

*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

Great, Catherine the Great, and Alexander I made the most significant contributions to educational improvement in Russia at this time.

Occupations, lifestyle, and family life are also addressed. It was clear that the eighteenth century was a time of great changes for the lives of Russians. Interestingly, the nobility and townspeople were subject to change in social, economic, and political status much more than the peasantry. The change of the inheritance law in 1714 by Peter the Great brought the most change for those who owned property and how they handed it down to their children. These sections also reveal that the everyday life and customs of the nobility often did not differ that greatly from the peasants, especially if the former lived in the countryside. The last topic is belief. While the Russian Orthodox Church was dominant, it is clear that Old Believers remained strong in certain areas. In addition, the adherence to pagan and magical beliefs persisted until 1825 and beyond. In her overall conclusion, Hartley raises one of the basic questions of Russian history, the Europeanization of Russia. Was this a positive phenomenon for Russia? Did it really change Russia? Should Russia be measured by this standard? Hartley rightly warns the reader not to be too condemning of Russia's progress in a European context and to take Russia as it is.

This text has many strong points. First, the bibliography is outstanding. It includes a wide range of sources, including primary, secondary, non-English, and article entries. This is a tremendous resource for anyone interested in this period in Russia. Second, the chronology, glossary, and maps are fine reference additions. Third, at the end of each chapter Hartley provides a summary and some conclusions. This helps synthesize the extraordinary amount of material introduced here. Hartley's use of statistical information is impressive, especially considering how well she weaves it into a readable text. She also uses footnotes throughout the text from archival, manuscript, memoir, and secondary sources. It is unusual for students to see the historian at work in a textbook. For the scholar, it could be useful for further research.

The only drawbacks to this text are some minor errors. Hartley states that the United States bought Alaska from Russia in 1863 when it was 1867. In a discussion of foreigners in Russia, she notes the service of American Revolutionary hero John Paul Jones under Catherine the Great, but incorrectly identifies his place of birth as Scotland when it was Ireland. These minor errors do not diminish this extremely useful text on Russian social history. It would be most useful for advanced undergraduates, graduate students, and fellow scholars. It would probably be best used as a supplement for courses on Imperial Russia, but not as a sole or primary text because of the lack of chronological structure within each chapter. Hartley should be applauded for writing so clearly about a complex and critical period in Russian history that is accessible to a wide range of readers.