

in England (elected to parliament in 1895), and when things got too hot for Carl Peters in Germany after British papers exposed his murders, he simply moved to London, where he founded another colonial company. “Germany’s image as a brutal colonial power” preceded World War I, Bösch finds in this exemplary study, but atrocities and mass killings committed in the course of colonial wars “did not provoke widespread indignation” in either land.

Dominik Geppert even tries to convince us that Lord Northcliffe was not the warmonger we had supposed. Northcliffe’s stance towards Germany was that of any opportunistic businessman; the *Daily Mail* followed the public mood. The argument is made with great good sense – but who was responsible for the public mood? Only Jose Harris challenges the premise of Anglo-German antagonism directly. In her stimulating examination of both legal cultures, a piece that might well be titled “Against Anachronism,” she makes a powerful case for thinking that, at least in legal circles, the picture of Anglo-German antagonism was a product of the war itself.

As David Blackburn in his elegant summation notes, not without a raised eyebrow: “we are all cultural historians now.” Cultural history, these articles make clear, is now the flag that gets any ship, whatever its cargo, into port. But I cannot help noting that, as when the flag of social history ruled the waves, the port itself is usually a political one. Why is it that political history, practiced everywhere, remains (here with honorable exceptions) in the closet, still the love that dare not speak its name?

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Making Ireland Irish: Tourism and National Identity since the Irish Civil War

Eric G. D. Zuelow. Syracuse, New York: Syracuse University Press, 2009. \$39.95 (cloth).

Eric Zuelow’s well written and researched book examines the creation of Ireland’s tourism industry. He argues for tourism’s significance as a venue for Irish people to create their own representations of Ireland, as distinct from the pre-Civil War era in which English railway companies and hoteliers promoted Irish tourism for English tourists. Irish tourist officials, promoters, and local communities debated and represented “Irishness” and Irish national identity to themselves and tourists from elsewhere. A key element of tourism’s success within the Irish Republic, Zuelow claims, was its savvy promotion of tourism during the 1920s and 1930s as a “national interest”, one that subsequently worked in tandem with tourism’s

social impacts and contributions to economic development. The book is richly documented, drawing upon Irish archives, published primary sources, film and radio transcripts, interviews, regional and national publications, and foreign press reports.

The book provides a careful analysis of how Ireland's nascent tourism industry became a key sector of national importance and then promoted tourism as a state project. The Irish Tourism Association (ITA), incorporated in 1924 from an amalgam of several existing tourism organizations, provided a significant catalyst along with regional and local initiatives. Only after the Irish Civil War were "the *Irish*, not the English...completely responsible for developing their own tourist product and for determining how they wanted to present themselves to the world" (p. xvii). Tourism became a national project, although funding for tourism development largely depended on voluntary contributions from local communities and ITA branches. The ITA's first branch in Killarney (1924) convinced other places of tourism's potential to bring better roads, a safe water supply, sewerage, and other improvements. Tourism, Zuelow claims, "provided a national solution to local problems, and was increasingly defined as a "national interest" (p. 13).

Tourist groups worked to ensure government support for tourism development and an effective tourist industry. The 1939 Tourist Traffic Act created the Irish Tourist Board (ITB), which pushed for tourism initiatives and durable infrastructures. After the war it was replaced by a new nonpartisan, national statutory tourist body, *Bord Fáilte Éireann*. Postwar tourist revenues climbed rapidly, presenting a solution to poverty and emigration. While early *Bord Fáilte* projects such as a chalet scheme in Tuosist were unsuccessful, they sparked discussions about how tourist "products" for outsiders could exemplify Irish culture, history, and landscape.

While Zuelow's early chapters on national tourist policy focus primarily on institution building, subsequent chapters analyze tourism and cultural change through examples of how "Irishness" was presented to tourists. One conundrum concerned the Irish-speaking regions (*Gaeltachts*). While the ITB believed foreign tourists wanted to see "authentic" Irish people, ultimately the government chose to promote tourism-related rural development over language preservation in the *Gaeltachts* (p. 112). Other Irish communities embraced the financial advantages of revamping fairs and festivals to depict "authentic" Irishness for foreign tourists. In contrast, *An Tóstal: Ireland at Home* (created in the 1950s), provided a nationwide festival specifically aimed at tourists. Its content, Zuelow emphasizes, derived from local communities creating national cultural attractions. Older images met contemporary needs and local communities enacted visions of themselves.

Subsequent chapters offer excellent case studies of broadly based tourism-related deliberations about how to represent Irish history as one of unity rather

than conflict. Zuelow's analysis of the restoration and development of Kilmainham Jail, slated for demolition in the 1950s then restored as a museum and memory site for Irish nationalism, depicts efforts to preserve Ireland's historical places, and the accompanying desire to avoid political controversy. Other debates concerned Irish landscapes. Were they the patrimony of the Irish people or landowners? Should tourism-related preservation trump urban development?

Zuelow presents a complex narrative of how institutions and groups from across Irish society helped create a vibrant tourist industry, one that by the 21st century included both northern and southern Ireland. We learn less about how tourists (foreign and from elsewhere in Britain) understood their experiences, and about the Irish as tourists themselves. Tourists from the UK persistently surpassed those from other countries. Did tourism as an agent of national identity further situate Ireland, and "Irishness", as distinct from "Britishness" since it emphasized the Irish Republic's distinctive cultures and its history of resistance to British rule? These questions notwithstanding, Zuelow's claim for tourism development as a significant element in the creation of Ireland's national identity proves convincing.

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The Churchills: A Family Portrait

Celia Lee and John Lee. New York: Palgrave Macmillan, 2010. 272 pp. \$28 (hardcover).

Winston's War: Churchill, 1940-1945

Max Hastings. New York: Alfred A. Knopf, 2010. 483 pp. \$35 (hardcover).

Churchill's Empire: The World That Made Him and the World He Made

Richard Toye. London: Macmillan, 2010. 316 pp. £25 (hardcover). Second edition to be released in August, 2010 by Henry Holt, New York.

'We have been told more about Winston Churchill than any other human being,' British historian and journalist Max Hastings writes in his recent book about the great man. Apparently, there is still more to tell. Three new books about Churchill have been published this summer. They draw on recently released or never before tapped resources and provide unique perspectives on Winston Churchill. They also demonstrate how popular history can find a place along with scholarly works.

Celia and John Lee are Honorary Research Fellows of the Centre for First

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