

fact, both in this chapter and the following one, on the commission trade, the volume reads almost like a qualitative companion piece to Klaus Weber's magisterial study on German merchants in the Atlantic, *Deutsche Kaufleute im Atlantikhandel 1680–1830* (2004). Somewhat surprisingly, there is little explicit discussion of the notions of trust, credit, and reputation and how these shaped long-distance trade, nor is the language register of amity considered.

In the case study focusing on high-risk trade, a new theater of operation is introduced, namely the Mediterranean. Just like in the other chapters, Haasis provides here what he calls a “thick contextualisation,” (324) explaining in (too) great detail the *Turkish Threat* faced by traders in the Mediterranean and the system of the *Sklavenkasse* to pay ransom for captured sailors. In comparison to this extensive contextualization, the actual episode this chapter covers is rather short, consisting mostly of Luetkens' successful endeavors to convince both captain and crew of his ships to sail in the Mediterranean Sea. In a rather fascinating reading of an exchange of letters between Luetkens and his captain as historical speech acts, Haasis draws out the many nuances contained in the, at first glance rather formulaic, missives and how these letters were turned into means of persuasion.

The last two episodes demonstrate how the mercantile establishment phase came to its successful end by finding not only a suitable business partner as well as a reliable agent but also a wife. In the first instance, by contrasting normative sources such as mercantile guidebooks and the actual letters, Haasis shows how the canon of requirements for a merchant was, in fact, open to negotiation and dependent on personal preferences; incidentally, Luetkens rated corresponding skills the highest. In both episodes, letters played a key role as they allowed people to overcome spatial separation but also because the contemporaries were so well-versed in letter practices that by the very set-up of the respective letters, by enclosing gifts or adding postscripts, they managed to transmit a full range of meaning and significance. Consequently, even courtship could exclusively and successfully be conducted by letter. It is the great achievement of *Powers of Persuasion* to have deciphered the many different messages contained in these sources.

In short, anyone interested in eighteenth-century letter writing, both mercantile and non-mercantile, will find this book a very helpful reference to understand the wide range of practices as well as the different language registers that went into the maintenance of correspondence. They might, at times, find the book somewhat heavy reading as it does contain a fair share of repetition and a line of argument not always clearly presented. Also, a more thorough language editing would have improved the book. All the same, Lucas Haasis has produced a highly interesting book providing new insights into the world of merchants in the eighteenth century and their many means of persuasion.

doi:10.1017/S0008938923001127

Fleiß, Glaube, Bildung. Kaufleute als gebildete Stände im Wuppertal 1760–1840

By Anne Sophie Overkamp. Göttingen: Vandenhoeck & Ruprecht, 2020. Pp. 469. Cloth €70.00. ISBN: 978-3525370964.

Lucas Haasis

University of Oldenburg

Wuppertal was an important economic region in the eighteenth century. Its main products were bleached linen yarn, twine, ribbon goods, linen cloths, and linen-cotton fabrics.

Wuppertal's goods were sold commercially to markets as far away as the Americas. Indeed, today the entire region of the Bergisches Land is considered by historians to have been a driving force of proto-industrialization. "Almost all overviews of proto-industrialization include the Bergisches Land as an important example of a proto-industrial center" (16). In spite of its historical standing, until now there has been no comprehensive study of Wuppertal's mercantile ties. In this sense, Anne Sophie Overkamp's monograph is a pioneering work, offering a comprehensive, richly sourced, detailed, and impressive study.

The book focuses on four Wuppertal merchant families on the threshold between the eighteenth and the nineteenth centuries and the question of how these merchant families, and thus Wuppertal, were involved in the "long-term, multi-layered, and increasingly global process of commercialization" (10). Moreover, the book asks what effect this period of transformation had on the group of merchants themselves and examines how the group changed. The author concludes that "the Wuppertal merchant families can only be adequately understood as an integral part of a newly forming social group, . . . the 'educated classes'" (11-12). In addition to the focus on economic history, the author is correspondingly interested in the social and cultural history of the lives of the merchant families and wishes to contribute to a "more comprehensive understanding of the 'educated classes'" (12). As Overkamp emphasizes, this focus stands in contrast to other comparable works, in which merchants do not feature prominently, unlike teachers, civil servants, or professors. This, however, should not give the impression that the book aims to be a comparison of these social groups. Rather, the focus is on the study of the merchant families and their particularities.

In accordance with the author's twofold interest, the work is divided into two parts, the first of which is more concerned with economic history, the second with social history. Nevertheless, both parts are "drawn together through cultural history" (16). Thus, the author's study, which I would ultimately summarize as a socio-historical study, follows in the tradition of works by Stefan Gorißen in socio-economic history, as well as Rudolf Vierhaus in relation to research on the middle classes. The book also borrows from microhistorical studies. Last but not least, the author places herself in the cultural-historical tradition of authors such as Rebekka Habermas. With her focus on the Wuppertal families, the author succeeds in shaping this admittedly demanding undertaking and no less elaborate program into a readable and stringent monograph. The book's origins as a substantial dissertation are also evident in its depth, thoroughness, and admittedly also its length.

The book is methodologically well thought-out; research discussions are given ample space. The source work is detailed, making the years of research behind it unmissable. Indeed, working with the firm and family archives of the four families, Frowein, Eynern, Bredt, and Wuppermann, which serve as a scholarly source basis for the first time ever, must have been immensely time-consuming. Luckily, the effort is mirrored in the results the book presents. It offers a broad panorama of economic-historical and socio-cultural insights into the world of Wuppertal in the long eighteenth century, ranging from the process of bleaching, to the company histories, to information on textiles or dyes such as cochineal, to the handling of conflicts or typical educational courses, to the houses or the merchant families' gardens. Overkamp demonstrates impressively with every fibre of the book: "Economic action can only be understood as social action" (185).

I would, however, add the slight criticism that, due to its aforementioned origins, the book still bears some marks of its genesis. For instance, it still contains many phrases or justifications which are standard for a qualification thesis. However, such markings disturb the flow of a monograph, so that it is a shame that they could not have been weeded out. This is only lamentable because, other than these vestiges of formality, the book provides many innovative insights. The author herself rightly notes that the "research landscape on proto-industrialization . . . is almost insurmountable" (17). This gives rise to the question: Why, then, is there a need for another such study? And why on Wuppertal?

Overkamp provides several answers throughout her chapters. On the one hand, the Wuppertal merchant families were characterized by their locality. While other merchants

(e.g., of the Hanseatic cities) were often abroad, Wuppertalers remained in the region, but nevertheless acted globally from the region. There was often a “unity of company and family” (263, 418). While double-entry bookkeeping was introduced in many parts of the world, the Wuppertalers stuck to single-entry bookkeeping but were still able to keep up with the world market. Overkamp also presents the special religiosity of Pietist merchants. Moreover, I was particularly convinced by the focus on women’s education in the commercial field of Wuppertal, which was tantamount to an “equal status of education” with men (220). Last but not least, the structural peculiarities in Wuppertal are intriguing, as elsewhere (e. g., in Hamburg). Burgher houses became the rule with access to the thatched canal – in Wuppertal, in turn, it was the Bergische burgher house which adapted to local conditions, e. g., through the typical slate cladding. At that time, as in most of Europe, furniture made of mahogany also found its place in these houses. Reading the latter information gave me, as someone who has worked on Hamburg merchants, the idea that it would be apt to publish an anthology of comparisons between merchant families in different regions of Europe. Several studies on similar firms in Amsterdam, Silesia, or Ostend are currently in the works. A cultural-historical comparison between these merchant groups would be a worthwhile undertaking. When books such as Anne Sophie Overkamp’s inspire outlines for new books, that is always a good indication of the high quality of the work at hand.

doi:10.1017/S0008938923001024

Habsburg Sons: Jews in the Austro-Hungarian Army 1788–1918

By Peter C. Appelbaum. Boston: Academic Studies Press, 2022. Pp. 366. Paperback \$25.95. ISBN: 978-1644696903.

Alison Rose

University of Rhode Island/Capital University

Over 300,000 Jewish soldiers from all corners of the Habsburg Empire served in the Austro-Hungarian Army in the First World War. Jewish chaplains (*Feldrabbiner*) accompanied them to provide for their spiritual needs, while tens of thousands of them became prisoners of war. Peter C. Appelbaum draws attention to this fascinating and understudied topic. Using war diaries, memoirs, and other writings, he provides detailed descriptions of soldiers’ experiences in their own words and paints a rich portrait of their diverse lives. His stated goal is “to put flesh on the bones of the long dead, allowing their voices to be heard” (18). Although the book’s scope is 1788-1918, it actually spends most pages on World War I with only one chapter on the pre-war period.

Drawing a contrast with Germany, Appelbaum emphasizes the favorable treatment accorded to Jews in the Habsburg Army. It was the first European army to allow Jews to serve (in 1788, even before France) and the only European army to address the religious needs of Orthodox Jewish soldiers. Overt antisemitism was rare. The author points out the irony that in the First World War, Eastern European Jews saw the Central Power armies as liberators, in contrast to Russian troops who committed murder, rape, and pillage, a situation that would be “turned on its head two decades later” (71).

Habsburg Jews reacted to the declaration of war with loyalty and calls for unity, embracing the war as an opportunity to liberate the Russian Jews from Tsarist oppression. The