it could hardly have known that. Weil reminds us of the fragility of revolution and of the pressures to betray their revolutionary promises. When the Williamite regime replaced James II, it held out the expectation that the rule of law and the "ancient constitution" would be restored. Weil shows us that the post-revolutionary state was just as willing to dispense with legal niceties as its predecessor was when faced with existential threats to its existence from Jacobite conspirators. The fear of plots and subversion from within encouraged a regime that liked to think of itself as a liberal and law-abiding one to act in decidedly illiberal and sometimes arbitrary ways in the name of national security. As such, it offers a very twenty-first-century history of the Glorious Revolution.

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Jeremy Black. *Politics and Foreign Policy in the Age of George I, 1714–1727*. Burlington, Vt.: Ashgate Publishing Co., 2014. Pp. xvi, 279. $119.95.

The Peace of Utrecht, the Jacobite rebellion, the deaths of Louis XIV and Queen Anne, the Hanoverian succession and international crises in the Baltic and Mediterranean: the second decade of the eighteenth century was as exciting as any, but it has received surprisingly little attention from historians. That is about to change. The string of commemorations in 2013, 2014, and 2015 is now leading to a sufficient historiographical critical mass to set this period on the map.

Jeremy Black's most recent monograph is part of that development. His thorough study of the foreign policy of George I, not the most popular or studied monarch in British history, is long overdue. Its nearest competitors are the classic biography of George by Ragnhild Hatton (1978) and the more recent monograph on religion and British foreign policy between 1688 and 1756 by Andrew Thompson (2006). Black takes a different angle; whereas Hatton focused primarily on the international context and Thompson paid special attention to the religious dimensions, Black chooses to illuminate the relationship between domestic politics and foreign policy, one of his key objectives.

The result is a thoughtful and detailed account of British foreign relations in the second and third decades of the eighteenth century. Black is true to his word when he argues that these must be understood in the context of domestic events. He is able to show how factional struggles within the Whig ministry impacted the direction of foreign policy. It is to be commended that he also takes Tory and even Jacobite discussions on foreign policy seriously, rather than dismissing them. There is another aspect of this book that adds to its quality: the vast amount of research done in foreign archives. This makes for some fascinating reading. For instance, Black shows how the Swedish diplomat Count Karl Gyllenborg not only discussed Swedish naval support for a Jacobite invasion, but he also proposed to influence British public opinion by publishing pamphlets on the Baltic region (p. 74).

The book is essentially a dense narrative, based on a massive amount of primary, mostly manuscript, sources. For the general reader the analyses are often too detailed, but Black does succeed in extracting certain patterns. He continuously shows how foreign and domestic policy was intertwined. For instance, he argues that the transformation of the Whig party from "radical" to "aristocratic" was not just the result of domestic developments, but also the need of the Whig ministry to reposition itself in a less antagonistic manner vis-à-vis France (pp. 72–73).

It is also good to point out the limitations of this study. Despite Black's emphasis on the necessity to include domestic politics and the media in the analysis of foreign policy, these only play a marginal role in his research. His book rests primarily on the classic sources of diplomatic history: diplomatic and political correspondence. There are, though, some references to alternative sources, such as newspapers or pamphlets. For instance, during a split in the Whig ministry in 1717, Black refers to a pamphlet that criticizes Charles Townshend. But often these examples are illustrative rather than integrated in the analysis. The section on the Jacobite revolt of 1715 would have been an excellent place to refer to newsletters or pamphlet debates. This is no weakness in itself; Black simply chooses to focus on high politics and does a brilliant job doing so, but one might expect the author of *Debating Foreign Policy in Eighteenth-Century Britain* (2011) to lead the way in expanding the traditional scope of attention on diplomatic history. It is, indeed, a key objective of this study, and Black criticizes the realist historians who do "not . . . take the public debate over policy . . . seriously" (p. x). But the readers of this book must wonder how far Black himself does not implicitly endorse this realist point of view. In another sense, however, Black does criticize the realist assumption that international relations are determined by the clashing of states. The intricate debates, ministerial shuffles, and factional rivalries of Georgian Britain show a far more complex picture in which domestic relations and foreign policy interact.

This in no way diminishes Black's achievement. He has once again managed to present a thoughtful, readable, and well-researched monograph. Given the enormous production and the quality of his work, one must conclude that Professor Black remains a leading historian on British foreign policy in the eighteenth century.

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Helen Cowie. *Exhibiting Animals in Nineteenth-Century Britain: Empathy, Education, Entertainment*. New York: Palgrave Macmillan, 2014. Pp. ix, 256. $95.00.

The 1980s saw the first major wave of scholarship in British history that took animals seriously as worthy objects of inquiry, with the publication of foundational texts by such scholars as Coral Lansbury, Harriet Ritvo,