. And there is the rant of King Edward's mother aghast that the "sacrosanct majesty" of a prince's blood would "spawn mongrel, degenerate kings" by marrying an "apparently virtuous commoner" (440). Since the only reputable people in this history turn out to be the commoners, here is powerful irony indeed. Throughout Historia Richardi, however, two related words more than any others emerge as an important measure of both action and character; those words are fides and amicitia. More uses fides well over thirty times, usually in the context of a critical decision. By doing so, he repeatedly calls to our mind what was for the Romans the basis of all justice.

"Fides" or "bona fides" — the quality of trust or reliability — was the first virtue in ancient Rome to become a divinity, and the great lawyer Numa built the temple of Fides in the middle of Rome, right next to the temple of "Jupiter Supremus and Best" (Plutarch "Numa"; De officis III.29.104). "Bona fides" remains, of course, an indispensable legal concept in our own day, "implying the absence of all fraud and unfair dealing or acting" (Smith 207). In fact, all experienced citizens and all true friends know the importance of establishing the "bona fides" of those they choose as friends or as leaders.

Cicero explains that fides, understood as "truth and fidelity to promises and agreements" is the very "foundation of justice" (De officiis I.7.23) and that as long as Rome ruled by justice and fides it "could be called more accurately a protectorate of the world than a dominion" (Il.8.27). Bona fides is so important, says Cicero, that the very bond of humanity requires it (III.17.69) and that it is presupposed in "all the transactions on which the social relations of daily life [especially friendship] depend" (III.17.70). Several times in his book On Duties, Cicero presents the famous consul and hero Regulus as the example of an Roman embodying bona fides, a person willing to undergo the cruelest torture and death rather than go against fidelity to his word and to Rome. Such a character is strikingly absent from Richard III, except for the silent Londoners who refuse to capitulate to Buckingham's or Richard's enticements to their self-interest, and Chief Justice Markham who loses his position as chief justice rather than go along with the King's illegal actions.

The example of Lord Hastings shows how fides and friendship affect civic life. When Hastings' fellow nobleman Lord Stanley expresses grave concern about the secret second council Richard has set up, Hastings boasts that he has no fear because he has a friend — a lawyer — of "special trust [fides]" who attends that council and supposedly reports everything to Hastings. This lawyer was Catesby, who was of [Hasting's] near secret counsel and whom he very familiarly used, and in his most weighty matters put no man in so special trust [fides], reckoning himself to no man so dear, since he well knew there was no man to him so much beholden as was this Catesby, who was a man well learned in the laws of this land... 44

Although Hastings is the person who "by special favor" raised Catesby "in good authority" and gave him "much rule" over Hastings' own affairs, the narrator tells us that instead of returning loyalty or fides to Hastings, Catesby trusted by [Hastings'] death to obtain much [more] of the rule and that trust in his own advantage was Catesby's "only desire... that induced him to be partner and one special contriver of all this horrible treason." 45

In this context of Catesby's treasonous misuses of bona fides, the narrator makes one of his most artful and memorable comments, about Hastings:

Though this honorable man, a good knight and a gentle one, [especially dear to the king on account of his trustworthiness (fides)]... a loving man and passing well beloved; very faithful, and trusty [fidus] enough, trusting too much [fidus] nimium. (45, 421)

The inability to trust wisely is not only a question of individuals like Hastings in this history, but as the narrator tells us, it characterizes England at large as well.

40 See esp. 442ff.
41 See Cicero's DeAmicitia for the important connection between fides, amicitia, and good political life. 14.49-15.55 uses the example of King Tarquin as the type of character who could not procure... true friends and it quotes Tarquin's complaint that he was unable to distinguish "fidios amicos" from "quos infidos" (15.53). 14.50 points to pride (superbia) as an especially debilitating character trait and other passages of special significance for his fides and amicitia are 17.64-18.65 and 23.86-25.96.
42 This is a quote from the English version, CTMS 39, but compare the Latin at 404/1-16.
43 CTMS 40; 404-06.
44 CW 15, 421/5-6.
After Richard has both young princes in his hands, the narrator comments: "For the state of things and the dispositions of men were then such that a man could not well tell whom he might trust or whom he might fear" (37, emphasis added; cf. Cato, 398/19). What happened "then" that allowed such a state of affairs to arise? The answer to this question is, of course, the major task of More’s history.

Queen Elizabeth (1437-92) embodies this problem more mysteriously than any other character in the Historia. How could the Queen hand over her sick son to their greatest enemy? She has had thorough experience in English ways for forty-six years—nineteen of those as queen. As she points out, her last stay in sanctuary saved the life of her eldest son. How then could she be so trusting, right after she has just eloquently and persuasively invoked recent and past history, English law, church law, and natural law, and her personal experience? Fides is invoked before, during, and at the end of this most dramatic scene of Historia Richardi. Richard begins his ploy by saying that he needs the right to tell whom he might fear. In the short paragraph just before she decides to hand over her son, “fides” is invoked five times in the narrator’s summary. Then, the Cardinal stops and reflects. He asks, leading us to probe deeply the motives at work (in ways that Shakespeare does not). The question is: Why did she trust her enemy? The answer to this question is, of course, the major task of More’s history.

Queen Elizabeth’s appeal to trust or “fides” is ironic. Here the narrative challenges us to review the evidence given, to decide if the Queen was so trusting. Was she, as Cato observes, “so weak and of such few understanding that she had no power over herself” (Cato 5.3)? Or had she become “a poor and silly woman” (Cato 5.2)? The answer to this question is, of course, the major task of More’s history. We are invited to question her motives and her judgment. Is she, as Cato observes, “so weak and of such few understanding that she had no power over herself” (Cato 5.3)? Or had she become “a poor and silly woman” (Cato 5.2)? The answer to this question is, of course, the major task of More’s history. We are invited to question her motives and her judgment.

51. For other significant Latin terms point to the narrator’s preoccupations, terms such as fide (pride) and virtus (virtue).

Superbia or pride is a major theme that More raises in Richard III, Utopia, and his poetry. Throughout his life, in fact, pride is perhaps the most persistent and central theme that he explores. It is also an important theme in Sallust. Sallust says that he chose the subject of Jugurtha because it is the Roman people’s first resistance to the “superbia” of the nobles (5.1), a superbia that was fostered by prosperity and unchallenged power (41.3) and that subsequently gave rise to “parties and factions” (41.2). In Jugurtha, Marius argues that yearly elections prevent the growth of superbia. In Catiline, the narrator reports that wise fathers of the Roman republic changed from monarchy to a republic, to prevent rulers from degenerating into pride and tyranny (superbia dominationemque, 6.7).

How superbia is treated in More’s Utopia and Epigrammata would be a separate study. But in Richard III, however, consider the quote that “long-confirmed power (potentia) turns many princes to pride (superbia)” (318/ 20-21). And King Edward’s deathbed lament that superbia was the “odious monster” causing the major troubles of his reign (334).

As for the importance of virtue: Looking back over hundreds of years of Roman history, Sallust found himself asking “what quality in particular had been the foundation of so great exploits” (Catiline 53.2). His answer? “After long reflection I became convinced that it had all been accomplished by the eminent virtue of a few citizens” (53.4). Sallust’s Catiline begins by praising virtue, which, the narrator says, alone is “splendid and lasting” (Catiline 1.4), and which would allow kings and rulers (regum atque imperatorum) to be “as potent in peace as in war” and “human affairs would run an evener and steadier course” (Catiline 2.3), rather than “tumult and confusion” which result “when sloth has usurped the place of industry, and lust (lubido) and pride (superbia) have superseded self-restraint and justice” (2.5).

52. Besides fides, other significant Latin terms point to the narrator’s preoccupations, terms such as fide (pride) and virtus (virtue).

The Work of Citizenship

The great mystery of More’s laboring for many years on his Richard III without publishing it becomes clear when we consider the republican lessons of civic liberty which are proposed, the same lessons set forth by Sallust. Thomas More’s project in Richard III is similar to Sallust’s: to educate civic leaders to that level of virtue and citizenship needed to accomplish the great and most difficult work of justice and peace. It is an education that aims at the type of judgment and character lacking in each of his plays).

53. In his deathbed speech, King Miciopsa advises Jugurtha to “prove virtuous” by fidelity (fide) with his fellow Numidians since “neither armies nor treasure form the bulwarks of a throne, but friends” who are won “by duty and trust” (“officio et fide,” Jugurtha 10.4-6).

54. Early on, for example, the narrator asks us how it is that Richard was able to triumph over all the bonds of nature and society, of loyalty, good faith, and law to achieve his will, when “every prompting of either nature, fidelity (fides), or gratitude should have moved [Richard] to lay down his own life to thwart any enemy” of these young princes (321).
Hastings and the Queen.

To the careful reader, i.e., to the reader who has learned to exercise sharp-sighted prudence, Historia Richardi reveals dramatically and with penetrating irony how a nation fails in self-government; in doing so, Richard III also points to clear principles and highly valuable prudential advice about good self-government; it points—just as the Roman historian Sallust did—to the importance of self-governing institutions such as the senate, but even more importantly to prudent citizens capable of governing themselves for the good of the commonwealth.\(^{53}\)

More never published Richard III during his lifetime,\(^{54}\) not just because it implicated powerful political families in egregious corruption, but because it shows in brilliant relief the major weaknesses of a primitive form of hereditary government doomed to self-destruction. To show this claim more clearly would require a study of Richard III's companion pieces, Utopia and the Latin Epigrams that were published with the 1518 edition of Utopia. For example, one of More's original poems on politics, modeled in part on Greek sources, is "On Two Beggars: One Blind, One Lame" [Epigram 32].

There can be nothing more helpful than a loyal friend [fidus amicus], who by his own efforts assuages your hurts. Two beggars formed an alliance [a legal term in the Latin, foedera contraxere, commonly used in treaties for trade or peace— the same term used in Utopia] of firm friendship [solidae amicitiae]—a blind man and a lame one. The blind man said to the lame one, "You must ride upon my shoulders." The latter answered, "You, blind friend, must find your way by means of my eyes."

In this poem, human deficiency—the fact that we are all either blind or lame in some way—is not a reason for sadness or bitterness. Rather, an individual's deficiency is presented as the occasion, the opportunity, for loyal friendship, and for politics marked by free conversation. Yet the last lines promise more: "The love [amore] that unites, shuns the castles of proud kings [superborum regum] and rules in the humble hut." Love that unites requires humble rule by law.

Perhaps the speaker of this poem and the narrator of Richardi Historia agree about the requirements of human happiness and civic justice.\(^{55}\)

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\(^{53}\) This prudence, for example, explains the odd but effective institution of sanctuary — effective in view of the oft repeated tyranny of English monarchs.

\(^{54}\) One reason More would be able to face his own death with such admirable calm and good humor was that he studied England’s history so profoundly that he accepted his death as the cost for strengthening England’s tradition of self-government under law.

\(^{55}\) Compare, for example, 378/14 and 402/27-404/17 with the language and themes of Epigram 34.
Further reading. Read More’s History of King Richard III on the web, transcribed from the original English edition of 1557 (with original spelling, but modern typography) here. If you like books and ready-to-use scholarship, a fantastic update with extensive notes and sixteenth-century usage retained, but modified to reflect modern spelling, has recently been produced: George M. Logan, ed., The History of Richard III: A Reading Edition (Bloomington: Indianapolis University Press, 2005). Richard III Society resources on More’s history, including excerpts from relevant pieces of Marius’s biography, Thomas More: A Biography (New York: Knopf, 1984). (Marius’s biography of More is excellent—a much better work than his disappointingly partisan biography of Martin Luther.)