

illustrations, although the endnotes direct readers to publications where these images may be found.

Although these articles were produced for different audiences and vary considerably in content, they form a coherent whole. The book does assume prior knowledge of Hus's life and work, and that readers have a good idea of the chronology of events and access to a detailed map of Bohemia and central Europe, which may prove a barrier to the non-specialist reader. Nevertheless, this is an extremely valuable collection of studies that challenges current views of Jan Hus and will prove valuable to students and scholars alike.

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Early Modern Great Britain and Europe Début de la Grande Bretagne et de l'Europe modernes

Queenship and Revolution in Early Modern Europe: Henrietta Maria and Marie Antoinette, by Carolyn Harris. *Queenship and Power*. New York, Palgrave Macmillan, 2016. xii, 273 pp. \$100.00 US (cloth).

The daughter of Henry IV of France, Henrietta Maria (1609-1669), was the queen consort of Charles I of England. In 1643 she was impeached by the House of Commons and the next year fled to France, where she would remain until her son's restoration in 1660. In 1649, meanwhile, the English king was convicted of treason and executed. Some 150 years later, Henrietta Maria's direct descendant, Louis XVI, was also deposed, convicted of treason, and executed. His former queen consort, the Austrian archduchess Marie Antoinette (1755-1793), was executed nine months later.

Carolyn Harris's comparative analysis of these women, *Queenship and Revolution in Early Modern Europe: Henrietta Maria and Marie Antoinette*, is a notable addition to Palgrave Macmillan's *Queenship and Power* series, which aims "to broaden our understanding of the strategies that queens... pursued in order to wield political power within the structures of male-dominated societies" (front matter). Harris's book fulfills this brief admirably. While noting that "the parallels between Charles I and Louis XVI have been recognized since the French Revolution," Harris focuses on the parallel experiences of their two queens (1). Such a comparison "illuminates neglected themes related to the queen consort's role at court and encompasses the changing nature of Early Modern monarchical government, the public sphere, domesticity, and the emergence of national identities" (3).

Following an introduction that lays out the rationale for the ensuing comparison, four chapters examine key stages in Henrietta Maria and Marie Antoinette's lives: their experiences as daughters of formidable ruling mothers (Henrietta Maria's mother was Marie de' Medici, regent of France for her son, Louis XIII, while Marie Antoinette's mother was the reigning Habsburg empress Maria Theresa); their marriages and the formation of their royal households; their performance of their roles as wives; and their conceptions of themselves as royal mothers. A fifth chapter offers a sustained exploration of the way the "perceived failures" of both women "resulted in the formal removal of each queen by representatives of her husband's subjects" (155): the impeachment of Henrietta Maria by parliament and the trial of Marie Antoinette before the Revolutionary Tribunal. In a final chapter, Harris explores the "Legacy of the Two Queens" (conclusion), looking particularly at the way the reputations of Henrietta Maria and Marie Antoinette influenced royal women into the nineteenth and twentieth centuries, notably Crown Princess Victoria of Prussia and Empress Alexandra of Russia.

Harris argues that Henrietta Maria and Marie Antoinette "did not participate in their domestic lives across a historical and ideological divide but at different ends of a continuum demonstrating the relationship between state and society in Early Modern Europe" (193). While Harris's concern for extending the "continuum" into the twentieth century is insightful, she is less explicit in showing that many of the criticisms of Henrietta Maria and Marie Antoinette — accusations of their extravagance, rumours of promiscuity and so-called sexual perversion, suspicions about the legitimacy of their children, and, above all, their undeniable *foreignness* — were not at all new (as volumes in the *Queenship and Power* series make amply clear). Acknowledging the persistence of such criticisms would have freed Harris to emphasize how new ideas about companionate marriage, domesticity and child-rearing, and print culture contributed to the reputations of both women. This is not to suggest that Harris should have written a different book — *Queenship and Revolution* includes a great deal of information about medieval and early modern queens. A paragraph or two acknowledging the persistence of certain criticisms of queens consort would have clarified that the "continuum" Harris identifies extends well back into the history of western European monarchy.

It is important to note that Harris's work is not biographical; it assumes a familiarity with the period of the English civil wars and revolutionary France as well as knowledge of the personal history of both queens (without family trees or genealogical information, for example, Harris does not clarify the familial and dynastic relationships between Henrietta Maria and Louis XVI). What Harris's *Queenship and Revolution* does offer is an excellent example of careful archival scholarship and thoughtful gender analysis.

In this regard, its excellence is undercut by excessive repetition: Harris's introduction includes an overview of each chapter's contents; each subsequent chapter begins with a page or two summarizing what will follow; each section within each chapter ends with a paragraph or two of summary; each chapter ends with a summary of the chapter's contents. Harris is a clear and compelling writer — such restatement is unnecessary.

Harris's *Queenship and Revolution* is a valuable addition to the ongoing scholarly conversation about queenship, but one that might have been improved by a bit of judicious redirection, substituting more of the fascinating detail Harris recovers from her archival research for tedious repetition.

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Modern Great Britain and Europe La Grande Bretagne et l'Europe modernes

Vital Minimum: Need, Science, and Politics in Modern France, by Dana Simmons. Chicago, The University of Chicago Press, 2015. 240 pp. \$45.00 US (cloth).

In recent years, politicians and voters across Europe have deliberated the relative merits of creating or increasing minimum wages and standards of living with varying results. In 2015, for example, Germany implemented its first ever minimum wage law, while a year later, Swiss voters considered, but ultimately rejected, a proposed minimum guaranteed national income. In each case, concerns about economic growth and worker productivity played a key role in shaping the debates and their outcomes. How, one might wonder, did social questions about basic human subsistence and welfare become intertwined — even overwhelmed — by economic imperatives? Dana Simmons's *Vital Minimum: Need, Science, and Politics in Modern France* provides essential reading for anyone who has pondered this question.

In this well-written and tightly-argued volume, Simmons examines how the concept of minimum needs emerged in a country often seen as the embodiment of the welfare state: France. Simmons's history brings together the agronomists, chemists, sociologists, anthropologists, and politicians who helped to create a "technopolitics of human needs" (2) during the nineteenth and twentieth centuries. Everything — from the amount of food needed to maintain a single (male) labourer, the quantity of air and space required for housing and prison cells, and the necessity of a household sink and leisure time — eventually came under the purview of these