

The third book under review is vastly more specialized than the other two, but it is also the longest and physically largest! It is more sophisticated too, aimed at graduate students or upper college students, chock full of the latest theorizing and jargon. Built around an examination of Francis Fukuyama's theory of the end of history and put in the context of International Relations theory in general, the book is a dense and intense study of globalization and its implications. Its editors direct programs in England and Brussels, and write with a clear sense of the big issues buried in the complex theorizing. The book is organized into four sections, all dealing with an element of theory and something else: ideas and ideology, ideas and economy, ideas and warfare. The editors write a helpful introductory essay for each section; oddly there is no biographical information about the authors of the selections, though section introductions do summarize their issues and arguments. Essays run 15-30 pages and often link micro and macro elements, e.g. one on "Technology, Business and Crime: The Globalization of Finance and Electronic Payment Systems." Issues discussed could get stale somewhat quickly, but for the moment, the issues could be stimulating for the right audience.

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Richard M. Golden, ed. *The Social Dimension of Western Civilization*. Boston & New York: Bedford/St. Martin's, 1999. 4th edition. Vol. 1—*Readings to the Seventeenth Century*. Pp. xx, 380; ISBN 0-312-17880-8. Vol. 2—*Readings from the Sixteenth Century to the Present*. Pp. xxi, 355; ISBN 0-312-18253-8. Paper, each \$23.50.

Richard Golden's two volumes offer a rich collection of selections from 49 secondary-source readings in the social history of Western Civilization. The readings are organized chronologically in seven parts: "Mesopotamia, Israel, and Egypt" (4 articles); "Classical Greece and Rome" (6 articles); "The Middle Ages" (7 articles); "Early Modern Europe" (7 articles); "The Old Regime" (8 articles); "The Nineteenth Century" (9 articles), and "The Twentieth Century" (8 articles). Although the volumes slightly overlap chronologically, there is no duplication of articles. For instructors interested in a thematic approach, the editor provides a supplementary table of contents that arranges the articles by themes such as children; crime; disease and death; entertainment and sports; marriage and the family; collective attitudes and beliefs; religion; rural life; sexuality and the body; social conditions, urban life; war, terrorism, and violence; women; and work and economic life. Authors represented range from well-established senior scholars to those just beginning to make a mark. In the first volume are found, to cite but a few examples: David Herlihy on "Medieval Children"

and "The Family in Renaissance Italy;" Natalie Z. Davis on "The Rites of Violence: Religious Riot in Sixteenth-Century France;" William H. McNeill on the "Transoceanic Disease Exchange, 1500-1700;" John Keegan on "The Face of Battle: Agincourt;" Paul Veyne on "Pleasures and Excesses in the Roman Empire;" Norbert Elias on "The Development of Manners," and R. Po-Chia Hsia on "A Ritual Murder Trial of Jews in Germany." Found in the second volume are Robert Darnton on "The Great Cat Massacre;" Henry Friedlander on "The Nazi Camps;" Olwen Hufton on "Women and Work;" Eugen Weber on "Is God French?;" Philippe Ariès on "Forbidden Death;" Richard J. Evans on "The Challenge of Cholera in Hamburg;" William J. Chase on "Daily Life in Moscow, 1921-1929;" Theresa McBride on "A Women's World: Department Stores and the Evolution of Women's Employment, 1870-1920," and Ellen Furlough on "Packaging Pleasure: Club Méditerranée and French Consumer Culture, 1950-1968."

Richard Golden also provides an editorial apparatus to assist the novice student. Both volumes contain the same brief introductory essay on the nature of social history and the analytical approach favored by social historians, each chronological part is introduced by an essay that sets out the main themes of the era, and each selection is prefaced by an essay that discusses the author's method and use of sources and presents questions for students to think about before they begin reading. Terms or individuals unfamiliar to students, such as hierodules (temple slaves), Anabaptists, *hors de combat*, or the *Voie Sacrée* at Verdun, are defined or explained in footnotes. Finally, most selections close with comparative questions that ask students to make connections between essays on similar themes, like violence and war, in different periods of history. More so than most, this collection of secondary readings lives up to the promises made by the editor and the publisher.

The Social Dimensions of Western Civilization is one of the more sophisticated readers in print, both in terms of the articles reprinted and the questions provided for students to answer or discuss. New to this fourth edition are fourteen articles, a more detailed description of how historians write social history and the types of sources they use, and the comparative questions at the end of many selections. Most of the essays, it should be noted, are excerpted. Many are analytical, such as Alex Scobie on "Slums, Sanitation, and Mortality in the Roman World" or David Herlihy on "Medieval Children," while others are primarily descriptive, including William J. Baker on "Organized Greek Games" and Henry Friedlander on "The Nazi Camps." Virtually all are informative, interesting, and, for the most part, readable for undergraduates. Also valuable are the articles that serve as an introduction to how historians write history, for many reflect on the craft of history (for example, John Keegan in the essay on Agincourt). Others, like R. Po-Chia Hsia on "A Ritual Murder Trial," emphasize the difficulty of writing social history due to the paucity of sources. Such self-reflection or reflection on the nature of sources gives students an opportunity to

develop their own critical thinking skills by seeing just how self-critical historians can be, and it might embolden them likewise to critique the historians they read.

For future editions of this reader, a few suggestions might be helpful. Both the editors and the authors of individual articles stress the great variety of sources—literature, art and architecture, funeral monuments, folklore, and court records, to mention but a few—used by social historians and the methods utilized to analyze them. But, because the notes from the original articles are omitted, readers will be unable to see how such documentation and analyses are done. Also eliminated from the original articles are the illustrations. Robert Darnton's article on the Great Cat Massacre had numerous reproductions from contemporary prints and drawings. Likewise, Paul Veyne's lengthy article on Rome in the first volume of *A History of a Private Life*, from which the selection in this anthology is excerpted, included superb illustrations. Third, the definitions provided by the editor are occasionally unhelpful. Describing Aristippus as a "Greek philosopher of hedonism" without explaining what hedonism is provides scant enlightenment for most undergraduates. Similarly, he glosses Sparta as a "Greek city-state known for its spartan lifestyle."

By describing or analyzing the underside of Western Civilization, this collection reminds American undergraduates, most of whom have grown up in an era of relative peace and affluence, that throughout much of history the vast majority of people lived lives that were, in the words of Thomas Hobbes, "poor, nasty, brutish, and short." The first four essays in the second volume, for example, treat executions, poverty, pregnancy, and death. A later article deals with infanticide. Even the analysis of the post-World War II social democratic experiment in Sweden emphasizes its failure. Unhappily, this almost exclusive emphasis on exploitation, torture, executions, poverty, persecution, and the like might mentally and spiritually drain the reader. And, it also might leave students wondering just how the Western World has been able to eliminate or at least ameliorate many of the evils described in these articles. Rarely is there mention of those many who crusaded, for example, to end slavery, to clean up urban filth and disease, to abolish torture and capital punishment, or to gain equality for women.

In the near future, publishers' internet sites or instructors' course web pages are going to make many supplementary readers obsolete, particularly those that offer easy-to-find primary sources. A few examples are Harcourt Brace's site on art and architecture for Helen Gardner's *Art Through the Ages* <<http://www.harbrace.com/art/gardner/>>; the splendid Internet History Sourcebooks at Fordham University <<http://www.fordham.edu/halsall/>>; or the Avalon Project at Yale <<http://www.yale.edu/lawweb/avalon/avalon.htm>>. These provide easy access to such impressive sites as the Dalton School's Rome Project; the speeches of Urban II at Clermont launching the first crusade; Stephen Murray's Amiens Cathedral Web Site; or legal documents ranging from Hammurabi's Code to the Magna Carta to the

transcripts of the Nuremberg Trials. In contrast, it is unlikely that a sophisticated and well-designed supplementary reader, such as Richard Golden's *The Social Dimension of Western Civilization*, will be replaced by a web site.

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David Harris Sacks, ed. *Utopia*, by Sir Thomas More. Boston & New York: Bedford/St. Martin's, 1999. Pp. xvi, 236. Cloth, \$39.95; ISBN 0-312-12256-X.

David Harris Sacks, professor of history and humanities at Reed College and author of two books on early modern British history, has made an important contribution to the Bedford Series in History and Culture with this edition of Sir Thomas More's *Utopia*. The Bedford Series is designed to present important historical documents in a manner that helps the reader study the past as historians do. More's widely read and highly influential *Utopia* is certainly an important historical document, and Sacks's edition aids the reader in approaching the document as a historian would in several ways.

The document encountered here is not a translation of one of the many Latin editions, but rather Ralph Robynson's corrected and revised second English translation published in 1556. Selecting this edition allows the reader to experience the same version of *Utopia* read by sixteenth-century Englishmen with a few minor alterations. Sacks greatly aids the reading of sixteenth-century English prose by modernizing spelling and punctuation and by adding extensive annotations to explain archaic words, phrases, and idioms. Sacks's selection of Robynson's translation of *Utopia* also shows the role it played in shaping later views of the work by downplaying its philosophical and religious dimensions and highlighting its social and economic ideas.

This change in interpretation resulting from Robynson's translation of *Utopia* is analyzed in a seventy-nine page introduction by Sacks that presents the cultural and institutional framework within which *Utopia* was written and read. Divided into three sections, the first, entitled "Texts," looks at the literary and philosophical prototypes used by More in writing the book. Sacks points out how the debates among Plato, Aristotle, and Cicero over private property and the relationship of philosophy to the active life of politics is reiterated in the debates in *Utopia* between Hythloday and More. "Contexts," the middle section, looks at how part of *Utopia* was written to help More resolve an important personal issue—whether he should accept an office offered by Henry VIII. The economic, religious, and political life of England in More's time is analyzed, and Sacks shows how More's desire to bring reform to church and society leads him to accept a position in the royal government. The last section, "Developments," surveys the changes in England between the first appearance of