

endowment was managed, especially given the unique, or at least uncommon, elements the author presents. That it offered corrodies (*Pfründe*) in exchange for capital sets it apart from every other foundling home or orphanage I know, though this recalls the common practice of homes for the aged (*Spitäler*) at the time. Likewise intriguing, especially in a Lutheran city, was the continued practice of offering “intercessory prayers of a religio-transcendental nature” (68), in which the children would pray for the souls of donors (or the dead?) in return for alms.

So it is with the chapter on daily life as well. The lived routines of worship, work, discipline, education, and recreation closely resemble those of other children’s institutions. The *Fundenhaus* worked to prepare its charges for a productive, self-sufficient life, to ready them for eventual integration into urban society. It is interesting to note, given the author’s emphasis on the importance of these needy children within the cultural and social cityscape, that “one did not want to see them in the same schools as one’s own sheltered, bourgeois children” (80). Public displays appear to have been one thing; edifying performances and innocuous amusements made the citizenry feel good about itself. A true mixing of social strata was quite another; it raises a question of just how constitutive these children were of Ulm’s civic identity.

The book’s most intriguing and original aspect comes last: the discussion of sickness, medicine, and death. Although most homes for needy children had separate infirmaries and the “separation of sick children” (114) was by no means limited to Ulm, the *Fundenhaus* evolved into a central institution for the care of children sick in body and mind. It became a specialist to consult in questions of child health and, according to the author, a pioneer in the understanding of childhood diseases as a field onto itself. Again, a broader, comparative discussion that includes other cities and their foundling homes or orphanages might have raised this argument above the level of promising conjecture.

This study of the *Fundenhaus* of Ulm adds a number of facets to the history of poor relief and childcare in the past. Experts may find them stimulating, if not equally convincing, but non-experts may be misled by them. That the *Fundenhaus* occupied a singular position by virtue of its refusal to employ its dependents in industrial work, that it engaged in “*Sanctu-Factur*” (159) rather than manufacture, does not bear scrutiny. Augsburg and Lindau offer similar instances for much the same reasons. The public role of the poor, especially poor children, in the construction and affirmation of civic identity and the role of children’s homes in the historical development of pediatric medicine cannot be finally established on the basis of Ulm alone. This book remains a valuable contribution nonetheless, one that should inspire further research.

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## Intervention and State Sovereignty in Central Europe, 1500-1780

**By Patrick Milton. Oxford: Oxford University Press, 2022. Pp. xvi + 303. Cloth \$115.00. ISBN: 978-0192871183.**

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Patrick Milton set himself a difficult task in writing *Intervention and State Sovereignty in Central Europe*. At its core, the book is a study of foreign state interventions meant to protect

subjects from unjust rulers in early modern Europe, particularly the Holy Roman Empire. The book's many case studies elaborate on the Empire's legal-constitutional processes permitting interventions, the normative basis that justified them, and the shifting political conditions that enabled them.

One might expect early modern interventions to stem primarily from geopolitical concerns, with rulers cynically taking advantage of the appeals of oppressed subjects to justify military action. While those examples exist, Milton's primary argument is that "the defence of other rulers' subjects formed part of the motivation for interventions, while usually merging with, or serving as a pretext for, geopolitical motives" (5). Put another way, "Often a genuine concern for subjects' rights was inseparable from a power-political appraisal of interests" (12-13). This argument, that concern for foreign subjects genuinely motivated interventions, is difficult to prove. Milton manages this problem well, showing that actors' public justifications for interventions generally matched their private, internal correspondence, suggesting that the argument was more than mere lip service. For those seeking a more *Realpolitik* perspective, such as France's support for "German liberties" meant to weaken the Austrian Habsburgs, the book reminds that "rules and norms shape states' perception of their self-interest" (12). Much like today, few interventions developed entirely from altruism or purely geopolitical factors.

The first chapter is the book's interpretive core, covering the Empire's legal-constitutional and normative frameworks for formal intervention, which remained largely the same throughout the period. The Empire's Eternal Peace of 1495 juridified political and social conflict by outlawing feuds. Rulers, estates, and subjects were expected to seek redress through the Reichshofrat, the Emperor's court, instead of resorting to the battlefield. The Reichshofrat's goal was mediation, but when that failed, intervention in the Emperor's name as highest judge and protector followed. Milton terms these top-down assertions of authority "vertical interventions." The Empire's decentralized structure meant that regional powers, usually co-directors of the *Kreise*, carried out the actual interventions. Milton terms these, and other interventions between powers of roughly similar status, such as France and Austria, "horizontal interventions" (16).

Chapter 1 also explores the normative values rulers used to justify interventions, particularly those stemming from public law, natural law, and the law of nations. Scholars put forth a wealth of competing opinions on the ideal relationship between rulers and subjects and, important to this work, the conditions that could legitimate foreign intervention. Rulers and subjects thus both had ample material with which to appeal for support. As the following chapters show, subjects sued and requested interventions to stop maltreatment, maintain corporate rights, and restore the constitutional status quo. Rulers generally promoted the principle of nonintervention, seeing interference as an attack on their rights.

With that context, the rest of the book pursues a series of case studies. Part One (chapters 2-4) covers European interventions in Central Europe, which were "often a structural feature of the escalation of conflicts within polities" (56). Chapter 3 interestingly analyzes the Thirty Years' War as a war of interventions, with the Elector Palatine, king of Denmark, king of Sweden, and king of France successively intervening (allegedly) to protect the rights and liberties of oppressed subjects. Despite these rulers' power-political objectives, Milton convincingly argues that they "truly cared about German Liberties because they did not want to see their Habsburg neighbours and rivals inordinately strengthened" (123). Official, publicized justifications coincided with those made in private correspondence. Chapter 4 takes another unique approach, examining post-1648 France and Sweden as guarantors of the Westphalian peace: "For the first time, intervention in the internal affairs of another state became codified in positive treaty law" (132).

Part Two (chapters 5-7) uses case studies of imperial interventions to show how they operated for the smallest territories, small principalities (Nassau-Siegen), and larger territories (Mecklenburg-Schwerin). The Emperor had free rein in the smallest territories, including imperial cities, where violent rule and poor financial management threatened the failure

of imperial territories. The chapter on Nassau-Siegen (chapter 6) shows how intervening in even relatively small territories could create difficulties. While essentially all parties agreed that intervention was necessary to stop a violent and tyrannical ruler, jurisdictional jealousies and competing goals among the interested parties complicated the process. Finally, the chapter on Mecklenburg-Schwerin (chapter 7) displays how difficult intervention could be when the subject was a larger, strategically located territory. The Habsburgs negotiated continuously with the Elector of Hanover, the king of Brandenburg-Prussia, and others in order to intervene against a disastrous duke.

A thread running throughout *Intervention and State Sovereignty* is the book's participation in the ongoing deconstruction of the Westphalian myth. Scholars traditionally argued that the peace originated modern conceptions of state sovereignty and noninterference, yet, as Milton notes, "Westphalia had little to do with sovereignty" (6) and imperial estates already conceived of noninterference as a right. Far from making intervention more difficult, the Peace of Westphalia opened new opportunities for it through its protection of subjects' confessional rights and the creation of guarantor powers.

There are some issues here. The case studies are generally written in chronological fashion, and with each having so many moving parts in the already-complicated Holy Roman Empire, main points sometimes get lost in the details. This difficulty may be unavoidable given the book's nuanced arguments. There are also quite a few prose errors, mostly missing words and minor misspellings. That said, *Intervention and State Sovereignty* is a well-researched book offering an important addition to scholarship on the Holy Roman Empire's institutions, sovereignty, political history, and diplomatic history.

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## Combating the Hydra: Violence and Resistance in the Habsburg Empire, 1500-1900

**By Stephan Steiner. West Lafayette, Indiana: Purdue University Press, 2023. Pp. xxiv + 252. Paperback \$49.99. ISBN: 978-1612498058.**

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Stephan Steiner begins his book with a lament, "Violence has turned out to be a hydra that seems less tamable the more complex the society" (xiv). Earlier in his career, Steiner verified this sad truth via studies of genocide in modern Europe and Africa. Now, he has focused his highly trained lens on the early modern period, resulting in a series of vivid, thought-provoking, and theoretically sophisticated studies of violence in the Habsburg Empire. *Combating the Hydra* includes ten such studies – seven previously published articles, one previously presented paper, and two new pieces – that all revolve around the concept of state violence in the Habsburg Empire from the sixteenth through the eighteenth century. The book ends with a published conversation between Steiner and Carlo Ginzburg about methodology, a conversation that does not seem misplaced considering Steiner's extensive use of microhistory. Overall, the eleven chapters of *Combating the Hydra* hold together well and present a fascinating, dark image of an emerging empire brutalizing its population.