international system during the second half of the early modern period. The first part closes with some reflections on the empire and colonialism.

The second part, "Belonging," explores the question of the makeup of the empire by looking in a first step at the lands and territories of which it was comprised, albeit often with a very different legal status. Additionally, Wilson discusses different forms of identities as well as ethnicity and social organization. These questions are closely linked to concepts of nation and nationhood, which also influenced the historiography of the Holy Roman Empire and thus shaped its historical image profoundly. Central to Wilson's argument is his assumption that "the absence of a single political center in the Empire complicated the definition of German national identity, encouraging several, often antagonistic versions of Germanness by the eighteenth century" (255).

In the third part, "Governance," Wilson asks how such a heterogeneous and federal empire was governed, thereby explaining the legal system of the empire, its changes over the centuries, as well as its ideological foundations. In the fourth and final part, "Society," Wilson connects the questions of identity and governance by asking how these were intertwined with social developments. He stresses the increasing importance of corporate identities as an integral part of the social order that kept the empire working. He thereby also ponders the question of the significance of the empire among its inhabitants, and he concludes that it mattered much more than traditional historiography has previously suggested.

Wilson concludes this tour de force with a chapter on the empire's afterlife. He discusses the dissolution of the empire and the following political developments as well as its evaluation in the following centuries up until today. Wilson looks at how the Holy Roman Empire is used and even instrumentalized in political debates in the twentieth and twenty-first centuries in comparison with the European Union. He questions whether such a perspective is appropriate—besides being used as a political argument—and if we can indeed learn from the empire's long history. He concludes: "Rather than providing a blueprint for today's Europe, the history of the Empire suggests ways in which we might understand current problems more clearly" (686).

One does not have to agree with such comparisons; however, it is important for historians to engage in these discussions and offer their expertise. For historians, such a change of perspective can in turn be very inspiring and open up new insights, even if one might take it with a pinch of salt.

In general, Wilson's work is inspiring; but it is also at times challenging for the reader, as one must keep up with Wilson's complex structure of argumentation, constantly switching between centuries. To guide the reader, the book is accompanied by an extensive number of maps, a detailed and annotated chronology, a glossary, and an index—all of which are worth mentioning. To sum up, Wilson's *History of the Holy Roman Empire* is not a reference book, but it should be read as whole, from start to finish, providing its reader with ample food for thought.

doi:10.1017/S0067237822000133

Heppner, Harald, Goran Vasin, and Nenad Ninković, eds. The Habsburg State-Wide and the Regions in the Southern Danube Basin (16th–20th Centuries)

Vienna: New Academic Press, 2020. Pp. 258.

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A study of the nineteenth-century Croatian diarist Dragojla Jarnević is the real highlight of this volume of fifteen short essays. Jarnević was based in the town of Karlovac on the border between civil and

military Croatia, and from 1833 to 1873 she set down in a very introspective diary her thoughts about tumultuous local events. It is a remarkable egodocument. In his chapter, Drago Roksandić focuses on Jarnević's experience of the revolutionary year 1848, asserting that it is a "first-rate personal testimony of the rise and fall of '48er Yugoslavism … and of the building up of patterns of mutual exclusion and denial on both sides" (213). Certainly, we encounter here her firm patriotism (she idolized Ban Josip Jelačić), but also her disdain for the "wild folk" of her nation who flooded into Karlovac from the Lika region. We are faced too with some queering of gender relations, for Jarnević repeatedly wished she was a man so that she could participate actively in Jelačić's invasion of Hungary. This might suggest a female perspective wholly different from that of an aristocratic and patriotic diarist like Teréz Brunszvik (in 1848 Budapest). In fact, Jarnević like Brunszvik experienced the full gamut of emotions as her hometown became a chaotic transit point for refugees and soldiers.

This book of essays is based on a conference organized jointly in October 2019 by the universities of Graz and Novi Sad. If the regional focus hails from that collaboration, a basic theme is the way that the Habsburg monarchy's southern territories, especially around the Sava and Drava rivers, experienced social and economic instability as a major transit zone for trade, military campaigns, and refugees across the centuries. Many of the chapters note, albeit tangentially, not only how this affected everyday lives but also how the Habsburg state increasingly interfered to stabilize the lands bordering the Ottoman Empire. The evolving situation of the *prečani* Serbs is particularly well-discussed. However, this is largely fortuitous, for the volume otherwise lacks a strong editorial hand. Readers may find the very title of the book bizarre, but that is compounded by Harald Heppner's introduction titled "The Struggle for Commonness." This proves to be an attempt in stilted prose to create some unity for the volume, and it includes a false definition of the English word "commonness." After this, the book's chapters tend to float in isolation with little coherence beyond that imposed by the reader (or this reviewer).

Where the volume is useful, however, is in showcasing, with extensive bibliographies, some of the recent research by Serbian and Croatian historians about a conflicted and confusing Habsburg territory. The emphasis in most essays may be empirical, and a map of the region is sorely needed to make sense of the detail, but a number of stronger contributions do emerge. One set of chapters suggests the different ways in which the Habsburg enlightened state tried to impose reform and control. Isidora Točanac Radović is illuminating on the campaign, started by Maria Theresa in 1769, to reduce the holy days in the Serbian Orthodox calendar to mold a more effective and secular workforce; after seventeen years the number had been reduced from 150 to 18, but not without fierce resistance at the grassroots ("a traumatic process for believers"; 93). In two other essays, Sabine Jesner and Jelena Ilić Mandić assess how the Banat was organized in the decades after its acquisition in 1718, with waves of foreign officials imposed by Vienna to exploit the new province economically and militarily. By 1775, this part of the military frontier was settled and stabilized; German officers or colonists were selected for the skills they could supply to the border zone.

A second grouping of chapters is authored by historians from the University of Novi Sad and illuminates well the history of *prečani* Serbs through two centuries. While Branko Bešlin explains how the city of Novi Sad slowly grew and flourished as a vital strategic and economic hub, Dejan Mikavica hints at his own impressive publications with a short chapter about the tactics used in the 1860s by Serb Liberal politicians from southern Hungary. The most substantial contributions however are by two of the editors and concern the controversial role of the Serbian Orthodox Church. Based on his extensive research, Nenad Ninković describes the crucial influence of the eighteenth-century archbishops of Karlovci in sustaining Serbian culture and traditions. While Habsburg influence was seeping into the border region and even beginning to shape the art and architecture of Sremski Karlovci, the archbishops maneuvered firstly to protect the historic privileges conceded to Serbs in the 1690s and secondly to obstruct the reforms that Maria Theresa from the 1760s was determined to impose on Orthodox religious practices.

A hundred years later, the Orthodox hierarchy faced a different kind of secular challenge. In one of the book's best chapters, Goran Vasin details the bitter conflict between the Orthodox Church and the Serb Liberals led by Svetozar Miletić. While most historians have ignored this, Vasin shows that by the late nineteenth century such anticlericalism "was the crucial feature of the social and political scene of Serbs in the Monarchy" (241). Miletić led a vigorous campaign against the church's wealth and its

archaic educational practices, but he also targeted the Orthodox hierarchy for what he saw as its persistent collusion with the Hungarian authorities. From the Serb Liberal perspective, senior clergy like German Anđelić, who in 1882 was imposed as patriarch by the Hungarian prime minister Kálmán Tisza, were traitors who had sold their souls to the Hungarian devil. It was therefore something of a triangular power struggle where Liberal politicians were usually at a disadvantage in the face of their hierarchical foes. It persisted into the twentieth century, until 1912, when Budapest abolished the church's political and educational autonomy, curbing an institution that for two centuries had been one element of unity across a battered transit zone.

This then is a volume with some intriguing nuggets of research. It is just a pity that the project lacks the coordination that would provide the reader with more focus and clarity.

doi:10.1017/S0067237822000145

Kehoe, Thomas, and Michael Pickering, eds. Fear in the German-Speaking World, 1600–2000

London: Bloomsbury, 2020. Pp. 312.

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The past few years have seen renewed engagement with the presence, meaning, and consequences of fear in modern German history. This scholarship has by and large contended that fear has had a generative and substantial role in German history beyond the Third Reich, and that collective fear is important to consider not only qua terror but also as an episodic phenomenon emerging as readily within a democratic context as within an authoritarian one. Thomas Kehoe and Michael Pickering have built upon and broadened this scholarship in their ambitious volume by arguing that real and imagined fear—of external or internal enemies representing an existential threat to German society and culture—has run like a red thread through German history since the seventeenth century.

The editors describe their volume as an investigation of the "interplay between universal human emotions and their contextualized expression" within the German-speaking world over a *long durée* (1). Their use of fear, in other words, is twofold. The first is methodological: as a lens through which to identify both trends and ruptures in German history, and thereby bring new perspective to well-trodden historiographic debates within the field. The second takes fear as an object of historical analysis, narrating fear's discursive construction and reconstruction across time. In this case, Germany is deployed as a kind of case study for a conceptual history of an emotion in premodern and modern Europe.

The essays, arranged in chronological order, have more circumscribed and varied goals. Most are microhistories. Some ask how fear can be manufactured and instrumentalized by regimes for political purposes. Kristen Cooper, for example, evaluates how jingoists in the Holy Roman Empire promulgated a fear of French cultural infiltration to garner support for their military campaign against Louis XIV. Jacob Berg and Richard Scully examine the SA's (*Sturmabteilung*) use of visual propaganda to foment fear among their opponents while presenting itself to the German population as a bulwark against Judeo-Bolshevism, among other perceived threats. Other essays interpret how regimes participated in and responded to mass fear: fear of vampires (Michael Pickering), fear of gypsies (Charissa Kurda), fear of displaced persons in postwar Germany (Thomas Kehoe), and fear of Germany's international reputation after 1945 (Pierre-Frédéric Weber). Others explicate how discourses of fear emerged and were expressed in a given context. These include Dennis Frey's exploration of Ernst