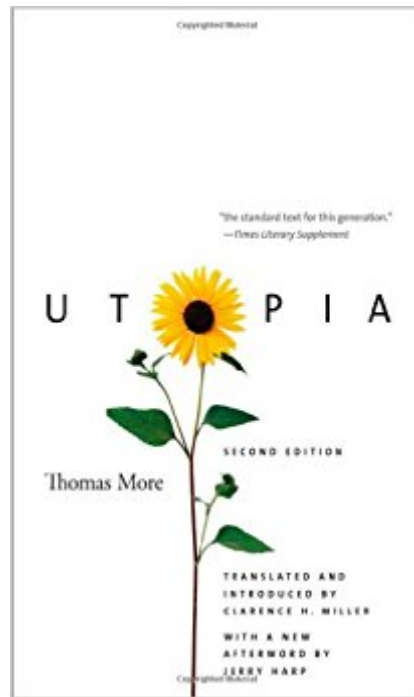


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Utopia: Second Edition



Synopsis

Saint Thomas More's *Utopia* is one of the most important works of European humanism and serves as a key text in survey courses on Western intellectual history, the Renaissance, political theory, and many other subjects. Preeminent More scholar Clarence H. Miller does justice to the full range of More's rhetoric in this masterful translation. In a new afterword to this edition, Jerry Harp contextualizes More's life and *Utopia* within the wider frames of European humanism and the Renaissance. "Clarence H. Miller's fine translation tracks the supple variations of More's Latin with unmatched precision, and his Introduction and notes are masterly. Jerry Harp's new Afterword adroitly places More's wonderful little book into its broader contexts in intellectual history." —George M. Logan, author of *The Meaning of More's "Utopia"* "Sir Thomas More's *Utopia* is not merely one of the foundational texts of western culture, but also a book whose most fundamental concerns are as urgent now as they were in 1516 when it was written. Clarence H. Miller's wonderful translation of More's classic is now happily once again available to readers. This is the English edition that best captures the tone and texture of More's original Latin, and its notes and introduction, along with the lively afterward by Jerry Harp, graciously supply exactly the kinds of help a modern reader might desire." —David Scott Kastan, Yale University

Book Information

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Customer Reviews

This is a first-rate biography of the sainted Thomas More. Ackroyd's goals in this biography are to

present a non-anachronistic depiction of More, and through his portrait of More, to give readers a sense of the late Medieval world destroyed by the Reformation and the emergence of nation-states. Ackroyd presents More as a man exemplifying the late Medieval ethos. Deeply religious, highly intelligent, and well educated, More existed with a profound sense of human fallibility and saw all aspects of his world as manifestations of a divine order. The world as the body of Christ, a metaphor to which Ackroyd returns repeatedly, is a recurring theme. The temporal world is transient and a necessary preparation for the eternal and in a crucial sense, less real than the eternal world of Christian teachings. This world is bound by custom and inherited legal and religious traditions, hierarchial and paternalistic in its structure of authority, and deeply enmeshed in rituals that mirror the structure of divine authority. More was not, however, a reactionary except when the radicalism of the Lutherans pushed him to stringent and violent acts needed to defend the integrity of his perception of the Christian world. A prominent member of the Northern European Humanist movement, More was dedicated to the recovery of a renovated faith based on a new reading of the Patristic fathers, attention to classical, particularly Greek neoplatonic authors, and disdain for complex scholastic theology. He and his fellow Humanists hoped for reformation of the Church without abandoning the unity of Christendom, the apparatus of ritual and hierarchy that defined so much of their lives, and the primacy of papal authority. Ackroyd's efforts to present More and the late medieval ethos are very successful.

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