



UNIVERSALITAS & PERVASIVITAS

IL COSTITUIRSI E DIFFONDERSI DELLA S.J. E SUOI ECHI (1540 - 1773)

di A. Pisani

Schede autori Contesto teologico e filosofico

Émeric Crucé

Émeric Crucé [1] (1590–1648) was a French political writer, known for the *Nouveau Cynée* (1623), a pioneer work on international relations.

Life

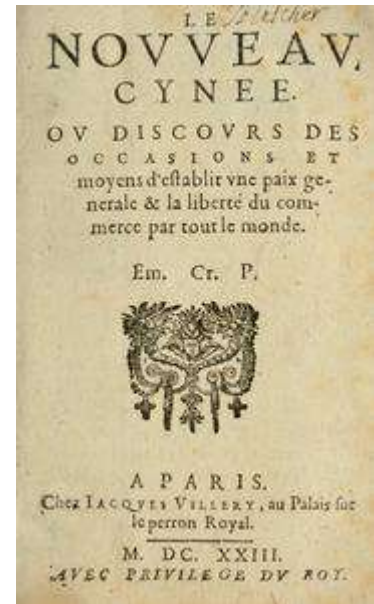
Little specific is known about him. He taught in a college in Paris, and is said to have been a monk, supposed to have been from a humble background [2].

The “New Cyneas”

The *Nouveau Cynée ou Discours d'Etat représentant les occasions et moyens d'establisr une paix générale et la liberté de commerce pour tout le monde* takes its name from Cyneas, a diplomat-statesman of the ancient world, active around 300 BC, and known for his emphasis on peace. Crucé made peace central to his philosophical and political thought.

He is pacifist in tone, and envisages an international body to maintain peace. It should be a permanent gathering princes, or their representatives, in session at Venice; its task would be to resolve disputes. Radically, the suggestion is that the Islamic powers would participate [3], in this permanent peace congress; Crucé's thinking runs along the lines of a common humanity [4].

His system relies on a measure of free trade [5], and proposes a single currency, and standardized weights and measures. There is an emphasis on social and economic objectives, and public spending. Crucé's ideas are in sharp contrast to those of [Jean Bodin](#), based on national sovereignty and the acceptance of war.



Notes

1 Émeric de la Croix, Emericus Cruceus

2 European Spirit - Biblioteca Europeana - Denis de Rougemont: "Europe Unites"

3 John Bagnell Bury, *The Idea of Progress* (2004 reprint), p. 88.

4 Darren J. O'Byrne, *The Dimensions of Global Citizenship: Political Identity Beyond the Nation-state* (2003), p. 64.

5 A Brief History of the Quest for Peace

Cfr.: Wikipedia.en - http://en.wikipedia.org/wiki/%C3%89meric_Cruc%C3%A9 - This page was last modified on 14 March 2010 at 21:12 - Text is available under the Creative Commons Attribution-ShareAlike License.



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Eméric Crucé (1590-1648) was a monk who taught at a *collège* in Paris. He was a classical scholar little known except for his treatise on universal peace entitled *The New Cyneas*, which was published in 1623 with a second edition in 1624. This work is the first practical proposal for world peace which does not aggrandize the power of a particular nation, empire, or religion. Crucé declared in the preface, "No one can say that he has strayed from the path of truth out of love either for his country or his religion, even though these loves are so engraved on his soul that death itself cannot efface them."⁶ He wrote during the early years of the Thirty Years' War, and his ideas probably influenced the Peace of Westphalia in 1648. His concept of a universal and perpetual peace was adopted by the Duke of Sully in his description of Henri IV's "Grand Design" (for this idea did not appear in the 1620 edition of Sully's work but was fully treated in the 1638 edition), and **Hugo Grotius** may have known of it when he was in Paris writing *The Law of War and Peace*. In an age of religious intolerance and fanatical wars over conflicts in theology and church ritual, Crucé put forward a tolerant and universal vision of peace and justice. He stated in the preface, "I know that heresies must be refuted, but I see none greater than the error made by those who place injustice above all else and who value only arms." When the house of a neighbor is burning or falling down, there is reason to feel fear and compassion. Because human society is one body in which all the members are in sympathy, it is impossible for the sickness of any one part not to be communicated to the others. Not only was Crucé the first to suggest a political solution, whose primary aim was world peace, but also he was the first to consider the economic implications and goals as is indicated by his subtitle: "Discourse on Opportunities and Means for Establishing a General Peace and Freedom of Trade Throughout the World." He addressed himself to the current monarchs and sovereign rulers, and clearly his method was to reason with them and institute his program from the top down. He named his book after the ancient Cyneas, who had advised Pyrrhus of Epirus (319-272 BC) to make peace instead of war; the rival of Macedonia and Rome ignored his advice and won "Pyrrhic victories," but their heavy losses made them as bad as defeats. Crucé claimed that he would show rulers ways to make their states secure through establishing universal peace, which is in the public interest, and he begged them to have pity on the human race and stop the abuses of horrible wars. He suggested offering clemency and even farmland for privateers who gave up piracy because it is cheaper than suppressing them by force, which he nonetheless advised for those who refused to cooperate. Crucé pointed out four main causes of war: honor, profit, righting some wrong, and exercise; religion, he felt, usually only served as a pretext. Crucé criticized the common opinion that the exercise of arms is noble and glorious. Ordinary valor is brute force, but magnanimity and steadfast courage make for true valor, which is to reject all wrongs and not do any. Actually there is more dishonor than honor to be found in war-insults and scorn to prisoners and ignominious death. Princes ought to be ashamed of warmongering and curtail their ambition. As for profit, more often than not the costs of war are tremendously expensive, even for the winning side. The avenging of past wrongs is precarious, because sovereigns rule by the grace of God. Too often their attempts to fight for what they think they have a right to does not meet with God's providence, and many kingdoms have been lost by rulers, who tried to exterminate some other power they believed to be unjust. Long possession indicates God's favor, and therefore conquest is not just. Instead of resorting to arms to settle disputes, they ought to submit their cases to arbitration by sovereign rulers not involved in the particular case. The danger of war from restless activity requires several remedies. The sovereigns must maintain control of their armies and not let the militarists take over. Princes ought to be proud of maintaining peace and justice rather than trying to aggrandize themselves through conquest. Games and hunting can exercise and release



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the tensions of the more aggressive. With universal peace agreed upon, the army can be reduced greatly, while at the same time bona fide police and peace officers can be paid larger wages. Manpower can be put to work in agriculture, trade, and in building needed canals. Pirates and enemies can be given opportunities to work through public assistance programs. Artists and craftsmen can be encouraged by offering rewards for excellent work. Crucé believed that religious conflicts could be overcome by realizing the basic similarity of human nature, which is the true foundation of friendship and society. Ultimately all religions have the same goal of adoring God, which is found in the heart. True piety does not lead to animosity, malice, hostility, nor slander. We must be good and have charity, which makes faith possible. Whoever lacks charity does not have religion in their heart. Crucé warned against the arrogance of trying to correct others' beliefs by force. Wrong actions may be punished by civil laws, but only God, who sees people's hearts and their secret thoughts, can judge questions of understanding. The Emperor Charles V had attempted to suppress Lutheranism in its beginnings, but he was forced by his new enemy to grant them freedom of conscience in order to preserve his own state. Crucé proposed that there be an assembly of ambassadors from every nation in the world including Tartary, Persia, China, Ethiopia, and the East and West Indies. He suggested Venice as the meeting place, because it was neutral, central, and accessible. Decisions were to be made by the whole assembly, which could easily bring violators "back to the path of reason." Laws would be passed by the majority of votes and would be enforced with arms. Princes must remain within their established boundaries and must not go beyond them for any reason. Complaints could be presented to the general assembly, which would decide them. Crucé declared that the peace would be extremely valuable to all the monarchs. Then Crucé turned to the means necessary to maintain the domestic peace within each country. The monarch must govern moderately according to reason and with care for all the people. Vice and crimes must be justly punished, and the ruler must be especially careful to root out flatterers and financial schemers from his own court. Rewards of honor and profit may be used to encourage good works. They must provide for the poor; if they are healthy, they may be taught trades. Crucé is quite critical of lawyers and legal tricks and formalities, which delay justice and make it expensive. He recommended judges of integrity and simplification of legal suits and processes. Taxes, which are necessary to the state, ought to be based on land and the ability to pay, and trade ought to be universal without restrictions between nations. Public grain ought to be stored up in case of famine. Crucé encouraged lawful recreation such as athletics, theater, and music. The power of censure ought to be used to regulate morals, and the influence of public opinion can keep people upright. Those who lead dissolute lives may lose their privileges—a senator his position, a knight his title, a citizen his civic rights. Crucé recommended education for the young, which includes reading, writing, arithmetic, history and laws, languages, and exercise. Between states the borders are to be kept the same; trade may be arranged; and foreigners must be treated justly. Weights, measures, and money must be standardized to prevent cheating. Crucé concluded with a description of the horrors of war that are caused by the sins of arrogance and cruelty. With little provocation thousands of men clash with each other, resulting in slaughter, dismemberment, and misery. Then innocent people are massacred, women violated, and temples profaned; famine and pestilence follow. Crucé exhorted us to renounce arrogance and cruelty so that wars will cease.

Cfr.: sito di Sanderson Beck - <http://www.san.beck.org/GPJ13-InternationalLaw.html#2>