

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 The Bedford Series is designed to present important historical documents in a manner that helps the reader study the past as historians do. More's widely read and highly influential *Utopia* is certainly an important historical document, and Sacks's edition aids the reader in approaching the document as a historian would in several ways.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

Utopia in Latin in 1516 and Robynson's English translations in 1551 and 1556. By mid-sixteenth century the crown was supreme over the church and England was increasingly a Protestant nation. Thus, what *Utopia* had to say on government and religion was no longer relevant, but England's social and economic problems remained, and Robynson and others who helped publish the English translation transformed *Utopia* into a treatise addressing the social ills faced by mid-century England.

Sacks's *Utopia* is ideally suited for humanities and historical methodology courses. However, the cost of the hardback version might limit its classroom use.

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Janet M. Hartley. *A Social History of the Russian Empire 1650-1825.* London & New York: Longman, 1999. Pp. xi, 312. Cloth, \$72.95; ISBN 0-582-21528-5. Paper \$27.95; ISBN 0-582-21527-7.

Janet Hartley's *A Social History of the Russian Empire 1650-1825* is the first volume in a new Longman series, "A Social History of Europe." The purpose of this series is to examine a nation at a critical stage of its development. Each volume is written by an expert in the field for "serious students and fellow scholars." Hartley addresses a complex period in Russian history by integrating her own research interests with the most recent developments on this period of Russian history. The author examines the period between 1650 and 1825. The second half of the seventeenth century was marked by three key events: the *Law Code (Ulozhenie)* of 1649, the religious schism of 1666-67, and the rise of Peter the Great to power by the end of the century. The year 1825 saw the unexpected death of Alexander I and, as some scholars say, the height of the Russian Empire.

Hartley arranges her work topically. Her first chapter is one of the most important as she discusses the land and people of Russia. She notes that her study is mainly concerned with "Great Russia," but this chapter clearly shows that Russia from the seventeenth century was developing as a multi-ethnic empire. The next three chapters look at the social structure of Russia and the rights and obligations of each group. She shows quite accurately how each social estate was fluid and varied in its responsibilities and rights from the reign of Peter the Great to Alexander I.

Each of the following chapters addresses a specific topic. She notes that law varied across the empire and the time period. Over this period urban legal and police reforms were more common than in the countryside. Hartley asserts that lawlessness and violence still reigned in the rural areas. Education and welfare both expanded greatly, but nearly all of it was initiated and supported by the rulers. Few individual efforts or religious supporters were found for educational initiatives. Clearly, Peter the