

from Britain during Austria's repeated titanic struggles with France during the late seventeenth and early eighteenth centuries.

The struggle between Austria and Prussia for mastery in Germany, Wilson argues, was not necessarily destined to end in Prussia's favor. Rather, there was a great deal of contingency in Prussia's ultimate victory, including Austria being drained by the exertions of 1848-1849 and the Franco-Austrian War in Italy ten years later, as well as Prussia having the right people in the right places at the right time. Prussia's victory also marked the end of the close coordination between diplomacy and war in Germany and Austria-Hungary.

When it comes to the more modern period (after the creation of the *Kaiserreich*), Wilson takes a rather conventional approach. While he rejects the old *Sonderweg* concept in German history, Wilson does accept the idea of a "German way of war," most clearly advanced by Robert Citino in his book of the same title. The divorce between diplomacy and military planning, which actually begins early in the *Kaiserreich*, would ultimately have disastrous consequences in both World Wars. This was particularly true with regard to strategy and the conduct of coalition warfare. Wilson also takes a conventional approach to the German Army's conduct of war, the rise of tanks, aircraft, and other technological advances during the period. He covers naval developments as well.

One of the strengths of the latter part of the book is Wilson's coverage of the post-World War II period. Taking advantage of some recent excellent scholarship on the development of the *Bundeswehr*, Wilson covers both German military establishments created during the Cold War. In this case, the West German establishment was much more successful than its East German counterpart, which in a number of ways was no more than a weak carbon copy of its Soviet patron.

The West German and later the German government after reunification realized that the prior approach to war had led to disastrous defeat in both World Wars and to horrific humanitarian atrocities such as the Holocaust. The German government instead went to a system of civilian control, by which war was renounced as a political instrument. This approach, nested within NATO, allowed Germany, in Wilson's view, to spend much more on defense than Austria and Switzerland.

The book is an excellent example of synthesis in research. A reader relatively new to the subject could pick up a plethora of sources just by perusing Wilson's extensive notes, which run to 74 pages. The experienced German military historian will enjoy Wilson's nuanced judgements, especially for the earlier period. For those who are beginning their exploration of German military history, this work is an indispensable starting point.

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Eine Löwin im Kampf gegen Napoleon? Die Konstruktion der Heldin Katharina Lanz

By Margareth Lanzinger and Raffaella Sarti. Vienna and Cologne: Böhlau, 2022. Pp. 392. Hardcover €50.00. ISBN: 978-3205206613.

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It has become an epistemological given that gender is a discursive construct. The authors of *Eine Löwin im Kampf gegen Napoleon?* fully embrace this insight to explore the invention of the

South Tyrolean peasant girl Katharina Lanz as an enduring local symbol. Her rise to fame was no foregone conclusion because of how little is actually known about the historical “maiden of Spinges.” However, this dearth of verifiable facts did not discourage a proliferating range of actors and movements in South Tyrol, Austria, Italy, and even farther afield from claiming her after the Napoleonic Wars. In fact, the blank canvas of the maiden’s life became ripe for the taking in a border region marked by competition over people’s national and religious allegiance. The title of the book is somewhat misleading because along with the gradual embellishment of the legend grew the number of dragons Lanz slayed with her pitchfork, Napoleon being just one of many.

The analysis of the maiden’s journey in collective memory is divided into six parts. The introduction sets out the intellectual stakes by asking how the fashioning of a martial heroine differs from that of a male hero. The myth of the young girl who spontaneously joined the male defenders of her village against the citizen-soldiers of revolutionary France, armed with nothing but a repurposed farming implement, has long been an object of fascination. Her patriotism, devotion to her community, and piety made the maiden of Spinges the embodiment of a discrete kind of feminine virtue, even if her militancy transgressed the association of military service with male citizenship that the French Revolution had forged. To offset these subversive undertones, Margareth Lanzinger and Raffaella Sarti posit, admirers of the maiden were forced to adapt her image to conventional tastes. In this they succeeded because Catholic conservatives and monarchists found more to applaud in the myth than the champions of progressive causes, as the rest of the book bears out.

The first chapter delves into the mysterious origins of the maiden. Scant contemporary testimonies exist that a young woman even climbed the cemetery wall of Spinges to repulse advancing French troops on April 2, 1797, though the historical “battle” involving Tyrolean militia forces in that locality was real enough. The next three chapters trace the consolidation of these disputed fragments of evidence into a solid fixture in Tyrolean memory culture over the next century and a half. A first high point was reached in 1869, when the *Tiroler Volksblatt* attributed a name and putative life dates to the faceless maiden. The timing of this move was significant, for it coincided with the Austrian “culture war,” which centred on attempts to bring the Catholic Church under greater state control. Catholic conservatives were quick to adopt Katharina Lanz (1771–1854), the pious housekeeper of a priest and scourge of France’s Jacobin apostates, in their struggle with the state. Lanzinger and Sarti show deftly that Lanz’s transformation into the poster child of Catholic conservatism was not an exclusively Tyrolean phenomenon but extended to Catholic southern Germany and the United Kingdom, where High Church Anglicans connected to the Oxford Movement also developed an interest in her exploits.

Katharina Lanz remained in the public limelight partially because of the continuing strength of the Sacred Heart of Jesus cult in Tyrol, partially by absorbing the symbolic capital of other patriotic *viragos* from the Revolutionary and Napoleonic Wars, and partially thanks to her cultural liminality. Most often portrayed as a Ladin (Romance) speaker, the question of her national allegiance provoked controversy at the turn of the twentieth century. The Habsburgs, Italian patriots, and Ladin nationalists all recognised traits in her militant stand that they could appropriate. In the process, Lanz morphed into a Jeanne d’Arc-like figure. However, the transfer of South Tyrol to Italy after Austria’s defeat in the First World War initiated the slow decline of her hero(ine) worship. Benito Mussolini’s Fascist regime had no desire to indulge such sentiments, preferring instead to import Italian culture into the region. Nevertheless, chapter 5 demonstrates that memorials to Lanz litter the South Tyrolean imagination to this day, especially among the Christian Right and champions of Ladin autonomy. The final chapter brings the discussion full circle by comparing the maiden of Spinges with other prominent female warriors during the Age of Revolutions. While sufficiently numerous to constitute a distinct genre, women that bore arms in defiance of prevailing gender norms tended to end up on the margins of collective memory. Their fiery patriotism was lauded up to a point but proved difficult to integrate into bourgeois standards

of propriety. Lanz defied the odds, the authors conclude, on account of her versatility as a memento-political vehicle. Her myth found wide acceptance not because it threatened the existing order but rather because “opposition-traditionalists” (a term coined by Claudia Ulbrich) honed in on her defence of the status quo *against* the forces of change.

Although some important analytical observations could have been better signposted to make them stand out from the shrubs of “thick description,” the wealth of material Lanzinger and Sarti present is truly impressive. Almost every conceivable medium, from letters to representations of Lanz on tarot cards, is covered. It is evident that the book is the product of many years of research. Napoleonic-era Amazons have received increasing attention from gender historians in recent years, but the comprehensiveness of this case study is exceptional. One can therefore only hope that *Eine Löwin im Kampf gegen Napoleon?* finds a wide readership.

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Przemyśl, Poland: A Multiethnic City During and After a Fortress, 1867-1939

By John E. Fahey. West Lafayette, Indiana: Purdue University Press, 2023. Pp. xiv + 210. Paperback \$54.99. ISBN: 978-1612498096.

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Przemyśl, Poland is once more a key logistical hub in a major European war and the strategic frontline of a military conflict with Russia. John Fahey’s book is a particularly timely study of a city at the confluence of Polish and Ukrainian historical fault lines, a city turned bastion by Austria-Hungary to guard against invasion from the east. While today’s Przemyśl has largely come to grips with the ethnic turmoil of the last century, welcoming thousands of Ukrainian war refugees to the safety of NATO-member Poland, the city’s tortured history is omnipresent. As Fahey notes, Przemyśl was “built as a strongpoint against Russia,” which “straddles a less visible frontier, that between Poles and Ukrainians [Ruthenians]” (1, 107).

This book is the microhistory of an Austro-Hungarian frontier stronghold through its transition to a modest city of a new interwar nation state. It is simultaneously the case study of a “garrison town,” put simply, “where soldiers learned to march, maneuver, and shoot” (129). Fahey sets Przemyśl apart, calling it “a military town on steroids” (13) and a fitting lens through which to inspect the rapidly developing phenomenon of fortress building within late-nineteenth-century and early-twentieth-century East-Central Europe. The overarching themes shaping Fortress Przemyśl, “multinationalism, militarism, imperialism, and urbanism” (8), manifest themselves in Fahey’s attentive treatment of shifting national identities, the dominance of the army over civilians, the growth of mainstream left-wing political parties, and the paradoxical reliance on and resentment of Jewish communities.

The book, concise at 130 pages, proceeds chronologically through five chapters, the later four investigating the timeframe Fahey argues Przemyśl was most consequential, from Austria-Hungary’s *Ausgleich* to the German-Soviet invasion of Poland. The turning point in Przemyśl’s history was its 1871 designation as a fortress by Kaiser Franz Joseph. This