Although not uncritical of the results of the war, Wetzel demonstrates convincingly that Bismarck's aim to annex Alsace and parts of Lorraine was not preconceived, but rather a result of his attention to south German security fears raised by the French declaration of war. By signaling his aim to secure Germany's southwestern border, Bismarck shaped the expectations and attitudes of the neutral powers, thus preventing those leaders who considered joining France at the beginning of the war from doing so. Bismarck's restraint and French military setbacks near Orleans and in Paris finally convinced Adolphe Thiers and Foreign Minister Jules Favre to accept the conditions held out by the German chancellor rather than continue a self-destructive war. Thus Bismarck prevailed in the internal struggle against Moltke, and brought the war to an end once the French government had accepted the annexations upon which he thought German security depended.

Wetzel argues that "the victory over France in 1871 and the resulting terms of the [Peace] Treaty . . . gave Germany more power than it needed" (p. 217), because the annexation of Alsace and Lorraine and German unification strengthened Europe's central power. This transferred the security dilemma to France. Had France been able to keep Metz and an important portion of French-speaking Lorraine, this gesture might have made military parity easier to achieve, and might have made it more difficult for French nationalists to maintain their antagonistic attitude toward the German Empire. However, the conquest of Metz and subsequent German victories had raised the price requested by the military leadership, for whom the return of Metz would have been an inexcusable betrayal by Bismarck, with a view both to the lives sacrificed to conquer the fortress, and to the fact that this was the territory through which prior French rulers had invaded German lands during the three preceding centuries.

Situating the Peace of Frankfurt in a larger historical context, Wetzel argues that it provided an example of Bismarck's extraordinary statecraft, for his argument for south German security was sufficiently convincing to make the annexation of Alsace and the larger part of Lorraine palatable to the diplomats of neutral powers. Indeed, the newly elected French assembly accepted the peace preliminaries immediately, by a huge majority. France paid its indemnity within two years of the war's end, retained its colonies as well as sovereignty over its military affairs, and incontestably remained a great power. French postwar desire for "revenge" was due more to the unwillingness to accept defeat than to the loss of Alsace and Lorraine.

While the book does not explicitly situate the great powers' behavior within the nineteenth-century Concert tradition of normative thinking and practices of mediation, emphasizing instead the role of individuals, it does make clear the probability of international mediation and integrates well the Black Sea Clauses Conference. Still, there are a few blind spots. The diplomacy culminating in the unification of the south German states with the North German Confederation and the founding of the German Empire is practically absent from the book, yet undoubtedly was part of the diplomacy of the war. French and German diplomacy vis-à-vis neutral parties concerning the bombardment of Paris, which increased the probability of intervention, and the "humanitarian diplomacy" involving the Red Cross may also deserve more attention in a comprehensive study on the diplomacy of the Franco-Prussian War.

These minor reservations notwithstanding, the book is a major achievement. It fills an important gap in the literature, which has not seen such a lucid and well-composed case study on nineteenth-century war and diplomacy in many years. The bibliographical essay at the end adds to its value by orienting the serious researcher. Brilliantly written, well-edited, balanced, and empathetic in its interpretation of individuals and international relations, the book should figure on any reading list for advanced courses in nineteenth-century European or international history.

MATTHIAS SCHULZ
University of Geneva

ERIC G. E. ZUELOW, editor. *Touring beyond the Nation: A Transnational Approach to European Tourism History*. Burlington, Vt.: Ashgate Publishing Company. 2011. Pp. xi, 250. $119.95.

At first glance, a book devoted to exploring the transnationalism of tourism seems less than original. We already have many studies, to take just one example, of European elites partaking in the Grand Tours of the seventeenth and eighteenth centuries, of travelers leaving home and crossing borders to explore "foreign lands." A transnational approach to tourism means more than the movement of people, however, implying a broader, multidirectional flow of information, organization, ideology, material items, and images across borders. "Tourism was bigger than a series of discrete national stories," Eric G. E. Zuelow argues in the introduction to this interesting edited collection; "it was hardly ever entirely the domain of specific state actors but was often the result of a larger current of developments." (p. 7)

Part one of the book explores the role of the transnational in the creation and evolution of tourist spaces. John K. Walton's essay, "Seaside Resorts and International Tourism," is a history of European seaside resorts as spaces of "international" encounter and "cultural mixing" (p. 20). Laurent Tissot explores the transnational circulation of the alpine model, specifically the Swiss Alps. Angela Schwarz examines the impact of international exhibitions and world's fairs on the development of mass tourism. Each of these interesting contributions is largely summative, relying primarily, and perhaps understandably, on secondary sources to draw broad conclusions about exchange across multiple countries and time periods. Stephen L. Harp's thoughtful case study of the role of other Europeans, especially Germans, on the expansion of the French nudist resort

of Cap D'Agde is the most rooted in a specific time and place. All of these essays are examples of the rewards of doing transnational history, but also of the challenges including the need to do research in multiple languages and about multiple spaces and cultures. One answer is the kind of broad, synthetic scope found here in the contributions on seasides, mountains, and world's fairs. This approach enables the authors to reach across international borders and point the way to important questions for future research, but it can sometimes hide historical specificities, flatten changes over time, and encourage universalizations when complexity is called for.

It is also these essays that focus most closely on the transnational nature of the tourist experience, as opposed to later chapters that explore the institutional, economic, and ideological flows of ideas, networks, and finances across borders. Understanding the experience of human mobility is central, of course, to understanding tourism, but it is less clear what makes this mobility transnational per se. Suggestively, Walton uses the term "international" rather than "transnational" throughout his essay about "international visiting publics" traveling to seaside resorts (p. 19). If, as Schwarz encourages us to do, we should consider the experience of visitors to a world's fair, with their exposure to the exhibits of "foreign countries and their cultures" (p. 97), to be "transnational," is this not also true of the eighteenth-century Grand Tour or of the twentieth-century group tour to Paris, topics well covered in previous works? The very premise of this book—that tourism histories to date have not paid as much attention as they should to the transnational—suggests that studying the movement of people across borders is by itself not enough.

The most original and productive discussions in this volume concern the relationship between national tourism projects and international approaches to tourism practices. The three excellent essays in part two, "Selling the National in a Transnational Context," explore unexpected transnational influences on the creation of distinctive local and national tourism products from the late nineteenth century to World War II. Alexander Vari's first-rate contribution on the influence of foreign models on the branding and marketing of Budapest from 1885 to 1940 describes a dominant nationalist ideology wary of foreign models, the persistence of economic pragmatism in the face of financial need, and the inability of the regime to maintain local control over an industry built on cultural exchange. Patrick Young's excellent essay uses the history of advertising and hotels to explore the French tourist industry, specifically the uneasy coexistence of national ambitions with "the realities of an increasingly diverse, international, and commercialized tourist circulation across the continent" (p. 128). Both Vari and Young demonstrate the importance of examining the organizational, often governmental, aspects of tourism, including tourism agencies, advertising efforts, and hotels. Young reminds us of the relationship between these phenomena and the sometimes ambivalent and anxious drive to "modern-

ization." Even before the rise of global mass tourism after World War II, international competition and transnational discourses threatened the distinctiveness of national tourism products, leading in some views to an unhealthy standardization. In his insightful discussion about transnational influences on the modern Irish tourist movement, Eric Zuelow explores the complex relationship between tourists' desires for distinctiveness, indigenous efforts to promote Irish identity and heritage, and the impact of "tropes and tools"—marketing, hotels, tourist development, even the appearance of the Irish landscape—borrowed from Europe and the United States (p. 154).

The final three essays explore the politics of tourism under communism and fascism. Christian Noack builds on the work of Diane P. Koenker in an exploration of what was specifically "Soviet" versus "European" about post-revolutionary tourism in the USSR. Kristin Semmens's thought-provoking contribution examines international tourism conferences in Nazi Germany, arguing that even under Hitler "[t]his was not and could not be a closed off, self-reliant community" (p. 195). German tourism professionals learned from foreign experts; the "German model," with its emphasis on state coordination and the ideological value of travel, was also "heartily applauded" by some visiting Europeans (p. 201). Michelle Standley tackles the important question of Cold War competition, describing East Berlin's T.V. Tower Information Center as a salvo in the GDR's effort to appear "modern," legitimate, and internationally competitive. The role of the state is especially obvious in all three of these essays. Individual travel abroad was not permitted. Cross-cultural contact came in the form of meetings and delegations, and in the sharing of technology, architecture, and the aesthetics of modernity. These forms of officially authorized and contained "exchange" were typical for communist and fascist states, and consistent with authoritarian views of tourism as a purposeful and ideologically productive product. More problematically, however, tourism was also a consumer item. Socialist states insisted that socialist modernity was better than capitalist mass consumption, for example, but as Standley observes, striving to meet "world standards" of modernity in the 1960s meant T.V. Towers, but also miniskirts. Postwar tourism—be it international travel by individuals or the transnational circulation of organizational models—was increasingly difficult to disassociate from the economics and culture of capitalism.

There is good reason for a volume on transnationalism to cover so many countries and cultures. There are also inherent challenges in attempting through an edited volume the type of rethinking about tourism that the editor and contributors propose. Transnationalism is invoked, for example, but never defined. Still, the essays make very valuable individual contributions to our understanding of the history of tourism, even as the diversity of subjects and approaches means

that their contribution to our deeper understanding still awaits more research.

ANNE E. GORSUCH
University of British Columbia

CYNTHIA J. BROWN. *The Queen's Library: Image-Making at the Court of Anne of Brittany, 1477–1514*. (Material Texts.) Philadelphia: University of Pennsylvania Press. 2011. Pp. xii, 402. $79.95.

Born the duchess of Brittany, Anne of Brittany (1477–1514) became the queen consort of two French monarchs, Charles XIII (1470–1498) and Louis XII (1462–1515). Her marriage at age fourteen to Charles XIII in 1491 was contracted as part of the Treaty of Sablé, which absorbed Brittany into the kingdom of France; the arrangement of this marriage to the French king required that Anne abandon her marriage-by-proxy to Maximilian of Austria, an arrangement designed to preserve the autonomy of the duchy of Brittany in the face of encroaching French royal power. When Charles XIII died unexpectedly in 1498, leaving no heir, Anne's marriage contract required her to marry his successor. As Cynthia J. Brown points out, Anne managed to retain more control over the duchy of Brittany during her marriage to Louis XII. However, she produced no male heir to the French throne, and her vigorous efforts to marry her daughter Claude to Charles of Luxembourg in order to ensure the independence of Brittany were undermined by Louis XII, who betrothed Claude to his cousin Francis of Angoulême (the future Francis I), a political marriage that would ultimately lead to the incorporation of Brittany into the kingdom of France. In every respect, Anne of Brittany's short life exemplifies the ambiguities and ironies of late medieval queenship and the diffused and refracted agency of queens who sought to intervene in contemporary politics.

The iconography of power in late medieval France addressed the gendered performance of queenship both directly and indirectly. Given her liminal status as a French queen seeking to exercise her power on behalf of the duchy of Brittany, it comes as no surprise that Anne, as an exceptionally active patron of the arts, exploited the interplay of textual and visual codes in late medieval book culture as a way of promoting her own political interests within what Brown calls "the royal propaganda machine that controlled the very image of court life that was projected to the outside world" (p. 5). Although Anne's patronage is frequently associated with the luxurious books of hours in her library, particularly the *Grandes Heures d'Anne de Bretagne*, *The Queen's Library* demonstrates the significance of the large number of non-devotional works of history and literature that can be traced to Anne's patronage, all of which are itemized in a useful appendix listing the "books associated with Anne of Brittany" (pp. 307–310). As Brown argues, these books—and the books of other contemporary female elites such as Margaret of Austria and Louise of Savoy—often participate in the construction of gendered networks of power as "ideo-

logical carrier[s]" (p. 88), a concept Brown borrows from Madeline Caviness.

Brown's emphasis on the role of visual culture in the "politics of the page" allows her to develop readings attuned to the representation of gender and agency in these visually saturated books. *The Queen's Library* initiates its analysis with an examination of manuscripts recording Anne's two coronations and her royal entries into Paris in 1492 and 1504, as well as accounts of similar rituals staged for Anne de Foix and Claude of France. The iconography of these "books in performance" anticipates the allegorical role of female personifications as well as the representation of historical and mythical women found in texts such as the French translations of Boccaccio's *De mulieribus claris* and Ovid's *Heroides*, the topics of later chapters. Brown is attentive throughout to the "dynamics of female patronage relationships" (p. 63).

The Queen's Library, however, would have benefited from a more tightly focused attention to historical context; for instance, the reader has to wait until the middle of chapter 2 for a brief biography of Anne of Brittany, long after such information would have informed the discussion of individual books and their images. In order to fully appreciate the "politics of the page," the reader often requires a bit more background on late medieval political strategies and maneuvers than is generally provided here. Likewise, Brown's repeated invocation of the contradictory and ambivalent responses to queenship and the power of elite women does not always provide an adequate explication of how late medieval queens actually wielded royal power. Nonetheless, the breadth of research and the insightful readings of individual images make *The Queen's Library* an important study of gender and the history of the book.

MARILYNN DESMOND
Binghamton University

JONATHAN MICHAEL GRAY. *Oaths and the English Reformation*. (Cambridge Studies in Early Modern British History.) New York: Cambridge University Press. 2013. Pp. xi, 272. $99.00.

Jonathan Michael Gray has written a brief study of the role of oaths and oath taking during the reign of Henry VIII. He argues that as a device, the oath was part of the language of the Reformation. As a means to implement royal supremacy over the English Church, the oath was as important to understand as were the theological positions and the political theories that oaths transmitted. Oaths were so important that in essence, he believes, "they constituted the Reformation" (p. 5).

Gray establishes that oaths were a form of worship in medieval England, and that they continued to be held up by Protestant reformers like John Bale and Thomas Becon as a way for anyone to gain access to the highest of all powers. A false oath was dangerous, for it implied that God was not God. As the author of all creation, it was wrong to treat God as if he were merely a lowly creature. A blasphemous oath threatened to crucify