

(1991) is an insightful study, as is J. C. G. Röhl, *The Kaiser and His Court: Wilhelm II and the Government of Germany* (1996). The universities in this era are examined in K. H. Jarausch, *Students, Society, and Politics in Imperial Germany: The Rise of Academic Liberalism* (1982). Of special interest for pre-1914 German society are R. Gay, *The Jews of Germany* (1992) and F. Stern, *Einstein's German World* (1999).

The best narrative accounts of Italy since unification are D. Mack Smith, *Modern Italy* (rev. 1997), cited earlier, and M. Clark, *Modern Italy, 1871–1995* (rev. 2008). For the years after unification, readers may also turn to S. Saladino, *Italy from Unification to 1919* (1970); R. A. Webster, *Industrial Imperialism in Italy, 1908–1915* (1976); and A. Wong, *Race and the Nation in Liberal Italy, 1861–1911: Meridionalism, Empire, and Diaspora* (2006).

Useful Web Sites and Online Resources

Useful materials on economic history are available through the Web site of Binghamton University's Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations, at <http://fbc.binghamton.edu/>, where historians stress the development of global economic exchanges. Readers will also find links to helpful resources at Leiden University's *History of International Migration*, www.let.leidenuniv.nl/history/migration/, a site that includes information on migration patterns over several centuries. There is an excellent collection of French images and sources on the Paris commune at Northwestern University's site *The Siege and Commune of Paris*, <http://digital.library.northwestern.edu/siege/>. Accessible historical overviews and other materials are available on the previously cited sourcebook sites such as the *BBC-History* collection and the Fordham University collection.

15. EUROPEAN CIVILIZATION, 1871–1914: SOCIETY AND CULTURE

Many books on the social, cultural, and intellectual history of the nineteenth century

have been listed for earlier chapters, beginning with chapter 11.

Labor, Social Democracy, Socialism

Overall introductions include H. Mitchell and P. N. Stearns, *Workers and Protest: The European Labor Movement, the Working Classes, and the Origins of Social Democracy, 1890–1914* (1971); A. Przeworski, *Capitalism and Social Democracy* (1985); D. Sassoon, *One Hundred Years of Socialism: The West European Left in the Twentieth Century* (1996), taking its start in 1889; and G. Eley, *Forging Democracy: The History of the Left in Europe, 1850–2000* (2002). Readers may also wish to consult the information in P. Lamb and J. Docherty, *Historical Dictionary of Socialism* (2006).

There are many specific studies of Socialist parties in each country. For Germany, the latest treatment is H. Potthoff and S. Miller, *The Social Democratic Party of Germany, 1848–2005* (trans. 2006). Other informative books include P. Gay, *The Dilemma of Democratic Socialism: Eduard Bernstein's Challenge to Marx* (rev. 1962); M. B. Steger, *The Quest for Evolutionary Socialism: Eduard Bernstein and Social Democracy* (1997); S. Pierson, *Marxist Intellectuals and the Working Class Mentality in Germany, 1887–1912* (1993); W. M. Maehl, *August Bebel: Shadow Emperor of the German Workers* (1980); and S. Berger, *Social Democracy and the Working Class in Nineteenth and Twentieth Century Germany* (2000). V. L. Lidtke has written an outstanding study of the working-class culture that developed around the German Socialist movement: *The Alternative Culture: Socialist Labor in Imperial Germany* (1985).

For Britain, N. MacKenzie and J. MacKenzie, *The Fabians* (1977), skillfully combines biography and social and intellectual history, while two leading Fabians, Sidney Webb and Beatrice Webb, are studied in R. J. Harrison, *The Life and Times of Sidney and Beatrice Webb* (2000), and P. Beilharz and C. Nyland (eds.), *The Webbs, Fabianism, and Feminism* (1998). Informative works on

George Bernard Shaw include biographies by M. Holroyd (1998), which condenses a comprehensive, multivolume study, and L. Hugo (1999). The development of British socialism is probed in M. Bevir, *The Making of British Socialism* (2011), and N. Thompson, *Political Economy and the Labour Party: The Economics of Democratic Socialism, 1884–2005* (2006). The role of women in early British socialism is examined in J. Hannam and K. Hunt, *Socialist Women: Britain, 1880s to 1920s* (2002).

For France, an overall account of modern labor history, with many interesting insights, is available in T. Judt, *Marxism and the French Left: Studies in Labour and Politics in France, 1830–1981* (rev. 2011); additional information may be found in R. Magraw, *A History of the French Working Class* (2 vols.; 1992), the first volume studying the years 1815–1870, the second, 1871–1939; P. M. Pilbeam, *French Socialists before Marx: Workers, Women and the Social Question in France* (2000); and R. Stuart, *Marxism and National Identity: Socialism, Nationalism, and National Socialism during the French Fin de Siècle* (2006). N. Andrews, *Socialism's Muse: Gender in the Intellectual Landscape of French Romantic Socialism* (2006); and T. Judt, *Socialism in Provence, 1871–1914: A Study in the Origins of the Modern French Left* (rev. 2011), explore contextual factors in the development of French socialism. There are informative biographical studies of Socialist leaders; among them H. Goldberg on Jean Jaurès (1962), cited earlier; L. Derfler (1977) and M. M. Farrar (1991) on Alexandre Millerand; L. Derfler on Paul Lafargue (2 vols.; 1991, 1998); and K. S. Vincent on Pierre-Joseph Proudhon (1985) and Benoît Malon (1992).

On the Socialist international organization, J. Joll, *The Second International, 1889–1914* (rev. 1974), is a concise survey; and J. Braunthal, *History of the International* (3 vols.; trans. 1961–1980), is a detailed study. The breakup of the International is described

in G. Haupt, *Socialism and the Great War: The Collapse of the Second International* (1972). The most comprehensive introduction to anarchism is G. Woodcock, *Anarchism: A History of Libertarian Ideas and Movements* (1962), but also useful are J. Joll, *The Anarchists* (rev. 1981); R. D. Sonn, *Anarchism* (1992); and C. Ward, *Anarchism: A Very Short Introduction* (2004).

Labor History in Cultural Context

Recent labor history has attempted to convey the experiences of laboring men and women apart from organized labor movements and to integrate labor protest into a broader cultural context. E. P. Thompson's works have been cited earlier as examples of this scholarship. Another exemplar, E. J. Hobsbawm, has written, among other books, *Primitive Rebels* (rev. 1971), *Labouring Men* (1964), and *Workers: Worlds of Labour* (1985). More recent scholarship on European working-class life informs L. Jerram, *Streetlife: The Untold History of Europe's Twentieth Century* (2011). A successful study of the English experience in these years is S. Meacham, *A Life Apart: The English Working Class, 1890–1914* (1977). Other interesting works for British labor are J. Benson, *The Working Class in Britain, 1850–1939* (1989); D. M. MacRaild and D. E. Martin, *Labour in British Society, 1830–1914* (2000); J. Bourke, *Working-Class Cultures in Britain, 1890–1960: Gender, Class, and Ethnicity* (1994); and A. McIvor, *A History of Work in Britain, 1880–1950* (2001).

For France, examples of labor history include J. W. Scott, *The Glassmakers of Carmaux: French Craftsmen and Political Action in a Nineteenth-Century City* (1974); L. R. Berlanstein, *The Working People of Paris, 1871–1914* (1984); M. P. Hanagan, *The Logic of Solidarity: Artisans and Workers in Three French Towns, 1871–1914* (1980); D. Reid, *The Miners of Decazeville* (1986) and *Paris Sewers and Sewermen* (1991); J. G. Coffin, *The Politics of Women's Work: The Paris*

Garment Trades, 1750–1915 (1996); and N. L. Green, *Ready-to-Wear and Ready-to-Work: A Century of Industry and Immigrants in Paris and New York* (1997), an excellent study of twentieth-century labor that exemplifies the cross-cultural themes of comparative social history. A comprehensive study is G. Noiriel, *Workers in French Society in the 19th and 20th Centuries* (trans. 1990); and the strike as a social phenomenon in these years is studied in M. Perrot, *Workers on Strike: France, 1871–1890* (trans. 1987). The importance of syndicalism is examined in S. Milner, *French Syndicalism and the International Labor Movement, 1900–1914* (1990).

For Germany, books providing broad insights into politics, society, and class include D. Crew, *Town in the Ruhr: A Social History of Bochum, 1860–1914* (1979); D. Blackbourn, *Class, Religion, and Local Politics in Wilhelmine Germany* (1980); M. Nolan, *Social Democracy and Society: Working Class Radicalism in Düsseldorf, 1890–1920* (1980); and S. H. F. Hickey, *Workers in Imperial Germany: The Miners of the Ruhr* (1985).

Women’s History, Women’s Rights, Feminism

Books on recent themes in women’s history have been cited in the introductory section and in earlier chapters. For the background to women’s history in modern Europe, one may turn to K. Offen, *European Feminisms, 1700–1950: A Political History* (2000), cited earlier, and to P. S. Robertson, *An Experience of Women: Patterns and Change in Nineteenth-Century Europe* (1982). There are excellent essays on European gender identities in I. Bloom, K. Hagemann, and C. Hall (eds.), *Gendered Nations: Nationalisms and Gender Order in the Long Nineteenth Century* (2000), which examines conceptions of manhood and womanhood in this era. Issues of gender and nationality are also explored in N. Chaudhuri and M. Stroebel (eds.), *Western Women and Imperialism:*

Complicity and Resistance (1992), and in C. Hall and S. O. Rose (eds.), *At Home with Empire: Metropolitan Culture and the Imperial World* (2006). Women’s lives and activities are documented in E. O. Hellerstein, L. P. Hume, and K. M. Offen (eds.), *Victorian Women: A Documentary Account of Women’s Lives in Nineteenth-Century England, France, and the United States* (1981). S. Rowbotham, *A Century of Women: The History of Women in Britain and the United States* (1997), begins with chapters on the era before the First World War.

For Britain in this era, a sampling of the many studies that examine the role of women includes E. Longworth, *Eminent Victorian Women* (1981); B. Caine, *Victorian Feminists* (1982); S. Hamilton, *Frances Power Cobbe and Victorian Feminism* (2006); and C. Midgley, *Feminism and Empire: Women Activists in Imperial Britain, 1790–1865* (2007). J. Giles, *Women, Identity and Private Life in Britain, 1900–50* (1995), describes the experiences of women in the early twentieth century. Working-class women are studied in N. C. Solden, *Women in British Trade Unions, 1874–1976* (1978); S. O. Rose, *Limited Livelihoods: Gender and Class in Nineteenth-Century England* (1992); and E. Roberts, *A Woman’s Place: An Oral History of Working Class Women* (1985), which carries the analysis of women into the early twentieth century. A key social problem is thoughtfully examined in J. R. Walkowitz, *Prostitution and Victorian Society: Women, Class, and the State* (1980); the same author has also written *City of Dreadful Delight: Narratives of Sexual Danger in Late-Victorian London* (1992).

The struggle for women’s suffrage is studied in D. Morgan, *Suffragists and Liberals: The Politics of Woman Suffrage in England* (1975); C. Law, *Suffrage and Power: The Women’s Movement, 1918–1928* (1997); H. Smith, *The British Women’s Suffrage Campaign, 1866–1928* (2007);

E. Crawford, *The Women's Suffrage Movement in Britain and Ireland: A Regional Survey* (2006); and J. Liddington and J. Norris, *One Hand Tied Behind Us: The Rise of the Women's Suffrage Movement* (rev. 2000). K. Cowman, *Women of the Right Spirit: Paid Organisers of the Women's Social and Political Union (WSPU), 1904–18* (2007), discusses the organizational details of the suffragette campaign. Female resistance to the suffragist movement is covered in J. Bush, *Women against the Vote: Female Anti-Suffragism in Britain* (2007). For Pankhurst, see P. W. Romero, *E. Sylvia Pankhurst: Portrait of a Radical* (1987); and B. Winslow, *Sylvia Pankhurst: Sexual Politics and Political Activism* (1996). In addition, S. S. Holton, *Feminism and Democracy: Women's Suffrage and Reform Politics in Britain, 1900–1918* (1986), focuses on less-known provincial suffragists, and S. K. Kent, *Sex and Suffrage in Britain, 1860–1914* (1990), sees the suffrage campaign as part of a broader movement for a reformed society. For the wider gender implications of the movement, see B. Griffin, *The Politics of Gender in Victorian Britain: Masculinity, Political Culture, and the Struggle for Women's Rights* (2012).

The history of women in the Third French Republic is examined in J. F. McMillan, *Housewife or Harlot: The Place of Women in French Society, 1870–1940* (1981), the title derived from a remark by Proudhon, and in the same author's excellent *France and Women, 1789–1914: Gender, Society, and Politics* (2000). S. C. Hause with A. R. Kenney, *Women's Suffrage and Social Politics in the French Third Republic* (1984), explores the failed movement in these years to extend the suffrage to women. Other works on French women in this age include B. G. Smith, *Ladies of the Leisure Class: The Bourgeoises of Northern France in the Nineteenth Century* (1982); C. G. Moses, *French Feminism in the Nineteenth Century* (1984); J. W. Scott, *Only Paradoxes to Offer: French Feminists and*

the Rights of Man (1996); M. L. Roberts, *Disruptive Acts: The New Woman in Fin-de-Siècle France* (2002); E. A. Accampo and others, *Gender and the Politics of Social Reform in France, 1870–1914* (1995); and E. E. Ferguson, *Gender and Justice: Violence, Intimacy and Community in Fin-de-Siècle Paris* (2010).

On the activist role of women in the Socialist movement, one may turn to R. J. Evans, *Comrades and Sisters: Feminism, Socialism, and Pacifism in Europe, 1870–1945* (1987). For the German Socialists there is J. H. Quataert, *Reluctant Feminists in German Social Democracy, 1865–1917* (1979); and for French socialist women, C. Sowerwine, *Sisters or Citizens: Women and Socialism in France since 1876* (1982), and P. Hilden, *Working Women and Socialist Politics in France: A Regional Study, 1880–1914* (1986). For Rosa Luxemburg and her contributions to German and international socialism, J. P. Netti, *Rosa Luxemburg* (2 vols., 1966; abridged, 1 vol., 1969), is a well-informed biography. Other studies include books by E. Eltinger (1987), R. Abraham (1989), S. E. Bronner (1990), D. E. Shepardson (1996), and J. Mathilde (trans. 2000). The role of women in German society is examined in R. F. B. Joeres and M. J. Maynes (eds.), *German Women in the Eighteenth and Nineteenth Centuries* (1986); J. C. Fout (ed.), *German Women in the Nineteenth Century: A Social History* (1984); and U. Frevert, *Women in German History: From Bourgeois Emancipation to Sexual Liberation* (1989).

R. J. Evans provides a comparative study in *The Feminists: Women's Emancipation Movements in Europe, America, and Australia, 1840–1920* (1977). For feminism in Germany in general, see C. Dollard, *The Surplus Woman: Unmarried in Imperial Germany, 1871–1918* (2009); and for conservative women, D. Guido, *The German League for the Prevention of Women's Emancipation: Antifeminism in Germany, 1912–1920* (2010). For women in the

Austro-Hungarian Empire, see A. Schwartz, *Shifting Voices: Feminist Thought and Women's Writing in Fin-de-Siècle Austria and Hungary* (2008). On the transatlantic and international campaign in the nineteenth century, one may turn to B. S. Anderson, *Joyous Greetings: The First International Women's Movement, 1830–1860* (2000). The scene in Russia is studied in R. Stites, *The Women's Liberation Movement in Russia: Feminism, Nihilism, and Bolshevism, 1860–1930* (rev. 1991); B. E. Clements, *A History of Women in Russia: From Earliest Times to the Present* (2012); and R. G. Ruthchild, *Equality & Revolution: Women's Rights in the Russian Empire, 1905–1917* (2010).

Cultural and Intellectual History

Helpful surveys of cultural and intellectual history are available in G. L. Mosse, *The Culture of Western Europe: The Nineteenth and Twentieth Centuries* (rev. 1988), and R. N. Stromberg, *European Intellectual History since 1789* (rev. 1994), both cited earlier; and the more recent work by J. Winders, *European Culture since 1848* (2001). G. Marshall (ed.), *The Cambridge Companion to the Fin de Siècle* (2007), is a valuable resource. A few special books on this period also deserve mention: R. Wohl, *The Generation of 1914* (1979), relates the restlessness of the postwar generation to the prewar ferment, and E. R. Tannenbaum, *1900: The Generation before the Great War* (1976), offers a potpourri of insights into the social history of the times. Changing conceptions of European selfhood and individual experience are explored in three notable works of European intellectual history: J. Seigel, *The Idea of the Self: Thought and Experience in Western Europe since the Seventeenth Century* (2005); J. E. Goldstein, *The Post-Revolutionary Self: Politics and Psyche in France, 1750–1850* (2005); and M. Jay, *Songs of Experience: Modern American and European Variations on a Universal Theme* (2005).

In a special category, and a major contribution to social and cultural history of this era, is P. Gay, *The Bourgeois Experience: Victoria to Freud* (5 vols.; 1984–1998); the five volumes illuminate in fascinating detail how the emotional lives of Victorian men and women were not inhibited by social restraints. One should also read D. Newcome, *The Victorian World Picture* (1997), on how the world perceived the Victorians and how they perceived themselves. The cultural history of homosexuality in this era is examined in a wide-ranging account by G. Robb, *Strangers: Homosexual Love in the 19th Century* (2004). S. Kern, *The Culture of Time and Space, 1880–1918* (1983), stresses the cultural responses to changing modern technologies, as does M. Beaumont, *The Spectre of Utopia: Utopian and Science Fictions at the Fin de Siècle* (2012).

For France, an unconventional social history with absorbing details and insights is T. Zeldin, *France, 1848–1945* (2 vols.; 1973–1977, 1992): vol. 1, *Ambition, Love and Politics*, and vol. 2, *Intellect, Taste and Anxiety*. Other aspects of French social and cultural history are studied in E. Weber, *France, Fin de Siècle* (1986), which offers vignettes and anecdotal insights into French society and life; in *Peasants into Frenchmen: The Modernization of Rural France, 1870–1914* (1976), the same author demonstrates that French national unity was accomplished only belatedly by such agencies as the schools and army. The arts and cultural life are examined in T. J. Clark, *The Painting of Modern Life: Paris in the Art of Monet and His Followers* (1984, 1999); J. Seigel, *Bohemian Paris: Culture, Politics, and the Boundaries of Bourgeois Life, 1830–1930* (1986); R. Ziegler, *Satanism, Magic and Mysticism in Fin-de-Siècle France* (2012); and V. Datta, *Heroes and Legends of Fin-de-Siècle France: Gender, Politics, and National Identity* (2011). J. H. Rubin, *Impressionism* (1999), offers a useful introduction to this influential group of artists, who are also discussed in P. Hook, *The*

Ultimate Trophy: How the Impressionist Painting Conquered the World (2009); R. King, *The Judgment of Paris: The Revolutionary Decade That Gave the World Impressionism* (2006); and J. Rubin, *Impressionism and the Modern Landscape: Productivity, Technology, and Urbanization from Manet to Van Gogh* (2008). Three introductions to the origins of modern art in France and subsequent developments are H. H. Arnason, *History of Modern Art* (rev. 2004); S. Pendergast and T. Pendergast (eds.), *Contemporary Artists* (rev. 2002); and R. R. Brettell, *Modern Art, 1851–1929: Capitalism and Representation* (1999), which relates the major avant-garde innovations to the rapid social, economic, and political changes of the age. H. L. Levy, *Paris Portraits: Stories of Picasso, Matisse, Gertrude Stein, and Their Circle* (2011), and M. McCully, *Picasso in Paris, 1900–1907* (2011), cover the rich milieu of Parisian artistic and intellectual life in the era before 1914. The politicization of art is covered in A. Boime, *Revelation of Modernism: Responses to Cultural Crises in Fin-de-Siècle Painting* (2008). Women writers are discussed in R. Mesch, *The Hysteric's Revenge: French Women Writers at the Fin de Siècle* (2006).

C. E. Schorske, *Fin-de-Siècle Vienna: Politics and Culture* (1979), is a remarkable study of political, artistic, and intellectual responses to the failures of late-nineteenth-century liberalism in central Europe. R. W. Whalen, *Sacred Spring: God and the Birth of Modernism in Fin de Siècle Vienna* (2007), and W. Maderthaner and L. Musner, *Unruly Masses: The Other Side of Fin-de-Siècle Vienna* (2008), offer rich histories of the city. The cultural influence of Jews in Vienna, including the famed composer Mahler, is analyzed in A. Gillman, *Viennese Jewish Modernism: Freud, Hofmannsthal, Beer-Hofmann, and Schnitzler* (2009); C. Niekerk, *Reading Mahler: German Culture and Jewish Identity in Fin-de-Siècle Vienna* (2010); K. Knittel, *Seeing Mahler: Music and the Language of Antisemitism in Fin-de-*

Siècle Vienna (2010); and A. Rose, *Jewish Women in Fin de Siècle Vienna* (2008). Readers may also wish to consult the evocative portrait of life and creativity in the second city of the empire in J. Lukacs, *Budapest 1900* (1989).

New Movements in Science

A general introduction to science in the nineteenth and the early twentieth century is available in D. Knight, *The Age of Science* (1986). On biology, evolution, and Darwinism there is a considerable literature, much of it published in recent years. One may turn to A. Desmond, *The Politics of Evolution* (1989); A. Desmond and J. Moore, *Darwin* (1991); D. I. Hull, *Darwin and His Critics* (1993); and a two-volume study by J. Browne, *Charles Darwin: Voyaging* (1995) and *Charles Darwin: The Power of Place* (2002). Desmond has also written an extraordinary biography of Darwin's forceful champion, *Huxley: From Devil's Disciple to Evolution's High Priest* (1997). The ongoing debate about Darwin's theories may be sampled in N. Eldridge, *Reinventing Darwin* (1995) and *The Triumph of Evolution and the Failures of Creationism* (2000); and D. J. Depew and B. H. Weber, *Darwinism Evolving* (1995). S. Jones, *Darwin's Ghost: "The Origins of the Species" Updated* (2000) is a remarkable rewriting of Darwin in light of the evolutionary biology that has developed since his day. Recent contributions to Darwin scholarship include: S. Herbert, *Charles Darwin and the Question of Evolution: A Brief History with Documents* (2011); P. Johnson, *Darwin: Portrait of a Genius* (2012); R. Stott, *Darwin's Ghosts: The Secret History of Evolution* (2012), which examines Darwin's intellectual predecessors; T. Berra, *Charles Darwin: The Concise Story of an Extraordinary Man* (2009); and D. Sewell, *The Political Gene: How Darwin's Ideas Changed Politics* (2009).

Brief biographical accounts of two other key biologists of this era are L. J.

Jordanova, *Lamarck* (1985), and S. Mawer, *Gregor Mendel: Planting the Seeds of Genetics* (2006). The breakthrough in geology and its cultural impact may be studied in C. C. Gillispie, *Genesis and Geology* (1951); R. Porter, *The Making of Geology* (1977); D. R. Dean, *James Hutton and the History of Geology* (1992); and S. J. Gould, *Time's Arrow, Time's Cycle: Myth and Metaphor in the Discovery of Geological Time* (1987).

For the impact of these scientific developments on religion, informative studies include D. C. Lindberg and R. L. Numbers (eds.), *Historical Essays on the Encounter between Christianity and Science* (1986); H. J. Brooke, *Science and Religion: Some Historical Perspectives* (1991); G. Verschuuren, *Darwin's Philosophical Legacy: The Good and the Not-So-Good* (2012); and A. McGrath, *Darwinism and the Divine: Evolutionary Thought and Natural Theology* (2011). Debates on the nature of scientific discovery still refer often to the previously cited work of T. S. Kuhn, *The Structure of Scientific Revolutions* (1962, 1989). For the late nineteenth century, see R. Olson, *Science and Scientism in Nineteenth-Century Europe* (2008). On the emergence of modern physics and the transformation of Newtonian concepts, one may turn to V. F. Weisskopf, *Physics in the Twentieth Century* (1972), and B. L. Cline, *Men Who Made a New Physics* (1965, 1987). Einstein may be approached through J. Neffe, *Einstein: A Biography* (trans. 2007); D. Topper, *How Einstein Created Relativity out of Physics and Astronomy* (2013); S. Gimbel, *Einstein's Jewish Science: Physics at the Intersection of Politics and Religion* (2012); and J. Eisenstaedt, *The Curious History of Relativity: How Einstein's Theory of Gravity Was Lost and Found Again* (trans. 2006)—all of which describe the diverse aspects of Einstein's science, personal life, and legacy. Other informative accounts appear in works by M. White and J. Gribbon (1994), D. Brian (1996), and P. D. Smith (2003). Recommended biographies of two other contributors

to the new physics are K. Krull, *Marie Curie* (2007); C. K. McClafferty, *Something out of Nothing: Marie Curie and Radium* (2006); and R. L. Sime, *Lise Meitner: A Life in Physics* (1997). For Freud, there are many studies, including the thoughtful work by P. Gay, *Freud: A Life for Our Time* (1988); P. Kramer, *Freud: Inventor of the Modern Mind* (2006); A. Tauber, *Freud, the Reluctant Philosopher* (2010); and other biographies by A. Storr, *Freud* (1989), and J. Lear, *Freud* (2005), which examines his contributions to modern thought. To sample the large literature critical of Freud, one may read A. Esterson, *Seductive Mirage: An Exploration of the Work of Sigmund Freud* (1993), and the essays in M. S. Roth (ed.), *Freud: Conflict and Culture* (1998). For broader studies of psychoanalysis, see M. Borch-Jacobsen and S. Shamdasani, *The Freud Files: An Inquiry into the History of Psychoanalysis* (2012), and G. Makari, *Revolution in Mind: The Creation of Psychoanalysis* (2008).

Social Thought

Outstanding older works include H. S. Hughes, *Consciousness and Society: The Reorientation of European Social Thought, 1890–1930* (1958); G. Masur, *Prophets of Yesterday: Studies in European Culture, 1890–1914* (1961); M. Biddis, *Age of the Masses: Ideas and Society since 1870* (1977); W. R. Everdell, *The First Moderns: Profiles in the Origins of Twentieth-Century Thought* (1997); and J. W. Burrow, *The Crisis of Reason: European Thought, 1848–1914* (2000). For analysis of a key cultural theme of the era, one may read R. Nisbet, *History of the Idea of Progress* (1980, reissued 1994). Readers may also find more detailed accounts of influential thinkers of the early twentieth century in H. Jensen, *Weber and Durkheim: A Methodological Comparison* (2012), and T. Maley, *Democracy and the Political in Max Weber's Thought* (2011).

The best studies of Nietzsche are W. A. Kaufmann, *Nietzsche: Philosopher,*

Psychologist, Antichrist (rev. 1974); R. J. Hollingdale, *Nietzsche: The Man and His Philosophy* (rev. 1999); T. B. Strong, *Friedrich Nietzsche and the Politics of Transfiguration* (rev. 2000); J. Young, *Friedrich Nietzsche: A Philosophical Biography* (2010); C. Emden, *Friedrich Nietzsche and the Politics of History* (2008); and W. H. F. Altman, *Friedrich Wilhelm Nietzsche: The Philosopher of the Second Reich* (2013). Useful anthologies for these years include R. N. Stromberg (ed.), *Realism, Naturalism, and Symbolism: Modes of Thought and Expression in Europe, 1848–1914* (1968); E. Weber (ed.), *Movements, Currents, Trends: Aspects of European Thought in the Nineteenth and Twentieth Centuries* (1991); and A. Fried and R. Sanders, *Socialist Thought: A Documentary History* (rev. 1993).

Religion after 1871

The relationship between secularized European civilization and its Christian origins is ably treated in O. Chadwick, *The Secularization of the European Mind in the Nineteenth Century* (1976), cited for chapter 11, and H. McLeod, *Religion and the People of Western Europe, 1789–1989* (rev. 1997). A general account of the phenomenon is offered in D. Martin, *On Secularization: Towards a Revised General Theory* (2005). For religious thought, J. Pelikan, *Christian Doctrine and Modern Culture: Since 1700* (1990), the final volume of his comprehensive *The Christian Tradition*, may be read along with C. Welch, *Protestant Thought in the Nineteenth Century* (2 vols.; 1985), the second volume studying the years 1870–1914. For the Roman Catholic reactions to the changes in science and religious scholarship, one may read T. M. Loomer, *Liberal Catholicism, Reform Catholicism, and Modernism* (1979); L. R. Kurtz, *The Politics of Heresy: The Modernist Crisis in Roman Catholicism* (1986); and E. Perreuaussaine, *Catholicism and Democracy: An Essay in the History of Political Thought* (2012). For studies of British secularization,

see S. Brown, *Providence and Empire: Religion, Politics and Society in the United Kingdom, 1815–1914* (2008), and S. J. D. Green, *The Passing of Protestant England: Secularisation and Social Change, c. 1920–1960* (2011).

For Judaism, H. M. Sachar, *The Course of Modern Jewish History* (rev. 1990) and *A History of Israel: From the Rise of Zionism to Our Time* (rev. 1996), relate the nineteenth-century background; the same author has written the comprehensive survey, *A History of Jews in the Modern World* (2005), cited earlier. A detailed account of Zionism's emergence as an ideology is available in the impressive three-volume study by D. Vital: *The Origins of Zionism* (1975); *Zionism: The Formative Years* (1982); and *Zionism: The Crucial Phase* (1987), which carries the story to 1919. More concise accounts may be found in M. Brenner, *Zionism: A Brief History* (trans. 2003, rev. 2011); D. Engel, *Zionism* (2009); and D. Cohn-Sherbok, *Introduction to Zionism and Israel: From Ideology to History* (2012).

The Assault on Liberalism: Racism, the Cult of Violence

Many of the books cited for this chapter under “Social Thought” examine the undermining of liberal values in the late nineteenth century, with implications for the years that followed. Two classic studies are H. Arendt, *The Origins of Totalitarianism* (rev. 1973), an influential, far-reaching work; and J. Barzun, *Darwin, Marx, Wagner: Critique of a Heritage* (rev. 1981), which stresses similarities, as the author sees them, in the way each of these figures undermined classical liberalism. These books may be supplemented by J. W. Burrow, *The Crisis of Reason: European Thought, 1848–1914* (2000), cited earlier.

For racism and anti-Semitism in these years, one may read P. Pulzer, *The Rise of Political Anti-Semitism in Germany and Austria* (rev. 1988); L. Poliakov, *The Aryan Myth: A History of Racist and Nationalist*

Ideas in Europe (trans. 1974); G. L. Mosse, *Toward the Final Solution: A History of European Racism* (1978); two books by P. L. Rose, *Revolutionary Anti-Semitism in Germany from Kant to Wagner* (1991) and *Wagner: Race and Revolution* (1992); A. Falk, *Anti-Semitism: A History and Psychoanalysis of Contemporary Hatred* (2008); S. Baum, *Antisemitism Explained* (2012); and P. Bernstein, *The Social Roots of Discrimination* (rev. 2009). Anti-Semitism is placed in a broad historical perspective in R. S. Wistrich, *Antisemitism: The Longest Hatred* (1992), a remarkable account ranging from pre-Christian times through the twentieth century; and two works by A. S. Lindemann, *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (1997) and *Anti-Semitism before the Holocaust* (2000). L. Fischer, *The Socialist Response to Antisemitism in Imperial Germany* (2007), discusses anti-Semitism in political discourse. European racial ideologies during these years are also examined in P. Brantlinger, *Dark Vanishings: Discourses on the Extinction of Primitive Races, 1800–1930* (2003).

Books on anti-Semitism in France in general include J. Kalman, *Rethinking Antisemitism in Nineteenth-Century France* (2010); while those relating to the Dreyfus Affair include S. Wilson, *Ideology and Experience: Antisemitism in Modern France at the Time of the Dreyfus Affair* (1982), which is especially insightful; books on the affair itself have already been cited. A. S. Lindemann, *The Jew Accused: Three Anti-Semitic Affairs: Dreyfus, Beilis, Frank, 1894–1915* (1991), skillfully compares the French affair with episodes in tsarist Russia and the United States. For comparative analysis of racist thought, one may read G. Fredrickson, *The Comparative Imagination: On the History of Racism, Nationalism, and Social Movements* (1998). J. J. Roth, *The Cult of Violence: Sorel and the Sorelians* (1980), is illuminating on the inspiration behind syndicalism. The origins of twentieth-century fascist ideology are

studied in Z. Sternhell, *Neither Right nor Left: Fascist Ideology in France* (1986) and, in collaboration with others, *The Birth of Fascist Ideology: From Cultural Rebellion to Political Revolution* (trans. 1994); these two much-debated, controversial books find the roots of fascist thought in the ideas and ideology of the Left. A precursor of fascism in France is studied in C. S. Doty, *From Cultural Rebellion to Counter-revolution: The Politics of Maurice Barrès* (1976); R. Soucy, *Fascism in France: The Case of Maurice Barrès* (1972); and G. Goodliffe, *The Resurgence of the Radical Right in France: From Boulangisme to the Front National* (2012). For Britain, see A. Sykes, *The Radical Right in Britain: Social Imperialism to the BNP* (2005).

Useful Web Sites and Online Resources

There are links to all aspects of the modern history of labor and workers at *WWW Virtual Library Labour History*, at <http://socialhistory.org/en>, which is maintained at the International Institute of Social History in Amsterdam. Readers will also find links from this site to materials on the history of socialism, and the same Dutch Institute maintains *WWW Virtual Library Women's History*, at www.iisg.nl/w3v/womenhistory, an excellent resource in English. Documents expressing the ideas of the new labor and women's movements as well as the themes of new intellectual trends such as Darwinism and Freudianism are available at Fordham University's *Internet History Sourcebook*, www.fordham.edu/Halsall/index.asp, which has been cited in earlier chapters. There are excellent examples of Impressionism and other late nineteenth-century art at the site of the French Musée d'Orsay, www.musee-orsay.fr, which may be searched in English, and at the Art Institute of Chicago, www.artic.edu. Information and valuable links to other materials on Einstein and the science of his era may be found at the *Albert Einstein Archives*, www.alberteinstein.info, a site based at the

Hebrew University of Jerusalem. There are links to multiple sites on modern religious thought at the *Virtual Religion Index*, <http://virtualreligion.net/vri>, a useful gateway to diverse materials on the history of all the world's major religions.

16. EUROPE'S WORLD SUPREMACY, 1871–1914

Many of the general accounts for the years 1871–1914 cited for the two previous chapters will also be helpful here. Informative introductions, some moving on into the twentieth century, include W. D. Smith, *European Imperialism in the Nineteenth and Twentieth Centuries* (1982); J. Burbank and F. Cooper, *Empires in World History: Power and the Politics of Difference* (2010), cited earlier; H. L. Wesseling, *The European Colonial Empires, 1815–1919* (trans. 2004); and B. Schwarz, *The White Man's World* (2011). The connections between imperialism and European political cultures are discussed in J. Pitts, *A Turn to Empire: The Rise of Imperial Liberalism in Britain and France* (2005), cited previously; and the role played by Western technology in European expansion is examined in D. R. Headrick, *The Tools of Empire* (1981) and *The Tentacles of Progress* (1988). Similar themes are addressed in M. Adas, *Machines as the Measure of Men: Science, Technology, and Ideologies of Western Dominance* (1989). The role played by disease is examined in S. Watts, *Epidemics and History: Disease, Power, and Imperialism* (2000). A long-range view of European imperialism is provided in D. B. Abernathy, *The Dynamics of Global Dominance: European Overseas Empires, 1415–1980* (2001).

Imperialism in General

Debates about the nature of imperialism have in part been stimulated by the groundbreaking study of R. Robinson and J. Gallagher, *Africa and the Victorians: The Official Mind of Imperialism* (1961, 1981), comparing political and economic motives; the key issues are summarized in W. R.

Louis (ed.), *Imperialism: The Robinson-Gallagher Controversy* (1976). P. J. Cain and A. G. Hopkins, *British Imperialism: Innovation and Expansion, 1688–1914* (2 vols.; 1993), offers a broad analysis of that nation, while French imperial ideas and practices are examined in A. L. Conklin, *A Mission to Civilize: The Republican Idea of Empire in France and West Africa, 1895–1930* (1997). Motives and justifications for nineteenth-century imperialism are also analyzed in T. Smith, *The Pattern of Imperialism* (1982); W. J. Mommsen, *Theories of Imperialism* (trans. 1980); and A. L. Conklin and I. C. Fletcher (eds.), *European Imperialism, 1830–1930: Climax and Contradiction* (1999). For the earlier phase of European imperialist expansion and cultural interaction in Egypt and India, see the colorful account in M. Jasanoff, *Edge of Empire: Lives, Culture, and Conquest in the East, 1750–1850* (2005). Recent broad analyses of imperialism and empires include B. Bowden, *The Empire of Civilization: The Evolution of an Imperial Idea* (2009); P. Turchin, *War and Peace and War: The Life Cycles of Imperial Nations* (2006); D. Day, *Conquest: How Societies Overwhelm Others* (2008); and A. Callinicos, *Imperialism and Global Political Economy* (2009).

Provocative discussions of the confrontation between Europeans and non-Europeans include D. Mannoni, *Prospero and Caliban: The Psychology of Colonization* (1956), which stresses the psychological impact on both rulers and the governed; T. Geiger, *The Conflicted Relationship: The West and the Transformation of Asia, Africa, and Latin America* (1967); G. W. Goug, *The Standards of "Civilization" in International Society* (1984); V. G. Kiernan, *The Lords of Human Kind: Black Man, Yellow Man, and White Man in the Age of Empire* (1987); and P. D. Curtin, *The World and the West: The European Challenge and the Overseas Response in the Age of Empire* (2000). European views of other cultures are also examined in M. L. Pratt, *Imperial*