

Studies of *Utopia*:

Humanism, Ethics, Philosophy, and Religion

Epicurus, Pleasure, and Moral Philosophy

- V341. Surtz, Edward. "Epicurus in *Utopia*." *English Literary History* 16 (1949): 89–103. Rpt. as "Fortunes of Epicurus in *Utopia*." *The Praise of Pleasure: Philosophy, Education and Communism in More's Utopia*. Cambridge, MA: Harvard UP, 1957. 23–35, 205–209. [Geritz R396; Wentworth 563.]
- V342. Surtz, Edward. "The Defense of Pleasure in More's *Utopia*." *Studies in Philology* 46 (1949): 99–112. Rpt. as "The Defense of Pleasure." *The Praise of Pleasure: Philosophy, Education and Communism in More's Utopia*. Cambridge, MA: Harvard UP, 1957. 17–22, 203–205. [Geritz R395; Wentworth 562.]
- V343. Surtz, Edward. "The Link Between Pleasure and Communism in *Utopia*." [1955] See **Utopian Communism, Law, Property and Prosperity**.
- V344. Marc'hadour, Germain. "Utopian Epicureanism." *Moreana* 3, no. 11 (September 1966): 69–71. [G.M. compares different translations of *CW* 4: 144/20–21.]
- V345. Jones, Judith P. "The *Philebus* and the Philosophy of Pleasure in Thomas More's *Utopia*." *Moreana* 8, no. 31/32 (November 1971): 61–69. [Geritz R209; Wentworth 408.]
- V346. Lacombe, M.-M. "La sagesse d'Épicure dans l'*Utopie* de More." *Moreana* 8, no. 31/32 (November 1971): 169–82. [Geritz R225.]
- V347. Le Doeuff, Michèle. "La rêverie dans *Utopia*." *Revue de Métaphysique et de Morale* [Paris] 78 (1973): 480–86. [Sum.: James Perrin Warren, *Moreana* 15, no. 58 (June 1978): 82–83; Geritz R230.]
- V348. Morgan, Alice B. "Philosophic Reality and Human Construction in the *Utopia*." *Moreana* 10, no. 39 (September 1973): 15–23. [Geritz R290; Wentworth 556.]
- V349. Evans, John X. "The Kingdom Within More's *Utopia*." [1977] See **Religion and Theology**.
- V350. Simon, Elliott. P. "Thomas More's *Utopia*: Creating an Image of the Soul." *Moreana* 18, no. 69 (March 1981): 21–40. [Geritz R373; Wentworth 633.]
- V351. White, Thomas I. "Pride and the Public Good: Thomas More's Use of Plato in *Utopia*." [1982] See **Utopia and Plato**.

V352. Kenyon, Timothy A. "The Problem of Freedom and Moral Behavior in Thomas More's Utopia." *Journal of the History of Philosophy* 21 (1983): 349–73. Rpt. in *More. Great Political Thinkers 6*. Ed. John Dunn and Ian Harris. 2 vols. Cheltenham, UK: Edward Elgar Publications, 1997. II: 195–219. [Geritz R215; Wentworth 608.]

V353. Galibois, Roland. "L'Utopie: éloge du plaisir?" *Moreana* 25, no. 98/99 (December 1988): 171–88. [Sum.: p.188; Geritz R149.]

V354. White, Thomas I. "The Key to Nowhere: Pride and Utopia." *Interpreting Thomas More's Utopia*. Ed. John C. Olin. New York: Fordham UP, 1989. 37–60. [Geritz R431; Wentworth 648. Essentially a reworking of White's earlier paper "Pride and the Public Good."]

Review(s):

V354.1. Clare M. Murphy, *Sixteenth Century Journal* 22 (1991): 883.

V354.2. Albert Rabil, Jr., *Church History* 61 (1992): 406.

V354.3. Dorothy F. Donnelly, *Moreana* 26, no. 110 (June 1992): 57–59.

V354.4. George M. Logan, *Moreana* 31, no. 118/119 (June 1994): 206–08.

V355. Baumann, Uwe. "Die Utopia des Thomas Morus: Entwurf für eine politische Ethik?" *Thomas Morus Jahrbuch 1994*. 100–114.

V356. Moulakis, Athanasios. "Pride and the Meaning of Utopia." *History of Political Thought* 11 (1990): 241–56. [Sum.: G.M. *Moreana* 31, no. 118/119 (June 1994): 263.]

V357. Grace, Damian. "Knowledge and Politics in More's Utopia." *QWERTY* [Pau, France] 8 (1998): 47–54. [On the relationship between the Utopians' Epicurean theories and their political practice. Cicero's *De finibus* was the main source for More's knowledge of Epicureanism.]

V358. Greenblatt, Stephen. "Utopian Pleasure." *Cultural Reformations: Medieval and Renaissance in Literary History*. Ed. Brian Cummings and James Simpson. Oxford Twenty-First Century Approaches to Literature. Oxford: Oxford UP, 2010. 305–320.

V359. Phélippeau, Marie-Claire. "Thomas More et l'ouverture humaniste." [2014] See **More and Humanism**.

V360. Vilar, Mariano, A. "Pleasure and Variety in Thomas More's Utopia." *Moreana* 53, no. 203/204 (June 2016): 147–70. [Sum.: pp.147–48: <http://www.amici-thomae-mori.com/photos/147-170 - Abstract - Mariano A Vilar.pdf>]

War and Peace in Utopia

V361. Oncken, Hermann. "Die Utopia des Thomas Morus und das Machtproblem in der Staatslehre." [1922] See **Social and Political Philosophy**.

- V362. Belgion, Montgomery. "'Disarmament' in the Sixteenth Century." *Dublin Review* 194 (1934): 1–15. [On Erasmus' *Querela pacis* and More's *Utopia*.]
- V363. Brie, Friedrich. "Machtpolitik und Krieg in der *Utopia* des Thomas Morus." *Historisches Jahrbuch des Görresgesellschaft* 61 (1941): 116–37.
- V364. Reilly, Joseph John. "War and More's *Utopia*," *Catholic World* 154 (1941): 151–59. Rpt. in *Of Books and Men*. New York: Messner, 1942. 261–73. [Geritz R333; Wentworth 559.]
- V365. Falls, Mary Robert. "The Problem of War in the *Utopia* of St. Thomas More." M.A. Diss., Catholic University of America, Washington, D.C., 1944. [Sullivan 1:340.]
- V366. Caspari, Fritz. "Sir Thomas More and *Justum Bellum*." *Ethics* 56 (1945/46): 303–08. [Geritz R066; Wentworth 542; Sullivan 1:173–74. A critique of Oncken's views on Utopian warfare. See also S. Avineri's article.]
- V367. Ferguson, Arthur B. *The Indian Summer of Chivalry: Studies on the Decline and Transformation of Chivalric Idealism*. Durham, NC: Duke UP, 1960. 168–72, 216–18. [Geritz G026.]
- V368. Avineri, Shlomo. "War and Slavery in More's *Utopia*." *International Review of Social History* 7 (1962): 260–90. Rpt. in *More. Great Political Thinkers* 6. Ed. John Dunn and Ian Harris. 2 vols. Cheltenham, UK: Edward Elgar Publications, 1997. I: 89–119. [Geritz R018; Wentworth 537. On twentieth-century views of Utopian warfare: mainly German (Oncken) and neo-Catholic "dialogic") interpretations.]
- V369. Holquist, Michael. "How to Play Utopia: Some Brief Notes on the Distinctiveness of Utopian Fiction." *Yale French Studies* 41 (1968): 106–23. Rpt. in *Game, Play, Literature*. Ed. Jacques Ehrmann. Boston: Beacon, 1971. 106–23. [Geritz R197; Wentworth 604. The relationship of chess to battle is like that between utopia and actual society.]
- V370. Di Scipio, Guiseppe C. "*De re militari* in Machiavelli's *Prince* and More's *Utopia*." *Moreana* 20, no. 77 (February 1983): 11–22. [Geritz R097; Wentworth 544.]
- V371. Dust, Philip. "Alberico Gentili's Commentaries on Utopian War." *Moreana* 10, no. 37 (February 1973): 31–40. Rpt. in *Three Renaissance Pacifists: Essays in the Theories of Erasmus, More and Vives*. American University Studies 23, Series IX History. New York: Peter Lang, 1987. 105–121. Rpt. in *Europa: Wiege des Humanismus und der Reformation. 5 Internationales Symposium der "Amici Thomas Mori" 20. bis 27. Mai 1995 in Mainz. Dokumentation*. Ed. Hermann Boverter and Uwe Baumann. Frankfurt: Peter Lang, 1997. 305–313. [Geritz R119; Wentworth 546. On the comments on Utopian warfare in the *De Iure Belli* of the Protestant, Italo-Anglo jurist, Alberico Gentili (1552–1608).]
- V372. McCutcheon, Elizabeth. "War Games in *Utopia*." *The Portrayal of Life Stages in English Literature, 1500–1800: Infancy, Youth, Marriage, Aging, Death, Martyrdom. Essays in Honor of Warren Wooden*. Ed. J. Watson, and P. McM. Pittman. Studies in British History 10. Lewiston, NY: The Edwin Mellon P, 1989. 29–56. Rpt. *Moreana* 52, no. 201/202 (December 2015): 65–89. [Sum.: Albert J. Geritz, *Moreana* 29, no. 109 (March 1992): 87–88. On warfare in Europe (Book I), and in the *De re militari* section of Book II.]

V373. Müllenbrock, Heinz-Joachim. "Krieg in Morus' Utopia." *Anglia: Zeitschrift für englische Philologie* 120:1 (Oct. 2002): 1–29.

See also **More: Pacifism.**

Utopia and the History of Political Thought

V374. Hexter, J. H. "Introduction: *Utopia* and Its Historical Milieu." *Utopia*. Vol. 4 of *The Yale Edition of the Complete Works of St. Thomas More*. New Haven: Yale UP, 1965. xxiii–cxxxiv. Rpt. as "The Utopian Vision: Thomas More. *Utopia* and Its Historical Milieus." *The Vision of Politics on the Eve of the Reformation: More, Machiavelli, and Seyssel*. New York: Basic Books; London, Allen Lane, 1973. 19–107, 117–37.

V375. Hay, Denys. "Sir Thomas More's *Utopia*: Literature or Politics." [1972] See **Genre and Interpretation.**

V376. Fenlon, Dermott B. "England and Europe: *Utopia* and its Aftermath." *Transactions of the Royal Historical Society* 5th ser. 25 (1975): 115–35. Rpt. in *More. Great Political Thinkers 6*. Ed. John Dunn and Ian Harris. 2 vols. Cheltenham, UK: Edward Elgar Publications, 1997. I: 351–371. [Geritz R132; Wentworth 594. *Utopia* as part polis, part family and part monastery.]

Review(s):

V376.1. William G. Palmer, *Southern Humanities Review* 19 (1985): 349–51.

V377. Skinner, Quentin. "Utopia and the Critique of Humanism." *The Foundations of Modern Political Thought*. 2 vols. Vol. 1. *The Renaissance*. Cambridge: Cambridge UP, 1978. I: 215–18, 246–47, 255–62. [Geritz R374; Wentworth 634.]

V378. Bradshaw, Brendan. "More on *Utopia*." *Historical Journal* 24 (1981): 1–27. Rpt. in *More. Great Political Thinkers 6*. Ed. John Dunn and Ian Harris. 2 vols. Cheltenham, UK: Edward Elgar Publications, 1997. II: 116–142. [Geritz R054; Wentworth 579.]

Review(s):

V378.1. William G. Palmer, *Southern Humanities Review* 19 (1985): 351–54.

V379. Logan, George M. *The Meaning of More's Utopia*. Princeton: Princeton UP, 1983. Rpt. Princeton Reprint Library. Princeton: Princeton UP, 2014. [Geritz R235; Wentworth 612. A study of More's indebtedness to the tradition of classical and medieval political speculation: De optimo statu reipublicae.]

Review(s):

V379.1. Elizabeth McCutcheon, *Renaissance and Reformation* 21:1 (1985): 73–77 (<https://jps.library.utoronto.ca/index.php/renref/article/view/12279/9142>).

V379.2. Clarence H. Miller, *Catholic Historical Review* 72 (1986): 87–88.

V379.3. Anne Lake Prescott, *Renaissance Quarterly* 37 (1984): 444–47.

V379.4. André Prévost, *Moreana* 21, no. 83/84 (December 1984): 145–50.

V380. Norbrook, David. "The *Utopia* and Radical Humanism." *Poetry and Politics in the English Renaissance*. London: Routledge & Kegan Paul, 1984. 18–31, 288–91. [Geritz R304; Wentworth 484. Reflects influence of J. G. A. Pocock and Quentin Skinner.]

V381. Levine, Joseph M. "Method in the History of Ideas: More, Machiavelli and Quentin Skinner." *Annals of Scholarship* 3:4 (1986): 37–60. [Pp. 52–56, 59–60 is a response to Skinner's discussion of More in *Foundations of Political Thought* (1978), and in Skinner's review article of the Yale *Utopia*, see **Reviews of Utopia Editions.**]

V382. Skinner, Quentin. "Sir Thomas More's *Utopia* and the Language of Renaissance Humanism." *The Languages of Political Theory in Early-Modern Europe*. Ed. Anthony Pagden. Cambridge: Cambridge UP, 1987. 123–57. Rpt. in *More. Great Political Thinkers* 6. Ed. John Dunn and Ian Harris. 2 vols. Cheltenham, UK: Edward Elgar Publications, 1997. II: 328–362. Revised and updated version as "Thomas More's *Utopia* and the Virtue of True Nobility." *Visions of Politics*. 3 vols. Cambridge: Cambridge UP, 2002. II: 213–44. (<http://dx.doi.org/10.1017/CBO9780511613777.011>) [Geritz R376; Wentworth 636. On *otium, negotium*, true nobility, and "The Best State of a Commonwealth." A very tightly argued paper; retracts some of his earlier statements in *Foundations of Modern Political Thought* (1978), and in *Past and Present*, see **Reviews of Utopia Editions**. See also Brendan Bradshaw, "More on *Utopia*" above.]

Review(s):

V382.1. George M. Logan, *Moreana* 31, no. 118/119 (June 1994): 208–15.

V383. Skinner, Quentin. "Political Philosophy: Sir Thomas More, *Utopia* and its Context." *The Cambridge History of Renaissance Philosophy*. Ed. Charles S. Schmitt, Quentin Skinner, Eckhard Kessler, and Jill Kraye. Cambridge: Cambridge UP, 1988. 448–52. [Essentially a summary of "Sir Thomas More's *Utopia* and the Language of Renaissance Humanism."]

V384. Logan, George M. "The Argument of *Utopia*." *Interpreting Thomas More's Utopia*. Ed. John C. Olin. New York: Fordham UP, 1989. 7–35. [Geritz R234; Wentworth 475. On *honestas* and *utilitas*, on the conflict between rhetoric and philosophy in *Utopia*, Book I, and on *Utopia* as a "best commonwealth exercise" and on Utopian moral philosophy.]

Review(s):

V384.1. Clare M. Murphy, *Sixteenth Century Journal* 22 (1991): 883.

V384.2. Albert Rabil, Jr., *Church History* 61 (1992): 406.

V384.3. Dorothy F. Donnelly, *Moreana* 26, no. 100 (January 1992): 55–57.

V385. Logan, George M. "Introduction." *Thomas More: Utopia*. Ed. George M. Logan and Robert M. Adams. Cambridge Texts in the History of Political Thought. Cambridge: Cambridge UP, 1989. xi–xxx; Rev. ed. 2002. xi–xxix. [Sum.: Clare M. Murphy, *Sixteenth Century Journal* 22 (1991): 884–85. Incorporates material from "The Argument of *Utopia*."]]

V386. Tuck, Richard. "Humanism and Political Thought." *The Impact of Humanism on Western Europe*. Ed. by Anthony Goodman and Angus MacKay. London: Longman, 1990. 43–65, esp. 61–63.

V387. Bradshaw, Brendan. "Transalpine Humanism." *The Cambridge History of Political Thought, 1450–1700*. Ed. J. H. Burns, with the Assistance of Mark Goldie. Cambridge: Cambridge UP, 1991. 95–131, 685, esp. 110–125.

V388. Hankins, James. "Humanism and the origins of modern political thought." *The Cambridge Companion to Renaissance Humanism*. Edited by Jill Kraye. Cambridge: Cambridge UP, 1996. 118–141. (<http://dx.doi.org/10.1017/CCOL0521430380.007>) [Includes discussion of Machiavelli (134–37), and More (137–40).]

V389. Voegelin, Eric (d. 1985). "The Order of Reason: Erasmus and More." *History of Political Ideas*. Volume IV: *Renaissance and Reformation*. *The Collected Works of Eric Voegelin*. Volume 22. Ed. with an Intro. by David L. Morse and William M. Thompson. Columbia, MO: University of Missouri Press, 1998. 88–130.

V390. Curtis, Cathy. "'The Best State of the Commonwealth': Thomas More and Quentin Skinner." *Rethinking the Foundations of Modern Political Thought*. Ed. Annabel Brett, and James Tully, with Holly Hamilton-Bleakley. Cambridge: Cambridge UP, 2006. 93–112.

Utopia and Renaissance Humanism

V391. Mesnard, Pierre. "Thomas Morus ou l'Utopie d'un Humaniste." *L'Essor de la Philosophie politique au XVI^e siècle*. Paris: Boivin & cie. 1936. 141–77. Rpt. in *Bibliothèque d'histoire de la philosophie*. Paris: J. Vrin, 1951, 1969. 141–77 + Supplément bibliographique 7–9. [Geritz J019; Sullivan 2:319.]

V392. Surtz, Edward. "Logic in *Utopia*." *Philological Quarterly* 29 (1950): 389–401. Rpt. in *The Praise of Pleasure: Philosophy, Education and Communism in More's Utopia*. Cambridge, MA: Harvard UP, 1957. 87–101, 215–18. [Geritz R401; Wentworth 641.]

V393. Surtz, Edward. "Thomas More and the Great Books." *Philological Quarterly* 32 (1953): 43–57. Rpt. in *The Praise of Pleasure: Philosophy, Education and Communism in More's Utopia*. Cambridge, MA: Harvard UP, 1957. 135–150, 223–25. [Geritz R408; Wentworth 568.]

V394. Surtz, Edward. "The Setting for More's Plea for Greek in *Utopia*." *Philological Quarterly* 35 (1956): 353–65. Rpt. as "Intellectual Salvation." *The Praise of Pleasure: Philosophy, Education and Communism in More's Utopia*. Cambridge, MA: Harvard UP, 1957. 119–134, 220–23. [Geritz R406; Wentworth 567.]

V395. Mason, Harold Andrew. "More's *Utopia*: The Vindication of Christian Humanism." *Humanism and Poetry in the Early Tudor Period*. London: Routledge and Kegan Paul, 1959. 104–40. [Geritz G060; Wentworth 285. On More's *Utopia* as an expression of the ideals of Christian Humanism. Criticizes Donner's and Chamber's interpretations.]

V396. Gueguen, John A. "Why is There No University in *Utopia*?" *Moreana* 20, no. 77 (February 1983): 31–34. [Geritz R169. Gueguen cites More's *Letter to Oxford* (1518) to illustrate scholastic opposition in the universities to the new humanist learning (including Greek)—the only kind of learning favoured in *Utopia*.]

V397. Schoeck, Richard J. "*Utopia*: A Humanistic Masterpiece Revisited." *Thomas Morus Jahrbuch* 1989. 139–51. [Geritz R364.]

V398. Clair, André. "Un paradigme de l'humanisme: l'*Utopie* de Thomas More." *Ethique et Humanisme*. Paris: Le Cerf, 1989. 223–46.

Review(s):

V398.1. Germain Marc'hadour, *Moreana* 30, no. 114 (June 1993): 102–03.

V399. Pavkovic, Aleksandar. "Prosperity and Intellectual Needs: The Credibility and Coherence of More's *Utopia*." [1993] See **Utopian Communism, Law, Property and Prosperity**.

V400. Lampe, Jean-Claude. "Sagesse et Humanisme dans l'*Utopie* de Thomas More." *Mémoires de l'Académie Nationale des Sciences, Arts, Belles-Lettres de Caen*. 32 (1994): 3–44. [Sum.: Germain Marc'hadour, *Moreana* 33, no. 127/28 (December 1996): 109–111.]

V401. Caspari, Fritz. "Humanism as *Utopia*'s Central Principle." *Thomas Morus Jahrbuch* 1995. 46–52. Rpt. in *Europa: Wiege des Humanismus und der Reformation. 5 Internationales Symposium der "Amici Thomas Mori" 20. bis 27. Mai 1995 in Mainz. Dokumentation*. Ed. Hermann Boverter and Uwe Baumann. Frankfurt: Peter Lang, 1997. 175–81. [Geritz R065.]

V402. Morrish, Jennifer. "A Note on the Neo-Latin Sources for the word *Utopia*." *Humanistica lovaniensia* 50 (2001): 119–30. [Argues that More derived "Nusquama" from the Neo-Latin translations of Plato by Ficino and Decembrius.]

V403. Nelson, Eric. "Greek Nonsense in More's *Utopia*." *Historical Journal* 44:4 (2001): 889–917. Rpt. in *The Greek Tradition in Republican Thought*. Ideas in Context. Cambridge: Cambridge UP, 2004. 19–48. Rpt. in *Utopia: A Revised Translation, Backgrounds, Criticism*. Trans. Robert M. Adams. Edited with a Revised Translation by George Logan. New York: W. W. Norton & Co., 3rd ed. 2011. 259–283. [Sum.: (2004) p.1. Locates Sir Thomas More's *Utopia* within the broader context of the 16th-century Greek revival in England.]

Review(s):

V403.1. Germain Marc'hadour, *Moreana* 38, no. 147/148 (December 2001): 70–72.

V404. Logan, George M. "Humanist More," and "Questions and Discussion." *Thomas More Studies* 1 (2006): 1–13 + 14–23.
<http://www.thomasmorestudies.org/tmstudies/LoganHumanistMore.pdf> and
<http://www.thomasmorestudies.org/tmstudies/LoganQandD.pdf> Audio recording available at <http://www.thomasmorestudies.org/conference2005.html>. [Deals with both *Utopia* and *Richard III*. The discussion afterwards deals mainly with *Richard III*.]

V405. Nelson Eric. "Utopia Through Italian Eyes: Thomas More and the Critics of Civic Humanism." *Renaissance Quarterly* 59:4 (2006): 1029–1057. [Sum.: p.1029.]

See also Utopia and Plato, and Aristotle, Cicero, and Augustine, etc.

Social and Political Philosophy

V406. Cruse, Hans. *Die Utopia des Thomas Morus und die Soziale Frage*. Berlin: L. Menzel, 1904. 44pp. [Sullivan 1:233.]

V407. "A Social Optimist." *TLS* 27 Jul. 1917: 349–50, 369, 381–82, 393, 405. [Leading article + several letters.]

V408. Oncken, Hermann. "Die Utopie des T. Morus und das Machtproblem in der Staatslehre." *Sitzungsberichte der Heidelberger Akademie der Wissenschaften* Philosophisch-historische Klasse 13 (1922). 2 Abhandlung. Vortrag. Heidelberg: Winter, 1922. [Oncken's famous (or notorious) attack on *Utopia*, made in the aftermath of WWI, which sees it as an expression of English proto-imperialism and lust for power politics. See also next item: Oncken's introduction to Gerhard Ritter's 1922 German translation of *Utopia*.]

V409. Oncken, Hermann. "Einleitung." Ritter, Gerhard, trans. Thomas Morus: *Utopia*. Trans. Gerhard Ritter. Berlin: R. Hobbing, 1922. 5*–45*. Rpt. Stuttgart: Reclam-Verlag, 1964, 1983, 2003.

V410. Allen, John William. *A History of Political Thought in the Sixteenth Century*. London: Methuen. 1928. 153–56. Rpt. as "A Sad and Witty Book." in *Sir Thomas More: Utopia*. Ed. Robert M. Adams. New York: W. W. Norton & Co., 1975. 220–24. Rpt. 2nd rev. ed. 1992. 220–23. Rpt. in part as "The Saddest of Fairy Tales." *Twentieth Century Interpretations of Utopia*. Ed. William Nelson. Englewood Cliffs, NJ: Prentice-Hall, 1968. 104–106. [Sullivan I:12; Geritz R008; Wentworth 570.]

Review(s):

V410.1. *Criterion* 8 (1928/29): 563–64.

V411. Bendemann, Oswald. *Studie zur Staats- und Sozialauffassung des Thomas Morus*. Berlin-Charlottenburg: Gebr. Hoffmann, 1928. [A rebuttal of Oncken's interpretation of *Utopia*, see (Social and Political Philosophy).]

Review(s):

V411.1. H. C. Matthes, *Englische Studien* 67 (1932): 266–70.

V412. Campbell, W. E. "More's Utopia." *Dublin Review* 185 (1929): 194–216. [Wentworth 581; Sullivan 1:164. A Catholic interpretation: *Utopia* as dialogue. More's Catholic social philosophy. Utopia as an embodiment of the three 'evangelical counsels', and as an attempt to regulate the desires for pleasure, property and power.]

V413. Campbell, W. E. *More's Utopia and His Social Teaching*. London: Eyre & Spottiswoode, 1930. Rpt. New York: Russell & Russell, 1973. [Geritz R061; Wentworth 582; Sullivan 1:163–64. A Catholic interpretation.]

Review(s):

V413.1. H. S. Bennett, *Review of English Studies* 7 (1931): 465–66.

V413.2. Pierre Janelle, *History* 17 (1930): 265–66.

V414. Freund, Michael. "Zur Deutung der Utopia des Thomas Morus: Ein Beitrag zur Geschichte der Staatsräson in England." *Historische Zeitschrift* 142 (1930): 254–76.

V415. Delcourt, Marie. "Le pouvoir du roi dans l'*Utopie*." *Mélanges offerts à M. Abel Lefranc, professeur au Collège de France, membre de l'Académie des Inscriptions et Belles-lettres, par ses élèves et ses amis*. Paris: E. Droz, 1936. 101–12. [Geritz R085.]

V416. Ritter, Gerhard. *Machstaat und Utopie: Vom Streit um die Dämonie der Macht seit Machiavelli und Morus*. Munich and Berlin: R. Oldenburg, 1940. **Italian** trans. as *Il volto demoniaco del potere*. Bologna: 1958. **English** trans. by F. W. Pick as *The Corrupting Influence of Power*. Hadleigh, Essex: Tower Bridge Publications, 6th ed. 1952. Pp. 70–89 of English trans. rpt. as "Utopia and Power Politics." *Twentieth Century Interpretations of Utopia*. Ed. William Nelson. Englewood Cliffs, NJ: Prentice-Hall, 1968. 40–52. [Geritz G074; Wentworth 455. A disciple of Hermann Oncken. First written when the Nazis were in power. See also Ritter's 1922 German translation of *Utopia* in **German Translations**.]

V417. Adams, Robert P. "The Philosophic Unity of More's *Utopia*." *Studies in Philology* 38 (1941): 45–65. [Geritz R005; Wentworth 569. On "nature" and "reason" in *Utopia*.]

V418. White, Helen C. "The *Utopia* and Commonwealth Tradition." *Social Criticism in Popular Religious Literature of the Sixteenth Century*. New York: MacMillan, 1944. Rpt. New York: Octagon, 1973. 41–81, 292–95. [Geritz R427; Wentworth 462. More's social criticism in *Utopia* is in some ways, especially in its compassion for the poor, closer to Langland than Plato. On More's Christian humanism and his influence on Starkey's *Dialogue*, (1536) and John Hale's [William Stafford] *A Discourse of the Common Weal of this Realm of England* (1549).]

V419. Hamilton, Robert. "More's *Utopia*: Its Bearing on Present Conditions." *Hibbert Journal* 44 (1945): 242–47. [Geritz R179; Sullivan 2:81–82. Utopia and modern totalitarianism, and the need for decentralization.]

V420. Campbell, Mildred. "Introduction." *The Utopia of Sir Thomas More*. Toronto and New York: D. Van Nostrand, 1947. vii–xli. [On the historical background to the *Utopia*.]

V421. Grace, William J. "The Conception of Society in More's *Utopia*." *Thought* 22 (1947): 283–96. [Geritz R162; Wentworth 597.]

V422. Campbell, W. E. "The *Utopia* of Sir Thomas More." *The King's Good Servant: Papers read to the Thomas More Society of London*. Oxford: Basil Blackwell, 1948. 26–39. [Geritz R062; Wentworth 583; Sullivan 1:165–66. Deals with the questions of whether More was a dreamer in writing *Utopia*, of whether he was a Communist or was inconsistent and on religious toleration.]

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