

Black maintains that anti-imperialism serves ‘a variety of intellectual and political strategies’, and that those who seek to criticize empire are doing so in order to integrate migrant communities into former metropolises or to ‘transform’ relations between ex-imperial powers and their ex-colonies (p. 6). In making this assertion, he seems to deny that many historians have written negative histories of empire, not in order to make a broader political point, but because their interpretation of the past indicates that imperialism had profoundly negative consequences for many of their subjects. Even the most mildly Marxist historian might struggle to see a problem in the fact that, as he writes, empire is ‘commonly treated as a particularly brutal and coercive form of capitalism’ (p. 6).

There are other sections in the book that might raise an eyebrow for some readers. The dismissal of Ken Livingstone’s objections to the commemoration of imperial heroes in Trafalgar Square as merely ‘ahistorical posturing’ (p. 139) seems anachronistic when set against contemporary movements like Rhodes Must Fall. The statement that the British ‘disgusting’ use of torture against the Mau Mau was nevertheless ‘less than that of the French in tackling insurrection in Africa’ (p. 195) raises uncomfortable questions about the purpose of this type of comparison (should we build a league table of torture chambers, of bodies broken?). And the assertion that Britain offered its colonies ‘many of the advantages of British liberty’ – and, indeed, that British multiculturalism is ‘overly apologetic’ (p. 240) – seems curiously ahistorical itself.

It is not always clear at whom this book is aimed. The long time period makes it appear attractive as a text for students, but the polemical nature of much of the argument means that it would not function well as a textbook. Historians of empire are unlikely to benefit much from such a long and general overview. And, despite the book proclaiming that it was created ‘as part of the public debate’ (p. 5) about imperialism, it seems unlikely that its dense style and academic approach will attract a large public readership. Perhaps if the book were either a narrative history of the British empire or a polemic about the place of empire in contemporary discourse and popular memory, it would find a more natural audience.

Charlotte Lydia Riley

University of Southampton, UK

Eric G.E. Zuelow, *A History of Modern Tourism*, Basingstoke, Palgrave Macmillan, 2015; 296 pp.; £16.99 pbk; ISBN 9780230369658

Tourism today accounts for nearly 10 per cent of gross domestic product worldwide and, for well over a century, has shaped the way people understand national and cultural difference in an increasingly interdependent world. And yet historians have largely left the study of tourism to anthropologists and economists. There are a number of excellent local and national studies on tourism history, but it remains a small field that is all too often disconnected from broader historiographical debates over consumption, capitalism, and modernity.

Eric Zuelow's *A History of Modern Tourism* aims to showcase and synthesize this emerging sub-field and to give tourism its due as an engine of historical change. Tourism, he argues, has 'deep connections to virtually every aspect of the human experience' (p. x) – from culture and aesthetics to health to the natural and built environments. Moreover, Zuelow writes, 'To study modern tourism is to study the modern age' (p. x).

Zuelow effectively demonstrates the cultural and economic links between tourism and modernity. Modern tourism – as opposed to simply travel or migration – coincided with the rise of global capitalism and was a form of travel defined by the 'pursuit of pleasure and ... an escape from everyday realities' (p. 9). Although wealthy ancient Romans travelled for pleasure, it was the British who invented most of the tropes and institutions that characterize tourism as we know it today, among them national transit infrastructures, package tours, and the idea that travel is good for people's spiritual and physical health. All of this was connected to broader modernizing forces in British society that soon spread elsewhere: accelerating technological change, rapid urbanization and class formation, and the rise of the nation-state.

Most notably, tourism both enabled, and was made possible by, breakthroughs in transportation that collapsed time and space and transformed the ways in which people lived and moved in the world. In the nineteenth century, the steamship and the railway stitched nations together and to each other. In the twentieth, automobiles and airplanes created a market for mass tourism that allowed people across the class spectrum to enjoy touristic experiences, from weekend jaunts to an amusement park to extravagant holidays on remote tropical islands. Thanks to such easy mobility, by the end of the last century, tourism had gone from being 'the purview of a very few to being the obsession of nearly all' (13).

Tourism also underwrote notions of modern selfhood. Beginning with the Grand Tour, in which British aristocrats visited Europe for an education in both history and corporeal pursuits, modern tourism offered 'a license to move outside of social norms' (28). As the Western world abandoned feudalism and old social hierarchies, tourism provided a mechanism for new modes of self-fashioning. Being a tourist necessarily involved breaking out of old patterns of living. Where once leaving one's home community was something to be feared, an endeavour reserved for professional travellers such as traders or sailors, the whole point of tourism was to seek entertainment and adventure in the unfamiliar. It drew on Enlightenment ideas of individualism and Romantic notions of authentic experience. Tourism helped promote the widely held beliefs that novelty and knowledge of other cultures were key to being a modern person.

Zuelow's book is impressive in scope. As editor of the *Journal of Tourism History*, he is well-perched to survey the field and highlight its discoveries and insights. Indeed, the reader is treated to a 'best of' tour of the literature and of tourism history. Illuminating anecdotes engage the reader throughout. In one, Thomas Cook, a devout Baptist, popularized the package tour with the initial goal of promoting temperance, but a pitfall-ridden trip to Scotland led travellers

to the bottle and Cook to abandon his teetotal mission. With its bird's-eye perspective, the book will be particularly useful as a spine for any syllabus on the history of tourism. It also helps to situate tourism case studies in global context, demonstrating the interconnectedness of the tourism economy and the ideologies behind it.

The scope of the book, however, is also one of its weaknesses. Clocking in at under 200 pages, such a wide-ranging study will necessarily leave out more than it can cover. It is, by the author's admission, a Eurocentric work, weighted heavily toward Britain and toward the nineteenth century. Still, one wishes it had been either narrower or broader. Major themes in tourism history – such as the relationships among tourism, colonialism, and new racial hierarchies – are glossed over in a narrative that moves at the clip of a speeding train. At the same time, there are places where Zuelow devotes too much space to developments that seem tangential, such as the technological innovations that allowed said train to speed.

Zuelow owns his omissions, saying that the book's word count did not allow room to 'delve into the various scholarly debates'(x). But the lack of attention to debates means that the story he presents appears both inevitable and unproblematic. While Zuelow discusses the ways in which tourism could fuel racism and nationalism, particularly in colonial and fascist contexts, there is a general tone of celebration and progress that runs throughout. There are many critical studies of tourism's impact on local economies, on the power dynamics that shape tourism, and on the consequences for the human objects of the 'tourist gaze'. But these are sidelined in Zuelow's synthesis in favour of an account told from the perspective of the traveller (usually white and male) enjoying all the new liberties and pleasures that tourism promised – experiences often denied to tourism workers themselves.

Sarah Miller-Davenport

University of Sheffield, UK

Carlos Reijnen and Marleen Rensen (eds), *European Encounters. Intellectual Exchange and the Rethinking of Europe 1914–1945*, Amsterdam, Ropodi, 2014; 269 pp.; €61.00 hbk; ISBN 9789042038325

Unravelling the cultural and intellectual roots of 'Europe' as a concept has been a crucial (and well-funded) theme in humanities research for almost two decades now. *European Encounters*, a volume part of the Interdisciplinary European Studies Series, edited by Carlos Reijnen and Marleen Rensen, benefits from and contributes to a trend in historiography from the 1990s onwards that seeks to investigate the international dimension of intellectual contact. Drawing heavily on the approach of *histoire croisée* or entangled histories more recently developed by Bénédicte Zimmermann and Michael Werner (2002), *European Encounters* explores the (re)making of ideas of Europe between 1914 and 1945 as a result of intellectual encounters and intellectual exchange between artists, writers and scientists. For this, the editors rightly deem it necessary to embrace a broader