

Austria did not take advantage of this opportunity to reaffirm Catholicism in the face of a Protestant adversary, unlike in Bavaria.

Not only did Habsburg rulers keep Catholicism out of the political space, but they did so with all religions. The following three chapters discuss these dynamics with regards to Protestants, Orthodox and Greek-Catholic groups, and the Jewish community in the Habsburg lands. In each case, Berg skilfully draws out similarities and differences in their treatment. Through the connections between Russia and the Orthodox churches, for instance, they were viewed with more suspicion than Protestants. And while official policies were tolerant towards the Jewish population, there was also wide-spread antisemitism. Mixed marriages and conversions were especially difficult to regulate, but here, too, attempts by Habsburg officials focused on limiting disruptions and the potential for religious conflict. The structure of Berg's monograph, focusing on different religious and confessional groups in turn, rather than approaching them chronologically or thematically, leads to occasional repetition in these chapters.

Berg brings together the different threads in the final chapter, which focuses on the impact of the 1848 revolutions and the resulting strengthening of Catholicism in the Habsburg lands. In this chapter, Berg's argument comes full circle, as he illustrates that the collapse of Josephinism after 1848 led to a Catholic renewal in the Habsburg Empire, as elsewhere in Europe. Through this development, the Habsburg Empire followed European patterns, which was not the case earlier. In subsequent years, Catholicism became a pillar of the state. In this way, Berg challenges a linear narrative of toleration, instead illustrating the ways in which the previously non-confessional Habsburg Empire turned into a Catholic state. This analysis provides a major new assessment of the impact of Josephinism on the Habsburg Empire.

In his conclusion, Berg places these findings in a broader context and expands the time-frame to show the long-lasting impact of these Habsburg policies. The central concept of order, mentioned in the title of the book, is spelled out most explicitly in the conclusion, when Berg states that toleration was a tool to spread and enforce a specific kind of political order, where religious and confessional conflicts were kept to a minimum through lenient policies. A more explicit engagement with contemporary ideas of (dis)order would have benefitted the monograph and added another layer to this discussion. When discussing the long-term impacts of religious toleration in the Habsburg Empire, Berg occasionally overstretches his argument. For example, the assertion that we can learn something about religious plurality and toleration in the twenty-first century from the Habsburg policies of the nineteenth century remains underdeveloped. These minor criticisms should not distract, however, from the merits of an excellent monograph that reassesses a crucial period in Central European history.

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Habsburg als Touristenmagnet. Monarchie und Fremdenverkehr in den Ostalpen 1820–1910

By Ursula Butz. Vienna and Cologne: Böhlau, 2021. Pp. 205. Cloth £38.99. ISBN: 978-3205213734.

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Royal patronage and the publicity associated with it have been good for tourism, Bath, Baden-Baden, and Karlsbad being prime examples. But, as Ursula Butz comments in her study

of the relationship between the Habsburgs and alpine tourism—a straightforward version of her dissertation for the University of Lucerne—it is not always easy to calculate the effect of royal visits. Through an impressive amount of archival research using resort registers (*Kur- und Fremdenlisten*), spa guides and handbooks, tourist publications (she confines herself to German-language examples) royal diaries, memoirs, and the local press, she has produced detailed microhistories of three health resorts in the Eastern Alps, in order to demonstrate the effect of Habsburg family members on tourist numbers, social tone, and visitor behaviours.

In the first half of the nineteenth century, spas were patronised primarily by an elite blessed with time and money, hoping to benefit from the mineral springs and some sociability, but, as travel became easier and cheaper in the second half of the century, growing numbers of tourists began to seek relaxation and amusement in picturesque, natural surroundings. By the end of the century, the Austrian spa trade had evolved into a complex system of health resorts distinguished from each other by their function, social tone, size, and location. Butz chooses to focus her study on the Eastern Alps: on Bad Ischl in the heart of the Salzkammergut, Meran in the South Tirol, and Reichenbach/Semmering at the foot of the Rax mountain. Each had strong links with the Habsburgs, but they were also representative of different types of health resort, the pattern of their historical development influenced not so much by royal patronage, as by changes in spa medicine and the nature of tourism as it evolved from an elite activity into something closer to modern mass tourism. From a close examination of her sources, Butz has compiled details of all recorded royal visits and constructed charts of visitor numbers, contrasting the steady rise of Meran as it grew into an international resort with the earlier and more erratic but greater popularity of Ischl, which lasted until it was overtaken by Meran at the end of period under examination. Tourist numbers for Reichenau remained low, reflecting its function as an aristocratic summer resort where elite visitors enjoyed their *Sommerfrische* in the pure air and scenery.

A Habsburg passionate about the Eastern Alps was the Archduke Johann (1782-1859), who shared the contemporary romantic and scientific interest in nature, mountains, and their inhabitants. He also loved climbing and hunting, as did other male members of the family. Ischl, accessible from Salzburg, began to be fashionable in the 1820s, when the exploitation of its saline waters was assisted by illustrious recommendations, an entrepreneurial spa doctor, and a visit from Emperor Ferdinand in 1835. From then on, the regular presence of the royal family, together with the court, diplomats, “first society,” and crowned heads ensured Ischl’s popularity. Emperor Franz Joseph (1830-1916), in particular, was deeply attached to this sedate and traditional spa, where he was born, spent his summer holidays, became engaged, and later set up his mistress, Katharina Schratt, in a nearby villa. Better access brought members of the “second society” who, in the last decades of the nineteenth century, increasingly emulated the behaviour patterns of the aristocracy. The aristocracy, in turn, stayed away as the wealthier bourgeoisie and lesser nobility also began to frequent Ischl and the Salzkammergut.

Meran became known as a climatic resort in the 1850s, thanks to its mild winters and grape and whey cures. Its growing popularity was particularly indebted to the Empress Elisabeth (1837-1898), who visited four times, once with her ailing daughter, Marie-Valerie. The building of the railways was an important factor in the development of all three resorts: the *Brennerbahn* linked Meran to Germany and Italy, while in 1854 the *Südbahn* opened up access from Vienna to the Reichenau/Semmering area, where the railway built one of its hotels. In all three alpine resorts, more visitors meant new facilities for accommodation, treatment, and recreation: parks, promenades, villas, and walks created distinctive environments enhanced by royal residences. The Villa Wartholz at Reichenau, a hunting lodge built in 1872 for Archduke Charles Louis, became the home of the last Habsburg Emperor. Artists, musicians, and writers found spa life congenial.

For the Habsburgs, conscious of their imperial status, these Austrian resorts functioned as important public spaces, creating a framework for relatively informal interactions with their subjects whilst enabling them to retain a measure of privacy. This was particularly true of Ischl, dubbed the *Kaiserstadt* where official events usually took place in the town’s amenities, rather than in the royal residence. A key ingredient in the construction of the public image

of the Habsburg family was its representation in the burgeoning press. Reports of its whereabouts outside Vienna and the activities of its members had the effect of making the imperial family appear closer to its subjects as its members were increasingly seen to be engaged in the ordinary pursuits of recreational tourism: plays and concerts, sightseeing excursions, picnics, hiking—the wandering Empress Elisabeth was a great walker—and climbing. As well as its charts, the book includes some evocative illustrations and represents an interesting and useful, if narrowly focused, contribution to spa history.

The Habsburg effect is still strong in Ischl, recently designated a European City of Culture, as it is in Meran/Merano, now part of the Italian Alto Adige, where the likeness of the Empress Elisabeth greets visitors to the *Touriseum* (Tourist Museum) housed in the Trautsmannsdorf Castle, where she used to stay. Empress Sissi possessed star quality, and in her lifetime even relatively unknown places, such as Herkulesbad in Transylvania, where she had a villa, benefited from the royal stardust.

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Im Schatten des Staatsmanns. Johanna, Marie und Marguerite von Bismarck als adelige Akteurinnen (1824–1945)

By Andrea Hopp. Paderborn: Brill/Ferdinand Schöningh, 2022. Pp. 550. Cloth €59.00. ISBN: 978-3506708359.

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This book is a challenge. It consists not only of almost 500 pages of text, but it also raises important questions about the influences on Otto von Bismarck and his afterlife and furthermore for what we consider general standards of historical research. The title suggests that this is a book about the women in the shadow of the first German chancellor as well as their noble status. The introduction highlights that, aside from gender and nobility, space, language, and emotions form frames of reference. The text is structured around the lives of Otto von Bismarck's wife, daughter, and daughter-in-law. One of the book's key claims is that noble identity and an associated feeling of superiority played a major role in these women's perceptions of the world and in their actions.

Johanna von Bismarck grew up in conservative and Pietist Pomerania, which remained a point of reference throughout her life. Over the years, she established what the author calls "a different 'Bismarckian system'" (99), meaning a refuge for the rising politician and later statesmen from a world considered hostile. In this sphere, all family members were called upon to support Otto. Furthermore, for Johanna this was a space in which she and her husband loved and hated together, with the effect that the chancellor's political emotions were not attenuated, rather his wife intensified Otto's "confrontational political style" (186). Next up is Marie von Bismarck (married zu Rantzau). Andrea Hopp describes her education together with her brothers as a positive experience, which came to an end when the brothers left home. In particular, the boys' trip to England in 1869 is described as a moment in which Marie became lonesome. The death of her first fiancé further increased her misery. And while she did eventually marry, again his untimely death threw her into despair. Aside from this, her life remained "completely dominated by her