

T. Schieder, *Frederick the Great* (trans. 2000). Additional works on Frederick are listed for chapter 8.

Useful Web Sites and Online Resources

There are useful materials and links on the early British Empire at *BBC-History*, cited earlier. The history of France's role in early America can be explored through the links at the Canadian Museum of Civilization, www.civilization.ca/virtual-museum-of-new-france. The Web site of the Royal Historical Society, at www.royalhistoricalsociety.org/rhslibrary.php, offers links to numerous resources on eighteenth-century history and culture, and for all other eras of British history. The themes of both early modern and modern global history are addressed regularly at *World History Connected*, <http://worldhistoryconnected.press.uiuc.edu/>, the site of an excellent "e-journal" that offers updated information and analysis of the transnational exchanges in world history.

8. THE AGE OF ENLIGHTENMENT

For background, the accounts of the eighteenth century that were listed at the beginning of the section for chapter 7 should be consulted. Readers may also turn to the earlier work in A. Goodwin (ed.), *The American and French Revolutions, 1763–1793* (1965), vol. 8 of *The New Cambridge Modern History*, and to the helpful essays in D. E. D. Beales, *Enlightenment and Reform in Eighteenth-Century Europe* (2005). There is also a valuable overview in O. Hufton, *Europe: Privilege and Protest: 1730–1789* (rev. 2000), and an intriguing, comprehensive account of the later eighteenth century in F. Venturi, *The End of the Old Regime in Europe, 1776–1789* (2 vols., trans. 1991). Recent contributions, placing the Enlightenment in broad contexts, are D. Outram, *Panorama of the Enlightenment* (2006); C. W. J. Withers, *Placing the Enlightenment: Thinking Geographically about the Age of Reason* (2008); and D. Edelstein, *The Enlightenment: A Genealogy* (2010).

Enlightenment Thought

A wide-ranging survey of the thought of the era is available in P. Gay, *The Enlightenment: An Interpretation* (2 vols., 1966–1969), a comprehensive though somewhat dated work that praises the rationalist themes of many eighteenth-century writers; the same author also explores some of his theses in *The Party of Humanity: Essays on the French Enlightenment* (1964). Other influential, older interpretations are to be found in A. Cobban, *In Search of Humanity: The Role of the Enlightenment in Modern History* (1960); and N. Hampson, *A Cultural History of the Enlightenment* (1969). An informative concise introduction is M. Cranston, *Philosophers and Pamphleteers: Political Theorists of the Enlightenment* (1986), while two useful, brief surveys entitled *The Enlightenment* are available by R. Porter (rev. 2001) and D. Outram (1995). G. Himmelfarb, *The Roads to Modernity: The British, French, and American Enlightenments* (2004), is a provocative, controversial account that elevates British and American contributions above those of the French. J. I. Israel has written two important, comprehensive treatments, *Enlightenment Contested: Philosophy, Modernity, and the Emancipation of Man, 1670–1752* (2006) and *Democratic Enlightenment: Philosophy, Revolution, and Human Rights 1750–1790* (2011), both of which argue for the importance of the Enlightenment as the starting point for modern cultures and societies. For an appreciation of the political ramifications of the Enlightenment, see D. W. Bates, *States of War: Enlightenment Origins of the Political* (2012). Other texts arguing for the continuing importance of Enlightenment thought are R. Loudon, *The World We Want: How and Why the Ideals of the Enlightenment Still Elude Us* (2007), and T. Todorov, *In Defence of the Enlightenment* (trans. 2009). For other concise introductions to the era, readers may turn to M. C. Jacob (ed.), *The Enlightenment: A Brief History with Documents* (2001), and

K. O'Hara, *The Enlightenment: A Beginner's Guide* (2010)

Many recent works on the Enlightenment stress the role of social and cultural institutions that promoted the circulation of ideas and new forms of intellectual debate. This approach to the Enlightenment has been influenced by the challenging work of J. Habermas, *The Structural Transformation of the Public Sphere* (trans. 1989). Among the many recent studies that examine institutions of the Enlightenment "public sphere," readers will find valuable insights in D. Goodman, *The Republic of Letters: A Cultural History of the French Enlightenment* (1994), which discusses the role of women in French salons; D. Gordon, *Citizens without Sovereignty: Equality and Sociability in French Thought, 1670–1789* (1994); A. Goldgar, *Impolite Learning: Conduct and Community in the Republic of Letters* (1995); and T. Munck, *The Enlightenment: A Comparative Social History, 1721–1794* (2000), which argues that the new ideas spread widely beyond the elite centers of intellectual life. E. G. Andrew, *Patrons of Enlightenment* (2006), explores the role of the aristocratic support of philosophes and other thinkers. Other important books include U. Im Hof, *The Enlightenment* (trans. 1994), and D. Roche, *France in the Enlightenment* (1993, trans. 1998), a balanced, informative, and entertaining work by a leading French historian. Interesting work on more specific topics may be found in M. C. Jacob, *Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe* (1991); O. P. Grell and R. Porter (eds.), *Toleration in Enlightenment Europe* (2000); and also in M. L. Frazer, *The Enlightenment of Sympathy: Justice and the Moral Sentiments in the Eighteenth Century and Today* (2010). E. Friedell, *A Cultural History of the Modern Age Baroque, Rococo and Enlightenment* (2009), places the Enlightenment in the broad context of artistic and cultural movements of the age. M. Vovelle (ed.),

Enlightenment Portraits (1997), brings to life many of the people of the age; while D. M. McMahon examines the critics of Enlightenment thought in *Enemies of the Enlightenment: The French Counter-Enlightenment and the Making of Modernity* (2001). Z. Sternhell, *The Anti-Enlightenment Tradition* (trans. 2010) traces negative responses to the movement through history.

On the theme of progress, readers may consult the classic work by J. B. Bury, *The Idea of Progress: An Inquiry into Its Origin and Growth* (1920, 1955), and R. Nisbet, *History of the Idea of Progress* (rev. 1994), which treats the concept on a broad time scale. The idea has also been examined in A. M. Melzer, J. Weinberger, and M. R. Zinman (eds.), *History and the Idea of Progress* (1995). On economic thought and the advocates of free trade, there is E. Fox-Genovese, *The Origins of Physiocracy: Economic Revolution and Social Order in Eighteenth-Century France* (1976), and the important work of P. Groenewegen, *Eighteenth-Century Economics: Turgot, Beccaria and Smith and Their Contemporaries* (2002); to which one might add L. Vardi, *The Physiocrats and the World of the Enlightenment* (2012). Enlightenment contributions to modern ideas about human rights are discussed in the influential work of L. Hunt, *Inventing Human Rights: A History* (2007), whereas the differences between Enlightenment and modern views of such rights appear as a key theme in S. Moyn, *The Last Utopia: Human Rights in History* (2010). Finally, the limits of the Enlightenment-era commitments to progress and labor are discussed in the recent work of P. Saint-Amand, *The Pursuit of Laziness: An Idle Interpretation of the Enlightenment* (2011).

The Philosophes

For a general introduction to Voltaire, readers should consult N. Cronk (ed.), *The Cambridge Companion to Voltaire* (2009). There are numerous books on the leading thinkers of the Enlightenment. On Voltaire, P. Gay, *Voltaire's Politics: The Poet as Realist*

(rev. 1988), emphasizes Voltaire's pragmatic reactions to the events of his day; J. Gray, *Voltaire* (1999), offers a brief introduction; and A. J. Ayer, *Voltaire* (1986), portrays Voltaire as a crusader. More recent studies include R. Pearson, *Voltaire Almighty: A Life in Pursuit of Freedom* (2005), and I. Davidson, *Voltaire in Exile* (2005), which focuses on the philosophe's later life and career. I. Davidson covers the famous philosophe's whole career in *Voltaire: A Life* (2010). A speculative psychohistorical approach can be found in A. J. Nemeth, *Voltaire's Tormented Soul: A Psychobiographic Inquiry* (2008). For Montesquieu one may read an outstanding older study by R. Shackleton, *Montesquieu: A Critical Biography* (1961). A comprehensive account of Montesquieu's thought is found in the subtly titled book by P. A. Rahe, *Montesquieu and the Logic of Liberty: War, Religion, Commerce, Climate, Terrain, Technology, Uneasiness of Mind, the Spirit of Political Vigilance, and the Foundations of the Modern Republic* (2009), while the religious overtones of his oeuvre are examined in T. L. Pangle, *The Theological Basis of Liberal Modernity in Montesquieu's Spirit of the Laws* (2010). On Diderot, A. M. Wilson's biography (2 vols., 1957, 1972) is admirable, while J. Fowler (ed.), *New Essays on Diderot* (2011), and A. H. Clark, *Diderot's Part* (2008), draw on the more recent scholarship.

For the elusive Rousseau, E. Cassirer, *The Question of Jean-Jacques Rousseau* (trans. 1963), remains an important analysis. Among many other modern studies, readers may turn to J. H. Huizinga, *Rousseau: The Self-Made Man* (1975); and M. Cranston's important reassessment, *Jean-Jacques: The Early Life and Works of Jean-Jacques Rousseau, 1712–1754* (1982), with a sequel, *The Noble Savage: Jean-Jacques Rousseau, 1754–1762* (1991). A challenging book is J. Miller, *Rousseau: Dreamer of Democracy* (1984). The work of M. Hurling, *The Autocritique of Enlightenment: Rousseau and the Philosophes* (1994),

describes Rousseau's critical analysis of his own era's intellectual culture. Rousseau's life and thought are also examined in L. Damrosch, *Jean-Jacques Rousseau: Restless Genius* (2005), an excellent biography. The broader implications of Rousseau's thought are also explored in R. Wokler, *Rousseau, the Age of Enlightenment, and Their Legacies* (2012).

On Condorcet, K. M. Baker has written the exhaustive *Condorcet: From Natural Philosophy to Social Mathematics* (1975), while D. Williams, *Condorcet and Modernity* (2005), discusses both the ideas and political vision of a philosophe who actually participated in the French Revolution. On the leading biologist or "natural historian" of the age, one may read J. Roger, *Buffon* (trans. 1998). On a lesser-known philosophe sympathetic to the poorer classes, an excellent account is D. G. Levy, *The Ideas and Careers of Simon-Nicholas-Henri Linguet* (1980). H. G. Payne, *The Philosophes and the People* (1971), traces the divergent views of the famous writers toward the lower classes, as does H. Chisick, *The Limits of Reform in the Enlightenment* (1981).

D. Brewer, *The Enlightenment Past: Reconstructing Eighteenth-Century French Thought* (2008), offers a good introduction to the French prerevolutionary intellectual landscape, while the intellectual movement's corrosive effect on eighteenth-century civil society is covered in S. A. Stanley, *The French Enlightenment and the Emergence of Modern Cynicism* (2012). For the direct connection between the ideas of the Enlightenment and the Revolution, one can still learn from the classic work of D. Mornet, *Intellectual Origins of the French Revolution* (trans. 1933), which saw a more direct link than some contemporary scholars would concede. The major reassessments of Mornet's pioneering work include F. Furet, *Interpreting the French Revolution* (trans. 1981); K. M. Baker, *Inventing the French Revolution: Essays in the Political Culture of the Eighteenth Century* (1990);

and R. Chartier, *The Cultural Origins of the French Revolution* (trans. 1991). Two books on the use and abuse of the ideas of the philosophes by the later revolutionaries are N. Hampson, *Will and Circumstance: Montesquieu, Rousseau, and the French Revolution* (1984), and C. Blum, *Rousseau and the Republic of Virtue: The Language of Politics in the French Revolution* (1986).

Intellectual ties between France and America are discussed in L. Gottschalk and D. F. Lach, *Toward the French Revolution: Europe and America in the Eighteenth-Century World* (1973), and in S. Schiff, *A Great Improvisation: Franklin, France, and the Birth of America* (2005). On Franklin one may also read C. A. Lopez, *Mon Cher Papa: Franklin and the Ladies of Paris* (rev. 1990), and two excellent biographies by E. S. Morgan (2002) and W. Isaacson (2005). C. Vann Woodward, *The Old World's New World* (1991), covers changing European perceptions of America; while M. Valsania, *The Limits of Optimism: Thomas Jefferson's Dualistic Enlightenment* (2011), discusses another great American enthusiast of enlightened thought. An influential study of the most important collaborative work of the French Enlightenment is R. Darnton, *The Business of Enlightenment: A Publishing History of the Encyclopédie, 1775–1800* (1979). The same author's other books, among them *Mesmerism and the End of the Enlightenment in France* (1968), *The Literary Underground of the Old Regime* (1985), and *The Great Cat Massacre and Other Episodes in French Cultural History* (1984), help explain popular culture and radical political thought among ordinary men and women of the age. An engaging study of the philosophes' cultural and political ambitions is available in P. Blom, *Enlightening the World: Encyclopédie, the Book That Changed the Course of History* (2005). The growth of literacy is explored, especially for the years after 1680, in F. Furet and J. Ozouf, *Reading and Writing: Literacy in France from Calvin to Jules Ferry* (trans.

1983); and the history of reading is examined in R. Chartier, *The Cultural Uses of Print in Early Modern France* (trans. 1987). W. Roberts, *Morality and Social Class: Eighteenth-Century French Literature and Painting* (1974), links the creative arts to political and social life, as does M. Craske, *Art in Europe, 1700–1830* (1997).

The Enlightenment: Scotland, England, Italy, Germany

An informative introduction to Scotland in this age is D. Allan, *Scotland in the Eighteenth Century* (2001), and valuable assessments of the important Scottish thinkers are available in A. C. Chitnis, *The Scottish Enlightenment: A Social History* (1976), and in G. Davie, *The Scotch Metaphysics: A Century of Enlightenment in Scotland* (2001), which also describes the influence of Scottish philosophy in the nineteenth century. Other helpful books are D. Forbes, *Hume's Philosophical Politics* (1984); R. L. Emerson, *Essays on David Hume, Medical Men and the Scottish Enlightenment: Industry, Knowledge and Humanity* (2009); and D. B. Wilson, *Seeking Nature's Logic: Natural Philosophy in the Scottish Enlightenment* (2009). A. Fitzgibbons, *Adam Smith's System of Liberty, Wealth, and Virtue: The Moral and Political Foundations of the Wealth of Nations* (1995), and J. Dwyer, *The Age of the Passions: An Interpretation of Adam Smith and Scottish Enlightenment Culture* (1998), cover the important economic works of the Scottish Enlightenment. On the same theme, the essays in the collaborative volume of I. Hont and M. Ignatieff (eds.), *Wealth and Virtue in the Shaping of the Political Economy in the Scottish Enlightenment* (1984), are rewarding. For more detailed accounts of an influential economist's life and thought, see N. Phillipson, *Adam Smith: An Enlightened Life* (2010); I. S. Ross, *The Life of Adam Smith* (2010); and G. Kennedy, *Adam Smith: A Moral Philosopher and His Political Economy* (2008).

For the Enlightenment in its British setting, one may read J. Redwood, *Reason, Ridicule, and Religion: The Age of Enlightenment in England, 1660–1750* (1976), and R. Porter, *The Creation of the Modern World: The Untold Story of the British Enlightenment* (2000), a wide-ranging work that stresses Britain's distinctive contributions to Enlightenment culture. The role of women in the English Enlightenment is discussed in K. O'Brien, *Women and Enlightenment in Eighteenth-Century Britain* (2009). R. Hattersley, *A Brand from the Burning: The Life of John Wesley* (2002), M. Pasquarello, *John Wesley: A Preaching Life* (2010), and T. Oden, *John Wesley's Teachings* (2012), explore the relation between religion and democratic thought in the Methodist movement. J. G. A. Pocock subtly reexamines a number of British thinkers, including Hume, Gibbon, and Burke, in *Virtue, Commerce, and History: Essays in Political Thought and History* (1985). For Gibbon, J. W. Burrow's brief *Gibbon* (1985) and P. B. Craddock's admirable two-volume biography (1982–1988) are available, but readers should also turn to the monumental work of J. G. A. Pocock, *Barbarism and Religion* (4 vols., 1999–2005), which examines Gibbon's work and places it in a wider context of Enlightenment historical writing. For the German poet-philosopher Goethe, one may turn to N. Boyle, *Goethe: The Poet and the Age* (2 vols., 1991, 2000).

H. Maestro has written a comprehensive biography of the Italian jurist and reformer who served the Austrian state, *Cesare Beccaria and the Origins of Penal Reform* (1973). For the Italian city-states in this age, there are helpful works by D. Carpanetto and G. Ricuperati, *Italy in the Age of Reason, 1685–1789* (1987), and F. Venturi, *Italy and the Enlightenment: Studies in a Cosmopolitan Century* (1972). The leading Italian philosopher of the Enlightenment, little known in his own time but increasingly influential in recent decades, is studied in

M. Lilla, *G. B. Vico: The Making of an Anti-Modern* (1993); G. Mazzotta, *The New Map of the World: The Poetic Philosophy of Giambattista Vico* (1999); R. C. Miner, *Vico, Genealogist of Modernity* (2002); and B. A. Naddeo, *Vico and Naples: The Urban Origins of Modern Social Theory* (2011).

Other Enlightenment Themes

Religion and related themes are examined in R. R. Palmer, *Catholics and Unbelievers in Eighteenth-Century France* (1939); J. M. Byrne, *Religion and the Enlightenment: From Descartes to Kant* (1997); and the wide-ranging survey by W. R. Ward, *Christianity under the Ancien Régime, 1648–1789* (1999). Several works on Enlightenment-era religion have been published in recent years. Foremost among them are B. Kaplan, *Divided by Faith: Religious Conflict and the Practice of Toleration in Early Modern Europe* (2007); D. Sorkin, *The Religious Enlightenment: Protestants, Jews, and Catholics from London to Vienna* (2008); A. Thomson, *Bodies of Thought: Science, Religion, and the Soul in the Early Enlightenment* (2008); B. Ward, *Redeeming the Enlightenment: Christianity and the Liberal Virtues* (2010), and G. Stroumsa, *A New Science: The Discovery of Religion in the Age of Reason* (2010). An important episode is studied in a valuable work by D. D. Bien, *The Calas Affair: Persecution, Toleration, and Heresy in Eighteenth Century Toulouse* (1960), while M. C. Jacob, *The Radical Enlightenment: Pantheists, Freemasons, and Republicans* (1981), explores radical ideas that flourished in Dutch literary circles. The radical implications of the Enlightenment are also discussed in J. Israel, *A Revolution of the Mind: Radical Enlightenment and the Intellectual Origins of Modern Democracy* (2010), to be paired with the author's two other works on this same era, cited above, and in P. Blom, *A Wicked Company: The Forgotten Radicalism of the European Enlightenment* (2010). J. Riskin, *Science in the Age of Sensibility:*

The Sentimental Empiricists of the French Enlightenment (2002), challenges older assumptions about the era's pervasive rationalism; and there is an intriguing study of the philosophes' conception of truth and falsehood in D. W. Bates, *Enlightenment Aberrations: Error and Revolution in France* (2002).

For general introductions to women in the Enlightenment, their accomplishments and the constraints upon them, one may turn to K. Rogers, *Feminism in Eighteenth-Century England* (1976); the essays in S. I. Spencer (ed.), *French Women and the Age of Enlightenment* (1985); the important work on the salons by D. Goodman (1994), cited earlier; H. Bostic, *The Fiction of Enlightenment: Women of Reason in the French Eighteenth Century* (2010); F. Dabhoiwala, *The Origins of Sex: A History of the First Sexual Revolution* (2011); and S. C. Maza, *Private Lives and Public Affairs: The Causes Célèbres of Prerevolutionary France* (1993), which discusses the images of women in late eighteenth-century legal disputes. The life of the marquise who headed the best known of the many salons in France is recounted in B. Craveri, *Madame du Deffand and Her World* (trans. 1994).

The position of eighteenth-century Jewish communities and intellectuals is examined in numerous important works, including A. Hertzberg, *The French Enlightenment and the Jews* (1968), which contends that by downgrading all religions the philosophes (and especially Voltaire) contributed to anti-Semitism; also critical of the Enlightenment is J. Katz, *Out of the Ghetto: The Social Background of Jewish Emancipation, 1770–1870* (1973). But Jewish integration into European society in these years is explored in R. Mahler, *A History of Modern Jewry, 1780–1815* (1971); J. Israel, *European Jewry in the Age of Mercantilism, 1550–1750* (rev. 1998); and F. Malino and D. Sorkin (eds.), *From East to West: Jews in a Changing Europe* (1990), which focuses on the years 1750 to 1870. The most

noted Jewish contributor to the era's intellectual life is discussed in M. Gottlieb, *Faith and Freedom: Moses Mendelssohn's Theological-Political Thought* (2011). The views of eighteenth-century intellectuals are examined in two excellent recent books: A. Sutcliffe, *Judaism and the Enlightenment* (2003), and J. M. Hess, *Germans, Jews, and the Claims of Modernity* (2002). The previously cited work by D. Sorkin, *The Religious Enlightenment: Protestants, Jews, and Catholics from London to Vienna* (2008), places Jewish thinkers in the broader context of the era's religious thought. H. Sachar, *A History of the Jews in the Modern World* (2005), provides a scholarly, highly readable account focusing on the years from the Enlightenment to the present.

France in the Old Regime

Several books on modern France examine developments in the eighteenth century; among them are C. Jones, *The Great Nation: France from Louis XV to Napoleon, 1715–99* (2002), and R. Price, *An Economic History of Modern France 1730–1914* (1981). Price has also written *A Concise History of France* (rev. 2005).

Books that study the era for its own sake and not merely as a prologue to the Revolution include P. R. Campbell, *The Ancien Regime in France* (1988); E. Le Roy Ladurie, *The Ancien Regime: A History of France, 1610–1774* (trans. 1996); and W. Beik, *A Social and Cultural History of Early Modern France* (2009). The financial crisis is explored in depth in J. F. Boshier, *French Finances, 1770–1795: From Business to Bureaucracy* (1970).

The changing role of the nobility may be studied in older works by F. L. Ford, *Robe and Sword: The Regrouping of the French Aristocracy after Louis XIV* (1953), and R. Forster, *The Nobility of Toulouse in the Eighteenth Century* (1960), as well as in Forster's other books. G. Chaussinand-Noguret, *The French Nobility in the Eighteenth Century* (1985), portrays the

prerevolutionary nobility as socially productive; and J. M. Smith examines the nobility's contribution to conceptions of French nationhood in *Nobility Reimagined: The Patriotic Nation in Eighteenth-Century France* (2005). The growing criticism of noble privileges during this era is discussed in W. Doyle, *Aristocracy and Its Enemies in the Age of Revolution* (2009). Responses to problems of poverty and hunger in eighteenth-century France may be examined in O. Hufton, *The Poor of Eighteenth-Century France, 1750–1789* (1974); in S. L. Kaplan's detailed and impressive *Bread, Politics, and Political Economy in the Reign of Louis XV* (2 vols., 1976) and his two later volumes on related themes (1994, 1996); and in S. M. Adams, *Bureaucrats and Beggars: French Social Policy in the Age of Enlightenment* (1990). Parisian life at the time is graphically reconstructed in D. Roche, *The People of Paris* (trans. 1987). The status of domestic servants as a key to broader social relations is examined in S. C. Maza, *Servants and Masters in Eighteenth-Century France: The Uses of Loyalty* (1983), and in C. Fairchild, *Domestic Enemies: Servants and Their Masters in Old Regime France* (1984). Maza also discusses French conceptions of social class in *The Myth of the French Bourgeoisie: An Essay on the Social Imaginary, 1750–1850* (2003), which argues that the bourgeoisie did not exist as the coherent social group that its critics imagined.

Enlightened Despotism in Europe

A thoughtful brief introduction is J. G. Gagliardo, *Enlightened Despotism* (1967), while L. Krieger, *An Essay on the Theory of Enlightenment and Despotism* (1975), is a difficult but rewarding analysis.

German political fragmentation and cultural stirrings are examined in J. G. Gagliardo's *Reich and Nation: The Holy Roman Empire as Idea and Reality, 1763–1806* (1980) and *Germany under the Old Regime, 1600–1790* (1991). R. Vierhaus, *Germany in the Age of Absolutism* (1988),

is a brief survey, while J. J. Sheehan, *Germany, 1770–1866* (1989), is an outstanding larger history that begins with this period. For Prussia and Frederick the Great, one may turn to D. B. Horn, *Frederick the Great and the Rise of Prussia* (1969), and R. B. Asprey, *Frederick the Great: The Great Enigma* (1986), as well as to the more recent biographies by G. MacDonogh, *Frederick the Great: A Life in Deed and Letters* (1999), and D. Fraser, *Frederick the Great* (2000).

A concise introduction to eighteenth-century Austria is E. Wangermann, *The Austrian Achievement, 1700–1800* (1973). D. F. Good, *The Economic Rise of the Habsburg Empire, 1750–1914* (1984), begins with these years, while P. G. M. Dickson, *Finance and Government under Maria Theresa, 1740–1780* (2 vols., 1988), is an in-depth economic study. The Habsburg empress may be studied in E. Crankshaw, *Maria Theresa* (1969), and her son is the subject of P. P. Bernard, *Joseph II* (1968), a brief, balanced account. Other interpretations can be found in T. C. W. Blanning, *Joseph II* (1994); and in D. Beales, *Joseph II, vol. 1: In the Shadow of Maria Theresa, 1741–1780* (1987), which shows in detail how Joseph attempted to shape policy even before his own reign began in 1780.

Enlightened despotism in Russia is examined in a judicious large-scale study by I. de Madariaga, *Russia in the Age of Catherine the Great* (1981), available in abridged form as *Catherine the Great: A Short History* (1990), and in her *Politics and Culture in Eighteenth-Century Russia: Collected Essays* (1998). There are also biographies of Catherine by S. Dixon (rev. 2009) and M. Streeter (2007); and the magisterial R. Massie, *Catherine the Great: Portrait of a Woman* (2011). Other valuable studies of eighteenth-century Russia include two works by M. Raeff, *Origins of the Russian Intelligentsia: The Eighteenth-Century Nobility* (1966) and *Political Ideas and Institutions in Imperial Russia* (1994). Additional

insights are provided in J. Burbank and D. L. Ransel (eds.), *Imperial Russia: New Histories for the Empire* (1998); and in the previously cited work by J. Burbank and F. Cooper, *Empires in World History* (2010). Economic developments are traced in A. Kahan, *The Plow, the Hammer, and the Knout: An Economic History of Eighteenth-Century Russia* (1985), and revolts and social stirrings may be studied in P. Avrich, *Russian Rebels, 1600–1800* (1972), cited earlier, and in two books by J. T. Alexander on the Pugachev uprising: *Autocratic Politics in a National Crisis* (1969) and *Emperor of the Cossacks* (1973).

Poland: The Partitions

For Poland in these years, one may turn to N. Davies, *A History of Poland: God's Playground* (2 vols., rev. 2005), vol. 1: *The Origins to 1795*, and *Heart of Europe: A Short History of Poland* (1984), as well as the accounts in J. Lukowski and H. Zawadzki, *A Concise History of Poland* (2001), and A. J. Prazmowska, *A History of Poland* (2004). On the eighteenth-century partitions, J. Lukowski, *The Partitions of Poland, 1772, 1793, 1795* (1999), updates and expands upon older studies. R. Butterwick, *The Polish Revolution and the Catholic Church, 1788–1792: A Political History* (2012) discusses the role of the Church in these tumultuous years. For the years that followed the partitions, one turns to P. Wandycz, *The Lands of Partitioned Poland, 1795–1918* (1974), vol. 7 of *A History of East Central Europe*. A special subject is treated in C. Abramsky et al. (eds.), *The Jews in Poland* (1986). K. Friedrich, *The Other Prussia: Royal Prussia, Poland, and Liberty, 1569–1772* (2000), examines the history of Polish-Prussian relations.

The American Revolution and Britain

Major works by R. R. Palmer, J. Godechot, and others exploring the American and French Revolutions in a broader eighteenth-century revolutionary setting are described

in the section for the next chapter. H. F. May, *The Enlightenment in America* (1976), and H. S. Commager, *The Empire of Reason: How Europe Imagined and America Realized the Enlightenment* (1977), are both challenging books. For background to the revolution, one should read J. R. Carr, *Seeds of Discontent: The Deep Roots of the American Revolution, 1650–1750* (2008); and J. Black, *Crisis of Empire: Britain and America in the Eighteenth Century* (2008). The link with events and ideas in seventeenth-century England is stressed in E. S. Morgan, *Inventing the People: The Rise of Popular Sovereignty in England and America* (1988), and O. Stanwood, *The Empire Reformed: English America in the Age of the Glorious Revolution* (2011); and the influence of Enlightenment ideas on American leaders is discussed in D. Staloff, *Hamilton, Adams, Jefferson: The Politics of Enlightenment and the American Founding* (2005), and J. Drake, *The Nation's Nature: How Continental Presumptions Gave Rise to the United States of America* (2011).

For a sampling of interpretive studies, one may turn to B. Bailyn, *Faces of Revolution: Personalities and Themes in the Struggle for American Independence* (1990); J. P. Greene, *Understanding the American Revolution: Issues and Actors* (1995); and two books by G. S. Wood, *The Radicalism of the American Revolution* (1991) and *The American Revolution: A History* (2002). Important examples of the expanding research on the history of women in this era may be found M. B. Norton, *Liberty's Daughters: The Revolutionary Experience of American Women* (1980, 1996); C. Berkin, *Revolutionary Mothers: Women in the Struggle for America's Independence* (2005); C. Roberts, *Ladies of Liberty: The Women Who Shaped Our Nation* (2008); and J. Gundersen, *To Be Useful to the World: Women in Revolutionary America, 1740–1790* (2006). British responses to the revolutionary events in America are discussed in K. Perry, *British Politics and the American*

Revolution (1990); in H. T. Dickinson (ed.), *Britain and the American Revolution* (1998); and in S. Conway, *The British Isles and the War of American Independence* (2000).

For the military aspects of the war, one may turn to J. Shy, *A People Numerous and Armed: Reflections on the Military Struggle for American Independence* (rev. 1990), and S. Conway, *The War of American Independence* (1995). M. Spring, *With Zeal and with Bayonets Only: The British Army on Campaign in North America, 1775–1783* (2008), covers the British military effort. For the ascension of the British navy in the period, see R. Morriss, *The Foundations of British Maritime Ascendancy: Resources, Logistics and the State, 1755–1815* (2011), which covers the infrastructure of naval dominance. The French contribution is examined in J. Dull, *The French Navy and American Independence* (1975); in L. Kennett, *The French Forces in America, 1780–1783* (1978); and in S. F. Scott, *From Yorktown to Valmy: The Transformation of the French Army in an Age of Revolution* (1998).

For diplomacy and international affairs, there are F. W. Brecher, *Securing American Independence: John Jay and the French Alliance* (2003), and H. M. Scott, *British Foreign Policy in the Age of the American Revolution* (1991); and there is an excellent account of French-American relations in S. Schiff, *A Great Improvisation: Franklin, France, and the Birth of America* (2005). On the peace negotiations, R. B. Morris, *The Peacemakers: The Great Powers and American Independence* (1965), is an outstanding study.

For Britain in the eighteenth century, one should also consult the books described for chapter 7. In addition, the movements for parliamentary reform are discussed in studies by P. D. G. Thomas, *John Wilkes: A Friend to Liberty* (1996); J. Sainsbury, *John Wilkes: The Lives of a Libertine* (2006); and A. Cash, *John Wilkes: The Scandalous Father of Civil Liberty* (2006). And there are broader studies of English radicals in M.

Turner, *British Politics in an Age of Reform* (1999); and E. H. Gould, *The Persistence of Empire: British Political Culture in the Age of the American Revolution* (2000). Two books by I. R. Christie, *Wars and Revolutions: Britain, 1760–1815* (1982) and *Stress and Stability in Late Eighteenth-Century Britain: Reflections on the British Avoidance of Revolution* (1984), are rewarding.

Useful Web Sites and Online Resources

The International Centre for Eighteenth-Century Studies maintains a comprehensive Web site at www.c18.org, where readers will find links to diverse materials on all aspects of eighteenth-century history and culture; although the site is in French, the links on it are easy enough to translate, and they lead also to English-language works. There are more useful links at the International Society for Eighteenth-Century Studies, www.isecs.org. The Voltaire Foundation, www.voltaire.ox.ac.uk, is another good starting point for further research on the Enlightenment as well as the life and work of France's best-known philosopher. The collection of electronic sources at Fordham University, *Internet History Sourcebook*, www.fordham.edu/Halsall/index.asp, cited previously, includes links to many valuable eighteenth-century materials; and for documents on American-British conflicts in this era, readers may consult the excellent collection at the Yale Law School's Avalon Project, http://avalon.law.yale.edu/subject_menus/amerre

9. THE FRENCH REVOLUTION

Still useful works on the revolutionary era include A. Goodwin (ed.), *The American and French Revolutions, 1763–1793* (1965), vol. 8 of the *New Cambridge Modern History*, and its sequel volume, C. W. Crawley (ed.), *War and Peace in an Age of Upheaval, 1793–1830* (1965). Books encompassing the revolutionary era as a whole include E. J. Hobsbawm, *The Age of Revolution: Europe, 1789–1848* (1962, reissued 1996);