

before 1961 and could have been higher if exchange controls had not been an obstacle. By taking a micro-perspective and focusing on specific sectors and individual firms, Rollings can show that, apart from the textile industry, businesses were committed to liberalization and that they were adjusting their corporate strategies toward the EC earlier than suggested by the literature.

The second part of the book reassesses the conventional view that British industry was not interested in European integration until at least the mid-1950s. Rollings presents businesses' own perception of European integration through each stage, from the early years of the Marshall Plan to the Customs Union, the Schuman Plan, the European Coal and Steel Community, the debate over the Free Trade Area, the creation of the European Free Trade Association, and Great Britain's first and second application to join the Common Market, up to 1973. Rather than trying to find a unifying theme (as no single view existed), Rollings gives space to multiple voices, from the Federation of British Industries (FBI) to individual firms. What emerges is a picture made of many small pieces, fragmented and complex, where opposition and support were voiced at different times, over different issues, and at different levels. Historians reading this account will delight in the richness of detail and in seeing how actors, including the government, understood and responded to the times in which they lived. Rollings is able to bring multiple voices together to show that, after 1963, there was growing business support for Common Market membership, and that the Confederation of British Industry (the FBI's successor) put pressure on the government to apply again.

The third part of the book focuses on the reaction to the other issues that concerned business, apart from tariffs and trade, such as competition policy, indirect taxation, and company law. Here again Rollings pays attention to details as they mattered in shaping perceptions and responses. This is a tightly argued book, rich in evidence both quantitative and qualitative, drawn from previously unexplored archival material. Rollings demonstrates that business history has much to offer to historians and social scientists interested in the history of European integration; they will find here much that is new both in terms of evidence and in the author's approach.

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GABRIEL B. PAQUETTE. *Enlightenment, Governance, and Reform in Spain and Its Empire, 1759–1808*. (Cambridge Imperial and Post-Colonial Studies Series.) New York: Palgrave Macmillan. 2008. Pp. xi, 244. \$69.95.

In this perceptive analysis of reform in the Spanish Empire during the reigns of Charles III (1759–1788) and Charles IV (1788–1808), Gabriel B. Paquette examines the intellectual development of the reforms and historiographical approaches taken in analyzing them. As

Paquette notes, some historians have emphasized the degree to which foreign influences determined the direction of the reforms, others have portrayed them as part of the general European phenomenon of enlightened absolutism, and still others have focused on the reforms as a contest between secularism and religion.

Paquette attempts to harmonize these interpretations with his own explanation of what the intellectual foundations of the reforms were and why they achieved only limited results. He begins idiosyncratically with Giambattista Tiepolo's "Wealth and Benefits of the Spanish Monarchy under Charles III," painted in 1762 to adorn the throne room of the royal palace in Madrid. The fresco asserted the crown's role in enhancing the empire's general welfare and material prosperity. Anton Raphael Mengs, Charles III's chief painter and aesthetic adviser, had brought Tiepolo to Madrid so the court could emulate the artistic ideals of the other principal European monarchs, for whom Tiepolo had also painted frescoes. Paquette's use of Mengs and Tiepolo allows him to introduce the idea of emulation: the European-wide practice of importing ideas, cultural values, and political and economic policies to build the power and influence of the state, to promote the general welfare, and to stimulate economic growth. Emulation did not mean imitation, but borrowing ideas and then adjusting and improving them to fit national circumstances.

For Paquette, the Caroline ideology of governance was based upon three main pillars. First was regalism, the idea that state power must be supreme. This was particularly evident in its relationship with the Roman Catholic Church, specifically Charles III's expulsion of the Jesuits in 1767. Second, political economy seemed to offer ways to enrich the monarchy and improve the general welfare. Promotion of population growth and immigration were part of the projects undertaken by the monarchy, along with reforms to stimulate trade and thereby increase royal revenues derived from commerce. The third pillar was that of enhancing Spain's prestige and power internationally. Charles III came to the throne in 1759 during the Seven Years' War, which ended in Spanish defeat and clearly signaled the danger the British posed to the Spanish Empire. Underlying the entire reform program was a faith in the potential of reason to resolve Spain's problems and strengthen the Bourbon monarchy, a faith in keeping with the Age of Reason.

With emulation key to his analysis of the Caroline reforms, Paquette examines the non-Hispanic roots of the reform proposals. He devotes considerable space to British sources and even Italian political economists but little to the French. It is not entirely clear whether this is because he believes the French contributed little for emulation or because he simply focused on the British. With its focus on the Caroline period, the book says little about reforms under Philip V and Ferdinand VI and their intellectual origins, or whether emulation was chiefly a Caroline phenomenon.

From Paquette's perspective, the reforms failed in

Spain because of the powerful resistance of traditional elites, and the monarchy and its ministers consequently turned vigorously to the overseas colonies to pursue their regalist and commercial initiatives. This, of course, ignores the initiatives that predated Charles III, carried out by ministers such as the Marquis de la Ensenada, and the reforming impulse that survived in Spain itself. In the colonial centers opposition also forestalled the reforms, which enjoyed greater success in the peripheral areas of the colonies, where Paquette focuses his attention. The crown's goal in the periphery was to increase commerce and thus revenues rather than simply imposing new or higher taxes. He argues that in the periphery the crown's regalism could combine with the ambitions of the local commercial elites to spur reform. Paquette's focus on the periphery perhaps minimizes too much the impact of the José de Gálvez *visita* in Mexico and how much new revenue the crown was able to extract from that silver-rich colony during the late Bourbon period. Certainly, the reformers' impact in the Andes was tremendous, although their efforts to increase taxation there and stimulate commerce had the unintended result of the massive Tupac Amaru Rebellion (1780–1781).

Special mention should be made of the book's index, which is little more than perfunctory. Most of the individuals mentioned in the text are missing, even those such as the Marquis of Esquilache, Charles III's Neapolitan minister whose reforms provoked the 1766 revolt in Madrid that ended the most intensive reformist period in Spain itself. Those included in the index, such as the Duke of Almodóvar or Pedro Rodríguez de Campanas, have only partial listings. The weak index is a serious obstacle to use of the book for research.

Nonetheless Paquette offers intriguing insights into the intellectual underpinnings of the reform movement. He provides a macro view of the ideas behind the reforms and places these imperial changes within the broader intellectual currents of the European and Atlantic worlds. Those interested in the reforms will find Paquette's work provocative and rewarding.

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SIMON BURROWS. *Blackmail, Scandal, and Revolution: London's French libellistes, 1758–92*. New York: Manchester University Press. 2006. Pp. xiv, 256. £50.00.

Simon Burrows offers the first study of the French *libellistes* who worked in London during the second half of the eighteenth century. Burrows uses archives in England, France, and Switzerland to recreate this shadowy world of writers, publishers, crooks, spies, diplomats, and police officers whose paths crossed in London between 1758 and 1792. By tracing the publication history of subversive prerevolutionary texts, he reassesses their impact on politics and public opinion at the end of the Old Regime. Burrows's analysis challenges the Darnontian portrait of Grub Street hacks and the "pornographic school" (p. 17) associated with Lynn Hunt's *The*

Family Romance of the French Revolution (1993) and Chantal Thomas's *The Wicked Queen: The Origins of the Myth of Marie Antoinette* (1999), among others. His conclusions will interest historians of the Enlightenment and the French Revolution as well as scholars in related fields of print culture and censorship, media and public opinion, gender and politics, and national identity.

Burrows begins with a prosopography of the sixteen individuals who form the basis of his study. Three were women and all were members of the privileged orders who brought criminal backgrounds, financial difficulties, and dubious reputations when they came to London to work as writers and spies. Burrows rejects Robert Darnton's image of disgruntled hacks seething with resentment against the elites and determined to bring down the Old Regime (p. 51). Instead, he describes the *libellistes* as operators whose motives for writing included money, fame, and reform but not revolution. They established exile communities, set up printing presses, and maintained powerful connections in the courts of France and England.

In chapters three and four, Burrows reviews the French crown's efforts to police these texts and the reactions of the British authorities. Initially, the monarchy intimidated authors through spies and assassination threats or by purchasing silence with hush money. Authors took advantage of this system and sold texts directly to the crown. This espionage network disintegrated, however, when war broke out between England and France in 1778. After 1783, the monarchy stopped paying suppression fees and adopted a policy of indifference combined with legal threats of prosecution or arrest. According to Burrows, the press coverage of these different tactics and their failures augmented fears of royal despotism.

Chapter five focuses on pamphlets attacking Marie Antoinette to revise interpretations that emphasize the role of criticism in eroding faith in the monarchy. Burrows deftly weaves the details of publication history into literary analysis of the ambivalent narrative strategies deployed in the *libelles*. Expanding on Vivian R. Gruder's article, "The Question of Marie Antoinette: The Queen and Public Opinion before the Revolution" in *French History* 16:3 (2002), Burrows demonstrates that none of the *libelles* cited as evidence of attacks against the queen circulated before 1789 (p. 151). Although many were prepared in the 1780s, they did not become widely available until they were discovered in the Bastille's secret *dépôt* in July 1789. In this tense climate, sexual slander reinforced fears about the queen's nefarious influence and disloyalty. From this chapter, Burrows extends his purview to the figure of the king. Although Burrows sees little evidence that the available pamphlets undermined faith in the king, he does not dismiss them as innocuous. Instead he identifies their radical charge in shaping discourses that targeted corruption, conspiracy, and female misrule.

In his last chapter, Burrows traces the evolution of these themes through the pamphlet literature that was available to readers before 1789. Reports of the crown's