Michaël Green, ed. *Le Grand Tour, 1701–1703: Lettres de Henry Bentinck, vicomte de Woodstock, et de son précepteur Paul Rapin-Thoyras, à Hans Willem Bentinck, comte de Portland*. Paris: Honoré Champion, 2021. 376 pp. 65€. Review by Gabor Gelléri, Aberystwyth University.

An important number of Grand Tour correspondences can be located in various archives, the vast majority of them still unpublished. We can thus ask, in the first instance: in comparison to numerous other similar correspondences known from the same period, does the one edited by Michaël Green in this volume warrant a scholarly edition? On the one hand, the case and the material at hand are rather ordinary. A young man of the ruling class sets off on a tour of Europe accompanied by his tutor. As is standard practice at the time, both the travelling young man and his tutor send regular reports to the young man's father, who is investing considerable funds to perfect the education of his son. The fact that the tutor and the young man are engulfed, as they are here, in a never-ending quarrel during the whole trip isn't anything out of the ordinary, either. One of the great classics of Grand Tour ideology, Justus Lipsius's classic advice on travel (*De ratione cum fructu peregrinandi et praestertim in Italia*, 1578, adapted to English by John Stradling in 1592) and still very much in circulation at the turn of the 18th century, defines the travelling experience as a combination of the principles of *voluptas* (pleasure) and *utilitas* (usefulness). *Voluptas* is not to be eliminated but must come second to *utilitas*: this is their perfect combination that will create an experience of pleasurable instruction. A tutor was present to regulate *voluptas* and to enhance *utilitas*, to curb the excesses of the young gentleman, to instill in him principles of "prudent" behavior (thinking before acting; speaking only when necessary; etc.). The difficulty of doing so explains why Grand Tour tutors were known at the time by the nickname "bear-leaders."

But the Grand Tour correspondence published here is also an unusual case in several respects and, as such, its publication is most welcome. This is, first of all, because of the persons involved: we find ourselves in the very narrow elite, from more than one point of view. The tutor is an emerging Huguenot intellectual who will later be well

known as the author of the first major French-language history of England, Paul Rapin de Thoyras. The pupil, the viscount of Woodstock, belongs to one of the most influential families of England of the time, and is the son of Hans William Bentinck, named Earl of Portland upon the arrival to the English throne of his protector, William of Orange. Another unusual feature is the trans-cultural context. While having a Huguenot tutor fluent in French and English is a regular occurrence at the time, the young man's family is trans-cultural, too: they share their time between the Netherlands and England and have spent over a year in France, as well. A Grand Tour experience is deemed necessary because of the ambitions that the Earl of Portland has for his son, and because of the son's own curiosity (as expressed in one of the early letters). However, unlike in other cases, it is not something absolutely necessary for the young man's prospects in life; nor is it necessary—as it very often was for members of the English elite—for language learning, the son already being fluent in several languages.

The itinerary of the trip is also somewhat unusual. Some territories that would appear to be obvious choices for a Grand Tour experience, including France, are left out—either because Bentinck has already lived there, or because of the difficult political context, with the War of Spanish Succession about to break out. The itinerary that Rapin de Thoyras sets up includes, for this reason, some territories that we could call (with the terminology of Grand Tour historian Gilles Bertrand) the "peripheries" of the Grand Tour: a visit to Sweden and a planned (but never completed) trip to the mines of Hungary. It is interesting, in the detailed correspondence, to follow the planning of the trip and its subsequent realization: the itinerary drafted by Rapin sees them moving from the Netherlands all the way to Stockholm and down to Northern Italy within three months. With such a plan, it is of little surprise that Grand Tour youngsters were accused of simply whizzing through various territories without getting to know them.

One of the most interesting moments of the trip occurs upon their arrival in Italy. The Spanish War of Succession breaks out, and the Earl of Portland instructs his son to return home to take up a position in the army. However, the viscount refuses to do so and wishes to continue his trip—and, although tutor and pupil are barely on speaking terms by this point (they will part ways shortly after), Rapin also takes the

side of his pupil against the father.

This triangular, well-documented clash between father, son and tutor that sets the tone of this entire Grand Tour experience explains probably the angle chosen by Michaël Green in his introduction to the volume. Besides a careful explanation of the setting and of the provenance of the material, the focus of this introduction is on the interest this material represents for privacy studies: "À l'inverse de nombreuses correspondances du Grand Tour, dans lesquelles les voyageurs se concentraient d'abord sur les visites et curiosités vues, les lettres de Woodstock et de Rapin rapportent principalement leur vie quotidienne au long du voyage" (12). In all Grand Tour experiences, and one might say in all travels, we see a dialogue of the observation of the outside world next to an assessment of one's self—with the terminology used by philosopher Juliette Morice in her review of Grand Tour pedagogy (*Le monde ou la bibliothèque*), "exquisitio" and "inquisitio." However, it might be true that the extent of the discussion of personal issues takes an unusually large place. A focus on the private relationships is thus one possible approach among many and, indeed, points towards the possibility of a systematic study of questions of privacy throughout a large corpus of early modern travel narratives (in all their forms). Incorporating the Grand Tour within a discussion of personal and family strategies has gained traction over the last years, with recent monographs by Sarah Goldsmith and Richard Ansell, and the publication of this correspondence is in line with these current trends.

On the other hand, it would be possible to highlight some angles that could have been explored to a greater depth in the introduction. In particular, there is little discussion of the very ideology of the Grand Tour itself, as it transpires through early modern advice literature for mobility, the *ars apodemica*. It would have been possible to compare the planning of the trip we see here with various contemporary texts relevant to this practice, from classics such as Justus Lipsius to more recent examples such as *The Compleat Gentleman* of Jean Gailhard (1678). Gailhard was even mentioned in the volume as a fellow "bear-leader" of Rapin and having a similarly tumultuous relationship with his pupil during the Grand Tour experience.

The volume itself is impeccably presented and edited; the text is accompanied by an extensive critical apparatus, including the identification (wherever possible) of every person the pupil and the tutor met during their trip. The publication of such a detailed and, in some respects, rather unusual account of a Grand Tour experience is of great interest to historians of mobility and of education, among many others. Reading travel narratives might be a frustrating experience as so many names mentioned are unknown to us; the interest of the publication of the Woodstock correspondence is considerably enhanced by the editorial work, including the opportunity to identify various major and minor actors.

Ruoting Ding. *L'usurpation du pouvoir dans le théâtre français du XVIIe siècle (1636–1696).* Paris: Honoré Champion, 2021. 560 pp. 75€. Review by Denis Grélé, The University Of Memphis.

L'usurpation du pouvoir is, as the title depicts, a study of Baroque and Classical French Theater through the theme of the legitimacy of power and its usurpation. While this type of analysis is somewhat dated, the book has many excellent qualities that merit the attention of researchers and scholars. It is first important to note that Ruoting Ding makes a conscious decision not to look at this theme chronologically—even if she makes copious references to historical events—but to organize it according to subcategories, bringing together texts published many years apart, but which take into consideration the same sub-theme. Her investigation into usurpation and legitimacy is thus organized into three modules: "the Right to Govern," "the Duty to Govern," and "the Will to Govern." Within each individual module, she articulates how every aspect of the main theme is presented in the various plays dealing with governmental inheritance and the maintenance of political power. In the first part, "the Right to Govern," Ding explores the importance of laws which give the right to kings and queens to reign, the fights that can ensue when contestation arises, and how royal power can decay to the point that a new dynasty becomes necessary. This part explores in particular the difficulties authors have in presenting dethroned kings when royal power is asserting itself in France at the same time. In the second part, "the Duty to Govern,"