Dante Aligheri

Henry Swabey

Appendix I in Usury and the Church of England

List of Contents

1. Background	3
2. The Early Church	7
3. The Medieval Church	10
4. Before the Reformation	18
5. Church Mints	23
6. A Just and Stable Price	29
7. Cloth is My Bread	33
8. Partnership	37
9. Usury Legalized	51
10. Legalized Usury is not Legal	58
11. Usury Moralized	73
12. Eighteenth Century	81
13. After Waterloo	88
14. Christian Socialism	103
15. Recovery	114
Bibliography	124
Appendix I Dante Aligheri	126
Appendix II Sir William Blackstone	127
Appendix III Tawney on Banking	128
Appendix IV Discourse Upon Usurye	138
Appendix V Tawney on Usury	150

May 2008

a cesc publication edited by Peter Etherden

Appendix I. Dante and Money

Usury and the Church of England has been subsequently revised from its original form as a Bachelor of Divinity thesis with the help of a friend who provided invaluable notes. He has also allowed me to add the following notes on Dante.

Inferno XVII, 36.

The usurers are on the edge (*gente seder propinqua al loco scemo* - people sitting near the empty space), before the descent on the beast Geryon, "that filthy image of fraud," who has just been described.

The *Usurers* are mentioned after the description of *Geryon*, and are the very nearest to *Fraud of the Violent*. Their position on the brink of fraud suggests possibly a distinction between simple usury and usury with falsification of account. But they are trembling on the brink of fraud, as it were, with their human features completely unrecognizable.

Inferno XXX, 74.

We find the *Counterfeiters* very near the final degradation of the treacherous, and Dante's severity on them bears on his feeling about *Usury*. We may compare modern practises of inflation, devaluation etc.

Purgatory. XV, 45 ff.

Partnership is mentioned 'consorto' 'compagnia' (50).

"by so much more there are who say 'ours' so much the more of good does each possess, and the more of love burns in that cloister." (55-7).

Purgatory XVI.

".. evil leadership is the cause that has made the world sinful, and not nature which may be corroded (corrotta) within you" (103-105).

Purgatory XXXIII, 51.

"the Naids will solve this hard riddle without scaith to flock or corn". Such loss precisely has accompanied solutions to problems offered by the offspring of usury, scarcity economics."

Paradise XVI, 105.

"they who blush red for the bushel", shows preoccupation with the just measure ('lo staio', 'bushel').

Paradise XVI, 110.

'le palle dell'oro', the golden balls which "adorned Florence in all her great feats" are mentioned with disgust.

Paradise XXIV, 84.

"Right well hath now been traversed this coin's alloy and weight."