

Book Reviews

Documenta Pragensia XXXIII: Město v převratech konfesionalizace v 15. až 18. Století [*Documenta Pragensia XXXIII: The Town in the Upheaval of Confessionalization between the Fifteenth Century and Eighteenth Century*], Praha, Scriptorium, 2014, 758 p., ISBN: 978-80-86852-67-6 (Archiv hl. m. Prahy); ISBN: 978-80-88013-24-2 (Scriptorium)

The confessionalization represents one of the mostly researched topics of Early Modern History during the last four decades. It is an offspring of the German historiography and it engendered acute discussions on its use and relevance for the historical research, it became a battle field between different universities and chairs from Germany (Heinz Schilling/Wolfgang Reinhard) and Switzerland (Peter Hersche), it succeeded to cross the Germanic academic border, sometimes even without a minimal analytical filter. Nonetheless all these discussions and approaches contributed to a better understanding of certain historical processes. After the fall of Communism in Eastern Europe the confessionalization paradigm conquered the historical discourse in Poland, Czech Republic, Slovakia, Hungary and to a certain extent also Romania. Although the town enjoyed an important role within the confessionalization research in Western Europe, less has been said in East-Central Europe and therefore the present book is more than welcome: the thirty five authors focus on a large areal, the Czech Lands, Germany, Austria, Poland, Slovakia and Hungary, they cover a variety of topics from different perspectives.

As the timeframe suggests, the topics of this book exceeds the classical approach of Heniz Schilling or Wolfgang Reinhard, it suggests that the phenomenon went much further than 1730, a fact that leads us to the term, the longue Early Moden Era of East Central Europe. It is still triggering into the question, does this paradigm match to the Habsburg Monarchy, as some Austrian authors implied already years ago? A first answer is given by Olga Fejtová (“Město v převratech konfesionalizace”) whose article briefly describes its meaning for Germany by considering that certain acceptances are valid for Bohemia as well. Nonetheless, a deeper analysis of the Viennese school or Robert Evans’ conclusions would have certainly conducted to deeper questions and thus to question ourselves, the extension of this term for the Czech Lands.

Related to this is the article by Jiří Mikulec ("Koncept konfesionalizace a náboženské dějiny českých zemí"), whose analysis encompasses both the meaning of the term in the German lands and the mostly used concepts from the nineteenth century in Czechia. Its applicability for East Central Europe is further questioned by several authors and thus we can catch all the possible substitutes and several terms which may have a neutral meaning, although they do not totally eliminate the model of analysis promoted by the fathers of the paradigm: Catholic renewal, re-catholicization, confessional pluralism, proto-confessionalization.

Monika Frohnapfel ("Umbrüche der Konfessionalisierung im Erzstift Mainz. Die Beispiele Mainz und Erfurt") brings into the discussion the survival of Catholicism in Mainz and Erfurt, by stressing out the importance of local actors in the process. It is a model of analysis which leads me to the question whether confessionalization is not re-catholicization in this sense? Is this not only a part of the phenomenon? Pavla Jirková ("Od Sperata ke Strobachovi. Jihlava v převratech konfesionalizace v 16. až 17. Století") shows us how the life of the inhabitants of Jihlava changed over one hundred years, from conversions to Lutheranism to the come back into the Catholic Church. Annamária Kónyová ("Kalvinizmus ako neželaný fenomén v konfesionalizácii hornouhorských slobodných kráľovských miest") describes us how Calvinism developed in several towns from Upper Hungary, also with the support of the Transylvanian Calvinist princies. It is an approach which in my view it shows us that the confessionalization may be addressed also from a different perspective, how a minority confession in competition with Lutheranism developed in a Catholic Monarchy. It is still questionable whether the term proposed by the author still matches the best into this context? The model proposed by the reputed Slovak scholar, Eva Kowalská ("Sila a slabosť uhorských miest v procese konfesionalizácie") is very prolific in this sense, as the author regards how the local authorities reacted in the Reformation context, and how they supported the movement: the integration into the administrative structures of the Church, the role of the schools and teachers in the urban society. Martin Holý, ("Mezi mýtem a realitou. Konfesionalizace vzdělávání městech v zemích České koruny v 16. a 17. Století") brings into discussion the education, and the model is very convincing: by means of education, we may see a paralelism in Bohemia, which straightened education in the context of confessional competition and desire to straighten their own dogmatic norms and power. Marie Ryantová ("'Ti Sedlčanští, kteří tak v své urputnosti zůstávají...' Město Sedlčany a jeho obyvatelé v centru

lobkovické konfesionalizace") brings into discussion a classical model of analysis, coercitive catholicization, Jesuits and norms. Similarly, Jan Bouček ("Zásahy Pavla Michny z Vacínova do konfesijních poměrů pobělohorské Prahy"), describes us the role played by Pavla Michny from Vacínova in the catholicization of Prague with the subsequent disputes between clergy and secular leaders.

Tomáš Malý ("Sociálněstrukturní předpoklady katolické obnovy: královská města 1550-1700") refers to post-tridentine Catholic renewal by mainly focussing on the Catholic identity in the Bohemian royal towns and local peculiarities. Marek Ďurčanský ("Rekatolizace v českých královských městech v prvním pobělohorském desetiletí. Pokus o srovnání") and István H. Németh ("Unterdrückung oder Reform? Die Rekatholisierung in den ungarischen königlichen Freistädten") refer to re-catholicization: Marek Ďurčanský brings into discussion the conversion process after 1620 with specific reactions, meanwhile István H. Németh focusses on the role of catholicization by the end of the seventeenth century and how new elites were created. This may be confirmed also in the case of Transylvania in the eighteenth century. The political role and confessional identity of elites is brought into discussion also by Josef Kadeřábek ("Proměny slánských měšťanských elit v letech 1610-1635. Sociální sítě, paměť, identita"), who stresses out the identity crisis born after the occupation of Letech. Helena Zimmermann ("Víra, nebo profit. Role vyznání ve sňatkové politice norimberské ekonomické elity v letech 1550-1650") reassess the topic of confessional identity through the Dutch and Italian migrants in Nürnberg. Thus, the author succeeds to depict how confession, ethnical appartenance and economic strategies lead to integration or isolation.

The confessional coexistence and conflicts are topics which cannot miss in such a book: Ondřej Jakubec ("Konfesijní spory v raně novověké Olomouci, jejich charakter, aktéři a vizuální stopy") discusses the conflicts from Olomouc, where Protestantism was strongly combatted by Catholicism, whereas Leszek Zygmunt ("Die multikonfessionelle Gesellschaft in den polnischen Städten des Spätmittelalters und der Frühen Neuzeit") presents us the case of Poland, which according to the author, is unique. A separate section is dedicated to the discipline and piety. The reputed Viennese scholar, Karl Vocelka shows us how the two processes evolved: catholicization by force and the interiorization of Baroque piety. It is a model that may be applied to Hungary and Bohemia as well, although certain terms such as Counter-Reformation or Calvinist confessionalization require further investigations at local level. Iris Flessenkämper, ("Malum culpae et

malum poenae': Rechtskultur zwischen Sünden- und Strafzucht im frühneuzeitlichen Bremen"), addresses a similar topic and describes how the changes of punitive norms in Bremen brought about conflicts of jurisdiction between political and church authors. Liliana Lewandowska ("Zwischen der lutherischen Orthodoxie und dem Pietismus in Danzig im Ausgang des 17. Jahrhunderts") discusses the fight between Pietism and Lutheran Orthodoxy, a well known conflict in Europe.

This book answers several questions approached within the paradigm of confessionalization: confessional building, confessional uniformization, identity, conflicts. The authors show us several models of analysis, which provides us a general picture on Early Modern confessional reality in East Central Europe and not only. It is still to be remarked, that once we adopt a paradigm which mostly fit in another region of Europe, the historical may encounter methodological traps, if the local peculiarities are not taken into account. It is still an impetus for further research also in Romania, to integrate certain researches into the present academic debates.

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Andreas Holzem, *Christentum in Deutschland 1550-1850. Konfessionalisierung, Aufklärung, Pluralisierung* (Band 1 & Band 2), Paderborn, Verlag Ferdinand Schöningh, 2015, 1485 p., ISBN: 9783506779809

It would be useless to assert that there is no other paradigm on Early Modern Era that engendered so many academic disputes over the last four decades in Europe: the confessionalization seems to represent a never-ending field of scholarly discussions. Its usage, periodization and features are eclectic in accordance with the university and confessional backgrounds, but certainly they all lead to challenging questions. The author of these two volumes denominated by many reviewers as an "opus magnum", Andreas Holzem is a Catholic theologian and church historian, who belongs to the confessionalization generation. Nonetheless, in this book he exceeds the conventional years 1648, 1730 or even the Early Modern borders, 1789/1800 by going far into the nineteenth century. Thus, as the title suggests, we are challenged to read an ample synthese, which nowadays represents a historiography rarity.

At the same time, we are entitled to demand ourselves, whether such an approach is heuristic and productive: is there any liaison between the Hectors' definition of confessionalization (Heinz Schilling, Wolfgang Reinhard) and the hitherto understanding of the nineteenth century confessional practices? "Very late" confessionalization?

The original approach of the author indicates that there is no doubt: instead of a top-down approach, Holzem's analysis comprehends the "negotiation" process. In this sense he provides empirical data to confirm it. Moreover, he understands the confessionalization as a "syndrome" with different reactions in accordance with the "body", *i.e.* confession and region. Holzem lets us understand that he is the adept of this term, as according to him, we may better understand the differences, meanwhile the modernization function is part of his acceptance. Nonetheless, he appreciates the different evolutions (including in terms of chronology), which is hardly not to acknowledge even for the most virulent enemies of this paradigm, although the general assessment in some cases could be contradicted by means of regional patterns, which he himself sometimes does. Thus, after a very comprehensive description of the research findings on the confessionalization period with its academic disputes, Holzem provides the reader with a generous contextual description of the Reformation period, which many authors nowadays neglect. Holzem addresses key topics in this book, he hardly omits a subject approached of this timeframe: The Peace of Augsburg with its subsequent Interim, the organization of the Protestant Church(es), the Council of Trient with its subsequent re-catholicization, the Jesuit innovation, conversions to Catholicism, norms, Protestant dogmatical disputes, Protestant clergy and the thirty years war. In the second volume, Holzem addresses almost all relevant topics of the eighteenth and first half of the nineteenth century: Pietism, Enlightenment, revolution, secularization and eventually the fatidic year 1848. The analytical discourse seems to me very fruitful: besides a very good presentation of the concepts, the author's originality is sustained by a lot of peculiar and sometimes anecdotes, many of them being the offspring of his own historical research (notably Münster). Thus, he is also able to prove that 1648 or 1730 does not mean the end of a process, a reality which some Transylvanian historians working on the nineteenth century church history would fully confirm. Moreover, Holzem succeeds to integrate his findings into the current historical debates, by also acknowledging the conclusions of some historians who disputed the relevance of the confessionalization paradigm for many years. Moreover, he crosses the borders indicated in the title (Germany), which brings a more detailed

image of the epoch: thus, he refers also to the Reformation of Geneva or confessional practices in the Habsburg Lands. Still, had the author regarded the other parts of Europe such as Upper Hungary or Transylvania, it would have brought an even more comprehensive image of German Protestantism between Luther and 1848. Thus, he could have referred also to the (cultural) transfers from the German universities towards East-Central Europe, and maybe re-question the meaning of certain terms in some other German societies, which due to the academic connections to the German Protestant academic and theological world, they responded in a similar or different way, in accordance with the local realities and practices: the adiaphorum, Melancthon theology, Pietism or conversion practices are only a few examples.

All in all, these two volumes represent a new start. When many authors reflect on substituting terms or invent new ones in order to describe this epoch, Holzem shows the reader that the term is not “dead”, in my view it only needs to be adapted to the regional realities and to a certain extent it needs to be reassessed. Scholars, students or readers interested into the topic may use this book, as a comprehensive information source and good literature review, as an analytical and methodological guideline, and certainly not at least, as a reference for the most recent historical debates on Early Modern confessional practices.

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Joachim Bahlcke, *Gegenkräfte. Studien zur politischen Kultur und Gesellschafts-struktur Ostmitteleuropas in der Frühen Neuzeit*, Marburg, Verlag Herder-Institut, 2015, 481 p., ISBN: 978-3-87969-396-2

Undoubtedly Joachim Bahlcke is one of the most prolific authors in the field of the political, religious, cultural and social East-Central European history of the last three decades. This book confirms it, as it groups several articles addressing what we know as “Gegenkräfte”, *i.e.* antagonistic or counter forces in East-Central Europe. Due to the fact that the articles were published without any literature update, my review will focus on a single comprehensive question: does the author bring into our knowledge new ways of understanding the East-Central European political, confessional and social history during the Early Modern Era?

In order to assess this, I will mainly go around the thematical and methodological approaches without neglecting the analytical discourse of the author. A simple search on the most popular library catalogues from Europe, Canada and USA will reveal that the “longue” Early Modern Era in East-Central Europe still suffers of an acute backwardness as compared to the other researched areas from Europe. Moreover, the regional research centers did not meet a uniform development, so that we may notice that some regions benefit of a major scholarly attention and reception (Austria, Bohemia, Hungary or Poland), meanwhile the others either are not fully integrated into the European scholarly debates - also due to language impediments (Transylvania, Croatia or the Baltic region) or simply, they do not exist at all on the research agenda. Thus, there is no surprise that since the books written by Robert J. W. Evans¹ and Thomas Winkelbauer² we miss a unitary and comparative vision of this region, which would include the Austrian and Czech Lands, Poland, Medieval Hungary and Transylvania. This book gives an impetus on this sense, as it provides a consistent, comparative and meaningful approach on East-Central European history. The author’s agenda comprises themes, such as political and confessional structures and ideas, church and political elites, institutional structures, confessional and political collective identities. Thus, thematically the book is very comprehensive. In the first part, the author brings into discussion the regional political, confessional and social peculiarities in Bohemia, Poland and Hungary, such as estates resistance, *libertas* culture along with related discourses, land constitutions, confederation ideas, confessional migration discourses, high clergy identity and church legitimation in Hungary by means of historiography. In the second part, Bahlcke provides an empiric approach. The focus is set on structures and systems, such as confessional solidarities and regional conflicts, cultural transfers, international Calvinism, *status catholicus* in Transylvania, the reception of the Augsburg peace in Bohemia and Silesia, political, national or confessional stances of the clerical estate in Bohemia and Hungary, church and state antagonisms and the role of confession in international politics (Croatia, Inner Austria or Silesia). The third part approaches a theme more related to self-assertion of different groups in the frame of

¹ Robert John Weston Evans, *The Making of the Habsburg Monarchy, 1550-1700. An Interpretation*, (Oxford: Clarendon Press, 1979).

² Thomas Winkelbauer, *Österreichische Geschichte 1522-1699. Ständefreiheit und Fürstenmacht. Länder und Untertanen des Hauses Habsburg im konfessionellen Zeitalter*, 2 Teilbände, (Wien: Ueberreuter, 2003, 2004).

society formation and exchange processes. The author regards the role of the Polish dynasty Piasti, German nobles in the Hungarian episcopate and the crystallization of new rapports between high clergy and the Court in the therezian age.

The structure of these articles starts in most of the times with a historiography analysis. The approaches are comparative and critical, thus the author desires to cover the gaps in the literature, which Bahlcke fills in by means of sources' analysis and through a better contextual interpretation, certainly in accordance with the existing scholarly debates. This approach refreshes firstly our knowledge with historical facts and phenomena that are useful not only for us, but also for those less familiar with East-Central European past. Secondly, the author succeeds to correlate events and phenomena in order to provide his personal view on the significance of the confessional age, counter-Reformation, confessionalization or absolutism in a comparative way. Bahlcke does not fill in pages with the concepts' polemics (*Begriffe*), he chooses an empirical interpretation by a description of the regional peculiarities or developments. The author presents his perspective on the terms significance less on a chronological exposure, but rather on a *longue durée* analytical manner, which comprehends historical backgrounds, specific attitudes during certain changes and consequences.

The analysis discourse of the author is centered on the political and church elites, which the adherents of micro analyses would consider as relevant only to a certain extent. Nonetheless, these elite discourses may represent an impetus for further researches in this area in order to confirm or maybe reassess certain interpretations. One example would be the confessional politics during the therezian era. Bahlcke considers that the conflict between the Catholic bishops Padányi Biró or Bajtay Anton and the Court was an expression of the politics changes at the Court during the second half of the eighteenth century. A more detailed analysis of the epoch decrees and Early Modern historiography at least in the Transylvanian case, would reveal that the interpretation of Bahlcke is open to further investigation, which may suggest that the deciphering of certain political and confessional behaviors on account of a single event may also lead to interpretative ambiguities: as Bahlcke suggested, Bajtay became antipathic in the Viennese circles, but on the same time the confessional strategy proposed by the high Catholic clergyman was a mirror of the Court practices in terms of catholicization politics. All in all, the articles published by Bahlcke represent for many of us a motivation to further investigate the issue and it encourages at

least me, to better define my findings and to look for alternative ways of interpretation and understanding of the East-Central European history.

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Catherine Horel, *De l'exotisme à la modernité. Un siècle de voyage français en Hongrie (1818-1910)*, Montrouge, Éditions du Bourg, 2018, 225 p., ISBN: 978-2-490650-01-9

Catherine Horel is today a well-known name in researching the past of the Central-Eastern European space. The numerous works from this geographic area that have the French historian born in Paris in 1966 as their author or coordinator stand as testimony. Whether it is the history of the Jewish community in Hungary of the first half of the nineteenth century (analyzed at the intersection of the tendencies of identity assimilation and national emancipation) or we are referring to the history of Budapest or to the past of Central Europe in the period between the Congress of Vienna and the beginning of the third millennium or Admiral Horthy's personality or the Balkan wars of 1912-1913, all these (and others which are not mentioned here) demonstrate the variety of historical investigation sites that Catherine Horel has assumed over the years as a professor at the Panthéon-Sorbonne University in Paris and a researcher at the National Center for Scientific Research.

The book we are focusing on is an updated reedition of a volume published under the same title at the Eötvös Loránd University (ELTE) in Budapest in 2004. Structurally, it consists of three chapters, preceded by an introduction and followed by conclusions, a section dedicated to the sources and bibliography used, an index of names of people, and a table that explains the 13 illustrations that can be found throughout its pages.

Written using the *imagology* method, the paper analyses the impressions of some French travelers relative to Hungary as part of the Habsburg Empire, and then as the dominant half of the Austro-Hungarian Monarchy. The chronological milestones of the travel notes presented in the work expand through almost a century: from the journey of the famous miner and geologist François-Sulpice Beudant in 1818 to the first tourist who visited the region by car, Pierre Marge, in 1910. The period considered is spectacular both from the point of view of the metamorphoses of the ideologies and political regimes that have

manifested in this part of Europe, as well as from the acceleration of the rhythms of modernization in nearly all the compartments of the societies of those times (the most obvious transformations being in the economic sphere, the industrialization of production, of technology development, public buildings and the diversification of the means of communication). Despite this important advance of change, the signs of the new often coexisted with those of the old, giving expression to the numerous contrasts specific to the transition phases from traditional to modern. In prolonging the curiosity and enlightenment interest for the quasi-unknown Central and Eastern European area, the romanticism of the first half of the nineteenth century had cultivated the fascination with this area (and not only), pushing many curious people to explore it. Of course, all these "adventurers" were referring to the realities they encountered in their way from the perspective of their own background, the value system they were attached to, and the inventory of the stereotypes they had about the world they had come to interact with directly. In other words, they were not simple tourists, they were travellers, which means they were exposing themselves not only to an experience of external knowledge but also to an inner experience, some event that happened along their journey or people with whom they had been interacting marking them irreversibly. These experiences, passed through the filter of the subjectivity of those who have went through them, have come to represent genuine "life stories" or, to be placed in a literary category, they have been called travel journals.

The first chapter of the book deals with the presentation of one of the basic components of the long duration (*longue durée*) concept, as theorized by historian Fernand Braudel. It is about the size of space. Impressions about the Danube are given, about the great Hungarian plain (*puszta*) and the cities. The second part of this first theme unit explores those features that, it was considered, gave an identity to the Hungarian space. Specifically, it is taken into account the Asian origin of the Hungarians, the Hungarians' hospitality, the physiognomic features of the Hungarians, the characteristics of the female gender, the specificity of the Hungarian cuisine, but also the religious diversity or the strong patriotic feeling characteristic to the Hungarians, expressed also through the attachment to the symbol of the holy king Stephen's crown. The third part of this first chapter mentions travellers' impressions about non-Hungarian ethnicities and nationalities.

The second chapter of the book insists on the way in which different French travellers appreciated the evolution of the localities that from 1873 were to unite under the name of Budapest. Firstly, there were

the differences in the living standards and civilization which were higher in Pest more than in Buda, the latter being metaphorically called "the sleeping beauty." After the end of the Napoleonic wars, systematic efforts are being made towards urban development, especially in Pest, so that it can compete with the capital of the Habsburg Empire, but also with other European metropolises. This was the reason why most travellers note the development of urbanization, infrastructure and services (but not those concerning leisure) offered by Hungary's most important city, but also its accelerated Magyarization, including by the attraction of inhabitants in the surrounding areas. The second part of this chapter is dedicated to the presentation of the importance that the national exhibition from 1885 and the celebration of a Hungarian millennium from 1895 had had on the stimulation of the direct familiarity of this space by the French (and not only), but also on the flourishing of arts and culture in general. The third part of this chapter focuses on the obvious signs of Budapest's modernization in the second half of the nineteenth century, reflected in the urban area, technical progress and economic advance.

The third chapter deals with the way in which the political, social and, above all, national problems are reflected in the travel literature, problems that have affected the relations between the Hungarians and the non-Hungarians, especially since the second half of the nineteenth century. French travellers, lucid observers of these realities, noted in their writings the similarities between the French and the Hungarians through the civilization role assumed by both nations, the figures of the great Hungarian state men, the reforms promoted by them, but also the reactions of the cohabiting peoples who saw in those measures the instruments of Magyarization, which encouraged them to develop their own national projects, separated from the Hungarian nation.

At the end of this short presentation of Catherine Horel's book, we can appreciate the abundance of information that it offers to today's reader about the impressions of travels of some French people in the space inhabited or ruled by the Hungarians throughout the nineteenth century and the beginning of the following century. The analysis of these notes is convincing on how the folkloric and ethnographic images and clichés that the French had about the Hungarians have transformed over the period under consideration into a more truthful knowledge of the reference points of the Hungarian culture and civilization. At the same time, the information also convincingly illustrates the differences existing between the French and Hungarian values, which gives an even

greater intellectual attraction to the inexhaustible game of identity-alterity relations and its historical knowledge.

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Silvia Marton, „Republica de la Ploieşti” și începuturile parlamentarismului în România [“Ploieşti Republic” and the beginning of the parliamentarism in Romania], Bucureşti, Humanitas, 2016, 307 p., ISBN: 978-973-50-5160-0

Tracing its origins back to ancient times, the republic, as a form of government, remerged once again in Renaissance, although its modern form developed notably only after the French Revolution, whose ideas played an essential role in the construction of the modern states. Being seen as the older “sister” of Romania, due to their common Latin roots, France played the role of an influencer in the transformation of the two Principalities of Moldova and Walachia in the united and autonomous and then independent state of Romania. Although during the second half of the nineteenth century France and Romania followed different ways in what concerns the form of government, the first – an empire and, then republic, and the second – principality and, then monarchy, the idea of republic, borrowed from the French political culture, started to be promoted as a solution to the crises that the principality on the Danube was facing around 1870. The breaking point of this was the proclamation of the “Ploieşti Republic” (August 8, 1870), launched by the radical-liberal political faction of the time. Despite being no more than a failed and ridiculous attempt of regime change, its symbolic meaning in the process of modernization of Romania remain undeniable, fully justifying the research proposed by Silvia Marton in her new book, in which she emphasises the roots, the unfolding and the consequences of this hazardous political venture.

The author is associate professor at the University of Bucharest, Faculty of Political Sciences and alumna of New Europe College (Bucharest) and Wissenschaftskolleg (Berlin). She is well known for her books and papers focusing on the nineteenth century Romanian political life and political culture.

“Republica de la Ploieşti” și începuturile parlamentarismului în România, published in 2016, at Humanitas, is an essay about the ideas

and actions of the politicians who were related to this failed coup, especially of the radical-liberals, avid supporters of republican, antimonarchical and democratic ideas. Its purpose, as stated in the *Argument*, is to provide a better understanding of the political ideas of the radical-liberal politicians and the role that the Parliament played in the constitutional crises that took place at the end of 1860s. The book is comprised, aside of the *Argument*, Prologue and Epilogue, of two main parts, divided in chapters and sub-chapters. In the Prologue, the author presents an overview of the political system, factions, ideas and the main problems that Romania was facing between 1866 and 1871. This overview helps to a better comprehension of the following bodies of the book, that are more focused on details of some specific events, actions or political speeches.

The first part of the book, called "Ploiești Republic", is divided into five chapters. It begins with a presentation of the events that took place on August 8, 1870, when in Ploiești, the fourth city in Romania in what concerns economics and trade, it was announced that the monarchy was abolished, and in its place the republic was proclaimed. This was actually only a step in a larger plan, which due to misinformation started earlier in Ploiești, leading to the failure of a general revolution aiming at a regime change, that was supposed to take place in several important cities from Romania. The republic was short-lived: after a "glorious" day, the governmental authorities managed to suppress the revolt, and the politicians involved were filed with the court.

Following the chain of historical events, Silvia Marton analyses the prosecution's and the defence's speeches in the court trial, aiming not only to emphasize how the latter won the process, but also to highlight some of the ideas reflected in these speeches of the liberal-radicals, the main organisers of the failed coup. The author also draws profiles of some of the political personalities that were involved in this case, such as Alexandru Popescu-Candiano, Constantin A. Rosetti, Eugeniu Carada – the main actors of the "revolution", from the radical-liberal faction, but also some from the free and independent and from the conservative factions. Information on their education, experiences and political views helps building a group profile and understanding their reasons for joining in the event.

The second part, "How the Regime Worked", is comprised of two larger chapters, in which the author tries to explain how the regime was functioning. In the first chapter, she gives a detailed review on the five rounds of parliamentary elections that took place since the enthronement of Carol until the elections before the August 8, 1870 incident. Each

government had the power to control the parliamentary elections and what were the practices used in order for the supportive factions (usually those that the members of the government came from) to win the elections. This chapter's purpose is to highlight how the radical-liberals, who supported the enthronement of a foreign prince on the throne of Romania and also the politics of Carol in the first years of his reign, came to be part of or at least to back-up the movement against Carol between 1869 and 1871.

The second chapter brings to the attention of the reader the parliamentary conflicts of the factions, with a focus on the events after 1869, when Carol preferred not to name any new radical-liberals government, thus sending them to opposition. The radical-liberals' attacks towards the new governments, and also towards Carol, as the government was responsible both for its actions and the prince's, intensified with the starting of the hostilities between France and Prussia and with Strousberg Affair occurrence. The author also provides a concise analysis over these tensions, which were caused, to her opinion, beside the refusal of the prince to form any new radical-liberal government, by two main factors: the Prussian origins of Carol, which was in opposition with the Romanians sympathy towards France, and the fear that the prince could start an authoritarian reign, as Alexandru Ioan Cuza did in 1864.

As emphasized in the epilogue of the book, the strong republican views of the radical-liberals diminished with time, their place being taken by parliamentarism, whose roots grew stronger in this unstable period. The epilogue is actually an overview of how the radical-liberal faction, the later National-Liberal Party, evolved until the First World War, and of the transformation of the liberals from a group with anti-dynastic views in a pro-monarchic party. Last, but not least, Silvia Marton also outlines that, with the time, the anti-dynasticism didn't disappear, but it was used in the electoral campaigns as a form of pressure towards the monarch by all the parties and factions.

Taking a critical stance, the book is constructed in a complex way, in the means that it builds on a simple and somehow hilarious event in order to emphasize the radical-liberals' political views and their future metamorphoses, and also the early stages of Romania as a modern state. In what concerns the strengths of this work, it has all the elements required from a solid history research. Firstly, the book is built on unpublished historical sources from the National Archives of Romania, and also on the nineteenth century press. Secondly, the author gives a multifaceted perspective over the topic of each chapter, always with a

critical eye. Finally, yet importantly, the subject that Silvia Marton addressed is quite original, as the “Ploiești Republic” and the republican ideas in the modern history of Romania are usually overlooked or treated in a synthetic way by Romanian historiography. In regarding the drawbacks, they are not too obvious, but stronger conclusions would have been welcome. In addition, some sub-chapters abound in details, making it hard for the less-advised reader to follow some of the ideas or actions being explained. However, overall, the book is recommended by its innovative way of defining the political views of the time, especially for the radical-liberals faction, and also for the overview of the Romania’s political system at the beginning of its existence as a *de facto* independent state.

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Marius Turda, *Eugenism și modernitate. Națiune, rasă și biopolitică în Europa (1870-1950)* [Eugenicism and Modernity. Nation, Race and Biopolitics in Europe (1870-1950)], Iași, Polirom, 2014, 152 p., ISBN: 978-973-46-4886-3

Marius Turda's book, *Eugenicism and Modernity: Nation, Race and Biopolitics in Europe (1870-1950)* appeared in Romanian edition at Polirom Publishing House in 2014 under the translation of Răzvan Pârâianu from the original version, published in 2010, in English at Palgrave Publishing House Macmillan. Professor of Biomedicine History at Oxford Brookes University in the United Kingdom, Marius Turda is a specialist in the research of the history of eugenics, racism and nationalist ideologies in Central and South Eastern Europe, contributing through his works and through the exhibitions on *Science and Ethnicity* in drawing guidelines on European eugenics with an explicit teaching purpose: to educate the general public and the younger generation about the history of anthropology, seen as the aureolar way to complete the social image of the interwar period. The present book is divided into five chapters, which contain, in turn, four to five subchapters: *Scientific ethos, War: the only eugenicist of the world, Eugenic technologies of national perfection, Biopolitics and racism, Conclusions*. With an *Introduction* built to familiarize the reader with the overall plan of the work, the first impression of the beginning pages strengthens the interdisciplinary character of the book

and the subject itself: born from the fusion of pragmatism and the philosophical idealism of both precise and human sciences, eugenic studies are shaped as an identity philosophy with biological-medical foundations, to which are added literary, historical, sociological, anthropological and religious contents.

The author conceptually delimitates the frame of manifestation of eugenic and national-regenerative theories, being philosophical superstructures capable of transgressing the statal, religious, geographic and political barriers, despite their subsequent national customization. There is a need for some clarification: eugenism is itself a heterogeneity of visions, a system of polysemantic thinking that is not limited to the ideological clichés of race, class or gender. It has been adapted to the political discourse and social practices in a European space that has undergone profound territorial, social and national transformations, to which significant political metamorphoses followed: from empires to nations, from democracies to authoritarianisms, fascism, or communism, all forms of authority have used the rhetoric of *health of the nation*, scientifically shaped. Combining the vigor and protection of the nation with the modernization process, eugenism has a plurality of perspectives, starting with the idealization of the rural world in Southeastern Europe, where the peasantry embodies racial fertility and moral verticality, continuing with proper techniques of hygiene and medical protection, then with particularities of blood, where “Latin eugenics” differed from the “northern” one, much more racist, and ending at its peak by biologizing the national affiliation and putting into practice racial social engineering. All these manifestations originate in the proliferation of the *organic* concept: with biblical roots in the Epistle to the Romans of the Apostle Paul, national *organicity* manifests itself as an all-encompassing generalization around the abstract idea of a *total community* that sums up the entire population of a certain ethnicity. It is a new ideological perspective to look at the *community* - uniform and indivisible, with the structure of a differentiated and unitary body at the same time, where the individual fulfills his personal and national obligations, each working for each and everyone contributing to national *becoming*. From a biological point of view, Marius Turda explains how the nation became perceived as a living organism in which the laws of biology thrive and incorporates a distinct genetic heritage, a sum of the racial virtues transmitted from generation to generation. Like any organism, it is born, it grows, ages and dies, which is why it must be cared for, purified, preserved and supervised. All actions of *eternalizing* the nation's body through birth, in opposition to the individual's

finitude, were to be undertaken by the state, intervening to improve its social body through eugenic measures. The biopolitics theorists legitimized the interference of the state even in the private sphere of the individual, in the name of an ideal considered more noble and human, that of collective health. According to the author, "the border between the private and the public spheres was gradually eliminated due to the idea of public accountability to the nation".

Far from wanting to make a systematic presentation of this book, at least the pursuit of an eventually ascendant thread of the idea of eugenics is required: from the struggle between *nature* and *culture* in Lamarck, Darwin and Mendel's theories, where environmental factors played an overwhelming role in the mechanism of natural selection, to Francis Galton's theory that some hereditary characteristics were not determined by those of the parents but were transmitted unaltered from generation to generation along with its inherent talents, to the emergence of serology demonstrating that blood groups were inherited according to the laws of heredity formulated by Mendel, to the demands of institutionalizing eugenics and considering it a new secular religion, the new hygienic science appeared as a necessary solution to the survival of the Western civilization, which was considered to be, at that moment, in full degeneration and decadence. This time, the "saving" came from science. The need of national regeneration has intensified since the end of World War I, an event seen as an *educator of the national spirit*, generating a collective catharsis. At that time, the ideas of the racial inferiority of the enemy, its pathology, and the biopolitical power of the state have begun to emerge, constantly evolving until the outbreak of the Second World War. In Nazi Germany, the eugenics succeed in building a bridge between science and politics, where racial identity is bounded by the borders between natives and foreigners, internal and external enemies. The apogee of eugenics "is the appeal to the rational imaginary to justify how the (eugenicists) have biologized their national identity". Euthanasia, sterilization of physically or mentally disabled persons and the mass extermination of the Jews were means of demonstrating a new vision of governing society, called *biopolitics*, but with the particularities of the German space. The total state that controls a nation that is vigorous from the point of view of racial health has become a desirable eugenic ideal in European space, but with adverse effects for the defense of human integrity, seen as non-value in *the insularity of existence*. The trap of the supposed *scientific character* of racial purity required the monopolization of a universally valid truth in virtue of mathematical accuracy and palpable discoveries in the field, to legitimize the social

engineering known in history. But the expansion of heredity at the level of moral, economic, political inclinations transmitter proved in fact the absolute *irrational* dose that this trend has developed. From spiritual to scientific, the evolution of the idea of human categorization involves a series of collective justifications that encouraged the interference of state authority in the private sphere, in the name of individual sacrifice for a cause superior to the "egocentric self".

The novelty of the book is the *modernity* mentioned in the title of the work, to which are added the concepts of *nation, race and biopolitics*. Although the latter are in line with the general scientific spirit of the eugenic period, they identify a strong point in the mentality of that era and the understanding of that present by appealing to a new way of defining modernity. Marius Turda points out how the relationship between modernity and eugenics is rooted in the Enlightenment myth of human perfection and the hereditary concepts associated with the Darwinian and Mendelian revolution in natural sciences. Moreover, the conceptualization of the nation, the individual and the collectivities are purely modern. Eugenic theories are contemporary and simultaneously applied with other modern economic, political, social and cultural theories. Judging from the perspective of the present, the modernity of racist eugenics lacks all the elements that would legitimize it to be called so: human rights, liberty, individualism, private initiative, universalism, humanitarianism etc. The paradigm of understanding the modernity evolved, after the end of World War II, from *closure* to *openness*, from preservation through state coercion to preservation by establishing the rule of law and the abstract principles upon which it is based, but defending the individual as a value in itself. Post-eugenic modernity is that period whose scientific knowledge no longer shapes the form of social and cultural imagery. Pluralism will no longer be perceived as a factor of social corrosion, but of virtue immanent to human diversity. With the abandon of racial science the individual spirit rose; spirit that transcends matter, color, origin, and establishes, through a genuine return to nature, a meritocratic competition, undetermined by ideological regrouping in categories with common mentalities (and therefore culpabilities). The utopia of the organic society from which social distinctions and those between the individual and the collectivity should have been eliminated has collapsed under the exact quantification of what is fundamentally unquantifiable: the man.

Marius Turda's book is original, academic and concise. The 150 pages condense the intellectual evolution of eugenic theory and practice over a period of 80 years, forming an overview of the new scientific

modernity, but also a customized one, with emphasis on the domestic eugenic theories of Italy, Germany, Romania, Portugal, Spain, France etc. For a work of introduction into eugenics, the book gains the status of universality and methodological exhaustion, combining in a pleasant way the accuracy of data and medical discoveries with the political rise of racial ideas and the rationale of implementing regenerative national programs. The work has a double symbolic value for a historian: to capture the diversity of eugenics, thus refusing a sterile reductible generalization to the idea of racism, and implicitly defining the failure of the spenglerian and hegelian philosophy of the birth, maturity and death of a civilizations. This book opens the door to future research in the field; a domain damned by the brutality of history, marginalized and almost neglected even by specialists. Forced to hide behind the masks of new post-modern appearances, eugenics still survives through the health system, which detects the nation's social and biological problems, through *in vitro* fertilization, pro- or anti-natal campaigns, social care, hygiene and genetics. The end of the paper invites the researcher to deepen and engage: "By analyzing the eugenic models of modernity, we stressed the need for a new approach to the history of eugenics, taking into account both the radical variety of contexts and the complex processes of ideological transmission and reception. Comparative research and substantial analytical efforts are still needed to stimulate the historiographic interest in these subjects from a comparative international perspective".

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Jana Osterkamp (Hg.), *Kooperatives Imperium. Politische Zusammenarbeit in der späten Habsburgermonarchie*, München, Vandenhoeck & Ruprecht, 2018, 336 p., ISBN: 978-3-525-37069-8

The volume *Kooperatives Imperium. Politische Zusammenarbeit in der späten Habsburgermonarchie*, recently edited by Jana Osterkamp, brings together a series of scientific papers presented at the Conference organized by the Collegium Carolinum and the Masarykův ústav a Archiv AV ČR held in Bad Wiessee from 10 to 13 November 2016, and which had as its central point the highlighting of the internal cooperative tendencies and processes within the Habsburg Monarchy. Jana Osterkamp is an

historian and researcher within the Collegium Carolinum, her fields of interest being the political, social and imperial history of the Habsburg Monarchy, the history of federalism in Central and Eastern Europe, as well as constitutional history in Czechoslovakia.

Imperial histories were generally embedded in templates that followed their evolution on the growth-decadence-fall axis. The same research paradigm has constantly overvalued the role of nationalism and national conflicts in the collapse of empires. Emphasizing both the idea of empire and the idea of national conflicts, historiography outlined the stereotype of the empire as a centralizing political entity with clear intentions to strictly impose political control and cultural uniformity within its boundaries. In the same form, the idea of a nation, opposed to that of the empire, appears as the main factor of the latter's collapse. In the particular case of the Habsburg Monarchy, the new historical research seeks to overcome the perspective of the Empire-Nation dichotomy and to highlight not the limits of the functioning of a multiethnic and multi-religious empire, but the ways that made its long existence possible. Also included in this framework are the contributions of this volume, which depict various particular aspects of the Habsburg Monarchy's political, social and economic history in its attempt to adapt to modernization and globalization specific to the nineteenth century. The essence of the paper is given by the idea of cooperation, highlighting the internal binders of the Empire, which developed along the vertical axis linking the center and the provinces, but also horizontally between the provinces of the monarchy or inside them, between public or private actors.

The volume is composed of seventeen studies, the first and the last being considered as a preface and afterword, dedicated to introducing the new historiography of the problem of imperialism and describing the concept of cooperative empire. From the first pages, Jana Osterkamp explains the new research paradigm that underpinned the scientific approach and implicitly the volume. The Habsburg Empire, initially marginalized in studies of imperial histories, partly due to the lack of a policy on colonial expansionism, has recently become the focus of studies regarding the integration performance of different ethnicities and confessions. In view of this premises, the volume insists on the need to recover the forms of cooperation and collaboration developed within the monarchy, in contrast to the approach and the interpretative model of traditional historiography, which catalogs the empire as exclusively centralizing and standardizing. As the author explains, the term *cooperative empire* must be understood as a form of *contradictio in adiecto* that opens the dispute over claims and what, in fact, resulted in imperial rule.

Peter Becker's contribution on this volume focuses on how the various social structures have been integrated and mobilized for the benefit of the state. As an important element in the process of political and social integration, he identifies the existence of a collaboration between *state and non-state actors*. Relevant examples are the creation of the Community code of laws (*Gemeindegeseztz*) and the implementation of new social and insurance policies. Thus, the cooperation between these different structures gives the measure of the level of responding of the different communities to the state interest.

Uwe Müller performs an analysis of the level of cooperation and collaboration within the monarchy from an economic perspective. The economic advance recorded by the Austro-Hungarian Empire between 1867-1914 speaks for itself about the existent status of an integrating state in this respect. The cooperation between the state and the economic agents was institutionalized through the creation of the Industrial Council (*Industrierat*) and the Chambers of Commerce. In the light of these realities, the terms empire and national state lose their absolute meaning, recent research showing that, at least economically, the empire proved to be quite viable, and some of its characteristics survived after its collapse. The matter of cooperation on economic and industry issues is further analyzed in Franz Adlgasser's study, which follows the increasing number of representatives of various economic interest groups that penetrate parliamentary positions, particularly in the last years of the Habsburg Monarchy.

Peter Urbanitsch's contribution is focused on the educational system in the empire. Considered by the local and regional interferences in this field, the legislation on education and the way it was applied in the territory was an area of action of the elements of collaboration and cooperation. Further, the way in which the recognition and integration of citizens in the noble and military sectors served as a cooperative element in the empire, is the subject of the studies of Jan Županič and Serhiy Choliy.

The existence of formal, high-level cooperation is the subject of the study by Martin Klečacký. The research is based on a history of the relations between the ministers of different nationalities (*Landsmanminister*) and the central parliamentary authorities, but also with the ethnic groups they represented. Another way of evaluating the collaboration between local and central authorities is also proposed by Pavel Kladiwa's research, this time through the mirror of organizing and conducting state or private censuses. The existence of vertical and horizontal cooperation in this respect, as well as the ability of different

nationalities to organize private censuses, can be considered as proof of the existence of a civil society developed in the empire. Judith Brehmer puts the issue of collaboration in terms of feminism and women's associations working in Bohemia. The boundaries of a collaboration with Austrian feminists were, however, outlined by the national goals of the other movements of this kind that were active in the empire.

The contribution signed by Judit Pál and Vlad Popovici follows the implications of the construction of local railways at the level of political networks and cooperation within three separate counties. The study looks at the actions of three key figures that have succeeded in harmonizing the interests of all parties involved and which would have had direct or indirect benefits from the construction of the respective railway infrastructure sectors. The way in which the three have used their relationships and resources to reconcile competing interests serves as an example both for the measure and for the limits of cooperation in Transylvania.

Ségolène Plyer analyzes the policy of central and local government in the context of crisis or calamity (famine of 1876-1877 or floods in the summer of 1897). What emerges from this analysis is a *controlled participatory model* that derives from the coexistence of liberalism with interventionism. The research of Martina Niedhammer also concerns the various forms of social assistance. It explores the extent to which the problem of Jewish immigrants in the eastern regions has led to the creation of various social institutions around which collaborations and cooperations have been born. Further, the paradigm of the collaborative empire is superimposed on the multiethnic and multiconfessional situation in Bosnia and Herzegovina. The forms that cooperation has taken in this province relate to how religions have been instrumentalized and institutionalized in order to represent a participatory sector of public life and are analyzed in detail in the study of Heiner Grunert.

John C. Swanson follows the way in which the Hungarian authorities attempted to impose the Hungarian language on the other nationalities of Transleithania, taking as a case study the Swabian German-speaking community. In order to define the relations between the two parties in this respect, the author uses the term *negotiation*, which leaves room for a certain type of collaboration at this level as well. Further, Péter Techet reassesses the importance of nationalist policies and conflicts in the fall of the empire. He argues the invalidity of the traditional paradigm by the fact that citizen identification with a certain nationality would not harm the integrity of an empire formed on the

idea of loyalty rather than ethnicity. His study is based on the analysis of Italian-speaking Catholics' attitudes in Trieste.

The last study, signed by Pieter Judson, explains the new paradigms and concepts that underlie imperial history research. Recent date historiography tends to consider the two concepts - nation and empire - as entities that have developed binary, one depending on the other, and 1918 is no longer necessarily considered the year of a new beginning. The radicalism of this assertion that fed nationalist historiographies for almost a century is tangible by identifying the elements of continuity within the successor states of the Dualist Monarchy, socially, economically, civic, collective etc.

In its wholeness, the volume examines the main areas where historical research has confirmed the existence of cooperative and collaborative relations in empire leadership mechanisms at different levels (central, provincial, local). Whether it is the political, economic, social or cultural sector, all have been the subject of attempts to implement policies, sometimes participatory, and often integrative. Last but not least, at the conceptual level, it remains relevant how the volume and the historiographic stream they represent can manage to shade the traditional meaning of the concepts of empire and nation.

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Hrvoje Baričević, Danijela Marjanić (coords.), *Prvi Svjetski Rat. Vodič kroz fondove i zbirke Hrvatskoga državnog arhiva* [The First World War. The guidebook of funds and collections from the State Archive of Croatia, Zagreb], Zagreb, Hrvatski državni arhiv, 2016, 830 p., ISBN: 9789537659424

This book is one of the most recent editorial publications under the aegis of the Croatian State Archives in Zagreb, in the series of publications commemorating the centennial of the First World War. It is also the first comprehensive archive guidebook on funds and collections across Croatia that contains First World War material and the period that follows. The volume, written in Croatian but with a summary in English, is the product of the collective effort of a large number of scholars, of

which we can name Filip Hameršak³ and Vida Pavliček. Recently, the book also entered the collections of the “Lucian Blaga” Central University Library in Cluj-Napoca (The Library of Modern History), which is why we bibliographically signal its presence. Although the book and most of the archival material are in Croatian, we considered that the work deserves to be presented, both as a methodological model as well as because of the fact that some of the archive information that is contained can be related to the history of Romania as part of Austro-Hungary history and as a state that took part in the First World War, and it may also be of interest for the Romanian historians.

The work is made up of an Introduction (pp. 13-18), seventeen chapters thematically ordered and dedicated to the presentation of various funds (pp. 19-784), list of abbreviations (pp. 785-790), an abstract in English (pp. 791-800), the onomastic index (p. 801-818) and the toponymic index (pp. 819-830). The text is complemented by a large number of documents illustrations and reproductions that visually increase the relationship between the reader and the volume.

The introduction is structured in three parts, dedicated to the selection of funds and collections, presentation of the structure of the guidebook and the descriptive elements used. An analysis of the typology of funds containing materials related to the theme indicates that the most numerous are personal and family funds (49), followed by administrative funds (40), individual and institutional collections (30), military funds (20), legal funds (8), funds belonging to some companies (7), banks and economic institutions' funds (6), photographic libraries (6) and Croatian Film Archives funds (5). On the opposite side, less information has been identified in funds in the fields of culture, science and information (4), education, health care and social welfare institutions, political parties and trade unions as well as religious institutions. All archival materials and sources mentioned in this guide are accessible to researchers, provided they respect some laws such as the Archives and Archives Material Law, the Protection of Personal Information Law, the Confidentiality and Information Security Law.

The first chapter is entitled “Administration and Public Services” (pp. 19-196) and its content is divided into three chronological periods (1848-1924, 1918-1941 and 1944-1990). The documents referred to are

³ Author of a valuable work about the autobiographical writings in Croatian during the First World War: Filip Hameršak, *Tamna Marsa party: hrvatska autobiografija i Prvi svjetski rat* [The Dark Side of Mars. Croatian Autobiography and the First World War], Zagreb, Nakl. Ljevak, 2013.

from the official mailing list, staff appointments and official resolutions, financial support for soldiers, promotions, retirements, interpellations addressed to the Ban of Croatia etc. The second chapter, "Jurisdiction" (pp. 197-256), includes acts on representation before the court, civil and criminal procedures, wills and registers of inheritances and registers of lands. The chapter "Army" (pp. 257-293) includes archives of military units (radio station No. 18, the department of military telegraph No. 25), troop position in Italy and Austro-Hungarian invasion plans before the war, information regarding the army institutions, the fortifications and barrages of the marine infantry of the Austro-Hungarian army, high-treason trials and South Slavic propaganda of the military (among others, the name of the politician Ante Trumbić appears), disciplinary procedures against officers and soldiers, the position of the troops and supply on the Italian front, First World War photography collection etc. "Education and Schooling" is the title of the fourth chapter (pp. 315-320). This fund group contains useful student information, exams, and exams for wartime specialists. "Culture, Science and Information" (pp. 323-336) is the title of chapter 5, which presents the funds containing information on scientific research, institutional correspondence of archives, labour, emigration and work abroad. The sixth chapter, "Health and Social Welfare Institutions" includes information on health care and assistance during the war. The seventh chapter "Economy and Banks" gathers various information about business and financial transactions, requisitions, war financial emissions, stocks and supply of troops, including the costs for cavalry units. Chapter 8, "Political Parties, Socio-Political Organizations and Trade Unions" (pp. 367-372) provides an overview of the archives of political life during the war, including the acts of some political gatherings, extracts from Croatian newspapers and, very interestingly, audio recordings with Croatian soldiers taken prisoners during the Brusilov offensive in the summer of 1916. "Societies, Associations" (pp. 375-409) is the title of the ninth chapter. The funds it presents contain information on the liquidation of some law offices, the status of legal offices, information on cultural-scientific associations such as "The Association of the Croatian Brothers' Dragon" (Družba Braće Hrvatskog Zmaja), "The Association of Croatian Volunteers for Freeing Međimurje, Zagreb Central Branch" (Društvo hrvatskih domobranaca za oslobođenje Međimurja 1918-1919, Glavni Zagreb (1935.-1945.) etc. Chapter 10 is entitled "Noble Houses" and it contains information on three funds regarding the Croatian noble families and their properties of Northwest Croatia. The eleventh chapter, entitled "Family Funds" (pp. 435-488), includes collections of sources

about families that played an important role in the country's public life during the war. The twelfth chapter, "Personal Funds" (pp. 491-600), presents personal correspondence, manuscripts, journals, among which the most important are the notes and remarks of General Maximilian Čičerić during the Brest-Litovsk peace talks. The chapter "Religious Institutions" (pp. 603-606) includes the presentation of a single fund containing information about the financial support given to priests, copies of royal statutes, acts of church meetings etc. The fourteenth chapter, "Original Archival Material Collections and Adjacent Copies" (pp. 607-706), presents postcards from the front and various other acts such as citations for bravery from the competent Hungarian ministry, as well as the documents of the meetings of the Chamber of Commerce in 1915. The fifteenth chapter, "Photography Library", includes photographs of officers and soldiers from various fronts of battle, image testimonies of everyday life during the conflagration. The sixteenth chapter, "The Croatian Film Archive", describes world cinema collections of archival records in Croatia. These include both films by some local directors as well as productions of well-known names from international post-war cinema, such as Peter Weir, Sergej Eisenstein, or Charlie Chaplin. The last chapter, entitled "The Library", contains the bibliography underlying the work, including books, newspapers, periodicals, and official papers.

The guidebook ends with the sections dedicated to the onomastic and toponymic indices, preceded by a summary in English.

The structure and dimensions of the guidebook make it a very useful research tool for researchers, but also for students in History. The paper gives an overview and very thorough details about the topic on which it focuses, approaching a wide variety of subjects, from the classic war historiography to correspondence, social life, oral history, the activity of associative forms and many others. The manner of fund classification provides flexibility in the orientation. The extensive bibliographic list associated with the presentation of funds is, in turn, an aid to the researcher in his work of identifying and exploring sources.

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Liviu Maior, *Doi ani mai devreme. Ardeleni, bucovineni și basarabeni în război, 1914-1916* [Two years earlier. Ardeleni, Bucovinians and Basarabians in the war, 1914-1916], Cluj-Napoca, Editura Școala Ardeleană, 2016, 290 p., ISBN: 606-8770-46-8

The present volume, published in 2016 by the Școala Ardeleană Publishing House in Cluj-Napoca, represents, as the author himself affirms even from the first lines of his book, *an attempt-test*. Liviu Maior was a university professor of the Faculty of History and Philosophy within the Babeș-Bolyai University and, starting with the year 1996, professor of the Faculty of History of the University of Bucharest. Subsequently, he pursued a diplomatic career for a long period of time. Interested in the modern history of Romania, he has focused his attention particularly on the national emancipation movement of the Transylvanian Romanians from the second half of the nineteenth Century, and in the past fifteen years he has published several papers on the subject of the Romanian soldiers and officers within the Austrian and Austro-Hungarian armies.

His most recent work of social military history covers a chronologically narrow period, but intense from the point of view of the events that occurred during this time: the first two years of the Great War (1914-1916). The author's attention is primarily focused on the Romanians within the Austro-Hungarian Empire, however without neglecting the ones from the Old Kingdom. Undoubtedly, the choice of subject was also determined both by the context of the celebration of the centenary of the Great War, and by the significant quantity of documentary material related to it; it continues, however, the tradition of social military history works that the author has accustomed us with.

The first chapter, entitled "About the 'Great War' of historians. Several considerations", proposes a thorough analysis of the historiography of the theme, which has slowly and heavily detached itself from the ideological weight of the conflict. The great collections of post-war documents comprised at the initiative of the political authorities represented propagandistic justifications and gave birth to a conflict of historians. The culpability of Germany and the "politicization" of the war generated massive productions of document collections from each belligerent state, alongside with an extremely extensive specialty literature. The disintegration of the great empires and the reconfiguration of the political map of Europe also stimulated the massive flow of historic material that had at its base, in all successor states, the idea of legitimization. Surely enough, the Romanian

historiographical production did not make a discordant note, but rather it enlisted itself in the tone of the times. Brochures, monographs, records and memoirs that recalled and analyzed the war effort of the Romanians were published, but also personal records of the great personalities that were marked by the experience of the war. After a period of decline in interest, in our days, at the celebration of the centenary of the Great War takes place as it would be expected, a historiographical revival, but also a change of perspective. Beyond the politico-military aspects of the conflagration, historians are turning their attention also to the social aspects, towards *the home front*. Another subject that is brought back in the discussion, almost obsessively, is that of the origins of the conflict, which has stimulated and continues to stimulate interminable debates.

The second chapter analyzes the moment of the assassination in Sarajevo and its impact, not only at a general level but also in particular, over the Romanians from the Austro-Hungarian Empire. The news of the assassination of the archduke aroused among their ranks the same reactions of indignation as in the case of the other nationalities, but with an enhanced intensity, because the political effects of the attack were different for them. The archduke Franz Ferdinand, a political figure intensely mediatized by Romanian publications and self-declared adversary of dualism, enjoyed significant popularity among the Romanians, who attributed him with their hopes of a reformation of the Empire on a federalist basis. His physical disappearance profoundly affected the dynastic loyalism among Romanians and the war did nothing else besides throwing the shadows of forgetfulness over his personality and his political project of federalization.

The reaction of the nationalities from Transylvania to the onset of the war and the dilemma in which the effects of the Sarajevo attack has placed the Romanians from Transylvania are analyzed in the third and fourth chapter. The Romanian public opinion, as well as those of the other nationalities, have massively and positively reacted to the call for mobilization, under the influence of dynastic loyalism, but as it became obvious that the war was going to be a lengthy one, the problem of Romania's position was raised more significantly. The political options of the neighbouring state threatened to place the Romanians from Hungary in the difficult situation of fighting against enemies of the same ethnicity, but then their positive response to the mobilization did not remove the skepticism and fears of the Hungarians and the Saxons. Transylvania's ethnic diversity was an element that perpetuated suspicion and hostility and stood at the basis of excesses and cleavages between nationalities, but also between the state and the citizens. In this

context, the decision of the Romanian Kingdom to keep its neutrality additionally fuelled this state of tension.

The fifth chapter directs the reader's attention towards the rural Transylvanian space, which suffered extraordinary prejudices, even when it was not a theatre of operations, given that the peasants formed the demographic majority of the Romanians within the Empire. The rural universe, secluded in the customs of traditional life, was disorganized and profoundly affected by the conflict, and the traditional institutions suffered radical transformations imposed by the massive mobilizations. The closing of a significant number of schools had as an effect an increase in the rate of illiteracy. The Church, in turn, was confronted both with the pressure coming from the authorities, which saw in it an agent of propaganda, and with the accentuation of the influence of sects, under the conditions of the collective and individual psychological traumas. Amid the loss of a large number of lives, religious sentiment became a dominant factor in the collective mentality and the role of the priests accentuated. On the front line, the inhumane conditions in the trenches led to the radicalization of religious values, religious doctrine becoming also a means of legitimization.

The force of propaganda and counterpropaganda in the years of war are the object of the sixth chapter. Propaganda was refined and accentuated through the appeal to the scientific progress of the time, and became a real weapon during the years of the war. The means employed were predominantly the written ones, which limited however their efficiency among Romanians, on the background of the high illiteracy rate.

The situation of the Romanians within the Austro-Hungarian army is, in turn, analyzed. The common denominator of the soldiers of diverse nationalities was represented by the dynastic loyalty even if, for the multitude of peasants enrolled, the motivation of the war remained extremely confusing. For the Romanian recruits, the majority of which belonged to the rural area, military service represented an important moment of their lives, even before the war. The army would form individuals through a system of literacy and through putting a basis of sanitary education. The major problem of the Romanian soldiers was represented by the linguistic impediment. The impossibility of understanding orders generated the caesura between officers and troops. Such situations were frequent on the front line and led to major losses of lives.

The eighth chapter follows the impact that the war had over the population from the territories that became operation theatres: Serbia, Bukovina and Bessarabia. The Romanians from Bukovina had the most

to suffer, as Bukovina was placed even from the start of the war on the front line, but the situation was not easier even in the other provinces. The population displacements, requisitions or the impossibility of working the land have burdened the daily lives of the people. The frequent changes of the occupants accentuated the drama of the Romanians, who were also crushed by the perspective of fratricide, and the combative moments that took place between co-nationals situated in different camps were undoubtedly especially tragic.

The last chapter of the book concludes the exposition of the first two years of war with the moment of the 27th of August 1916. Romania's decision to give up its neutrality represented for the Romanians in the neighbouring states a moment of hope, but also of concern. The possibility of the achievement of a "Greater Romania" was finally preconfigured, even if the decision to enter the war has been late in relation to the expectations of the enthusiastic nationalists.

Although focused on a narrow chronological period, Liviu Maior's work represents a necessary and welcome scientific contribution, given that the Romanian historiography of the first two years of the war in the Austro-Hungarian Empire was, until not long ago, quantitatively reduced and thematically narrow. As his previous works, this one also has the merit of approaching military history from a social perspective, of proposing new research directions (some, such as the war propaganda, already materialized in more recent works signed by historians from Cluj), and of offering, both for specialists and for the public at large that is interested in history, a captivating immersion in a bygone world.

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Florea Ioncioaia, Leonidas Rados (coord.), *Fragmente de pe un câmp de luptă: studii în istoria universităţii* [Fragments on a Field of Fighting: Studies in the History of the University], Iaşi, Editura Universităţii „Alexandru Ioan Cuza”, 2018, 377 p., ISBN: 978-606-714-477-2.

The collective volume is the result of a collective research of the historians from several Romanian university centers presenting a parallel between the past and the way in which the *university life* was represented throughout history, emphasizing the dichotomy of the

university's historiography as an institutional biography and the history of the university as problematic and reflective. The contributors try to emphasize in their proposed paper is that academic space is a sub-unit of society and should be perceived as a mirror of it, a space of tensions and the intersection of society's troubles.

The title of the paper, as mentioned by the coordinators, suggests that historians need to ask questions permanently on the subject of research in order to be in a permanent relationship with the subject of research because a certain interpretation of the information does not automatically lead to a historical truth and hence should be reviewed. The need for permanent update can also be perceived in the situation where we observe that over time, the University is in permanent reformation.

The book is organized in four sections that are chronologically distributed, the first (*Historiography, discussion, sources* - with contributions from Florea Ioncioaia, Dumitru Ivănescu) is comprising historiographical and methodological studies aimed to inventorize works and research that highlight the evolution and failures of the academic life and evolutions. The second part of the volume (*Historiography, discussion, sources* - contributors: Mihai Chiper, Dănuț Doboș, Mihai Dorin, Gabriel Mardare, Laurențiu Vlad) aims at highlighting the fundamental, both founding and threatening moments of the University, bringing together various works as methodological and interpretative perspectives. The third section (*Periphery, politics and university policies* - with contributions from Lucian Nastasă, Anca Filipovici, Dragoș Sdrobiș) includes a unitary research from a thematic point of view, researchers exposing the interwar world university politics and life that is considered to be often vulnerable to the political factor. The fourth section (*Experience of training, identity experiences* - contributors: Cornel Sigmirean, Leonidas Rados, Ana-Maria Stan) includes a series of researches that analyze the structure of the University and implicitly form the society, including the problems of intellectual formation and of the social reintegration of the Romanian students in the context of the internships and studies abroad.

The paper proposed for review shows us the reference works in the area of the research of the university life, the researchers admitting that the researches are often not methodologically approached historiographically, but rather are encyclopedic approaches often ahistorical, underlining the shortcomings of historiography. The comparison between the Romanian university and the Anglo-Saxon university life has the role of bringing back the need to apply the

historical model in Romanian historiography and the understanding that the distinction between the research techniques and their methods of interpretation makes possible a real historical research. We consider that the methodology of sociological origin used by the researchers in this volume should be noted, emphasizing the role of the university, which is often contradictory, on the one hand, favored social transformation being the main source of social emancipation, and on the other hand, it appears as a conservative agent, being considered as the breeding factor of the elites.

Through the historiographical approach, the researchers aimed to highlight in a historical way the evolutions and crises of university life, trying to avoid the tendencies of the German *Jubiläumsschriften* model of university historiography, which has the role of the self-celebrated institution under consideration (Florea Ioncioaia). Thus, the work is critical and analytical, taking into account the founding moments of the University, as well as those of the crisis that have altered the Romanian university life. We also believe that the diversity of researchers and researches that have come together to bring together these pages, which, in content, go beyond the institutional barriers (Mihai Chiper) specific to academic historical research, and which outline an autonomous historical domain.

Some aspects should attract the attention of any reader. First of all, how the work aims to benefit from the current intellectual context that allows the integration of academic history into a broad set of historical research. Secondly, how the historiographic analysis intersects with the sociological analysis as well as with the history of the educational practices. Putting the University into society as a scene of social, political and intellectual disruption should be an essential point because we encounter in this volume a historiographic repositioning of university life in relation to society. The role of ideas has become increasingly significant throughout history, and so the university is an integral part of society being an actor who cannot be neglected in relation to political society and powers.

In the proposed review paper, researchers are trying to overcome the classical boundaries of the study of university history, those that have attached to the history of the university a *pragmatic* function being grounded in the need to reform, and in return, they propose an overview of the specialized works on to the history of the university to reiterate the necessity of autonomy of academic history as an object of a historiographical approach, because although university history cannot be separated from the general history (Florea Ioncioaia), it may have its

own timeline. This volume is a theoretical reference for the study of the history of the University because it reconstructs the main moments of evolution of the University's historiography as a support for an analysis of the way it has been established as an autonomous field and exposes the important moments of the Romanian academic history.

The volume proposed for review does not innovate the study of the history of the university, but brings back to the debate the importance of scientific approaches of this kind by overcoming the classical self-celebrated institutional history.

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Martin Puchner, *Lumea scrisă. Povești care au schimbat oamenii, istoria și civilizația* [The written world. Stories that have changed people, history and civilization], Iași, Polirom, 2018, 306 p., ISBN: 9789734667758

The passion for literature and the admiration for the creative power of man is shared with us by Martin Puchner, professor "Byron and Anita Wien" of English and compared literature at Harvard University. His various interests aimed at modernism, drama, literary theory and universal literature and his power of expertise in this field have generated consecrated books: the bestseller in six volumes "The Norton Anthology of World Literature" (2012), "The Drama of Ideas" (2010), "The Norton Anthology of Drama" (2009), "Modern Drama: Critical Concepts" (2008) etc., plus the courses of HarvardX MOOC (online open courses).

In the recent book of the professor, "The Written World: The Power of Stories to Shape People, History, Civilization", we distinguish the effort to present the essentialized overview of literature history, a complex image because of temporal and spatial inclusion as well as the wider significance of the notion of literature. Thus, Puchner removes literature from the template of fiction and adds to it the political texts (such as US Declaration of Independence) and the religious texts (Buddhist sutras, the Bible). The 16 fundamental texts subjected to analysis by the author are not picked at random, but they represent true cultural references, written stories with the highest impact in the history of mankind. They are defining texts, with power to shape the way in which different cultures highlight their origins and values.

The author pays attention to the story and the evolution of creative technologies. The episodes presented by him represent a combination of a text with a special significance with a major innovation. The innovations in writing, either whether they refer to the writing form, or the technological support, had the profound role to democratize the access to literature. The history of writing is about the moments of change, revolutions and improvements. Thus, the alphabet represents a triggering point in the written world, with an overwhelming spread, removing from circulation most of the old writing systems. Then, the rivalry between the library of Pergam and the library of Alexandria determined the appearance of parchment, an alternative text support to the traditional papyrus. Often, the parchment was combined with another invention of the Romans, the codex or book. Although the East-Asian area does not adopt the alphabet, it stands out by innovations even more particular: the paper and the print. With such a legacy, the role of Gutenberg is more regarded as a contractor, who founded a kind of industrial production process. Such changes do not remain without consequences: the print remodelled both the way in which the books were read and the readers; thus, the problem of the status of modern author appeared.

As for the digital present, when the Internet changes the way in which stories are written, read, distributed and almost anyone can become an author, Puchner confers optimism with some restraints. Finally, the present reflects both real changes and returns to the past (the similarity between the clay tablets and digital ones), and this chapter of the present, about to be written, can mean the second real explosion of literature after the revolution of the print. By penetrating with the agile eye of the initiate, the author shares with us an important lesson of literature history: the survival of literature is secured by the continuous use and education, more than the technology, will assure the future of literature. Each generation has the role to interiorize the learnings and feelings of the past, to enrich them and transmit them further.

Animated by the vision of Goethe regarding the ideal of a universal literature, Puchner traces a map and a chronology, real and symbolical tools which guide us. The literary reviewer extends his lecture from ancient civilizations, which produced the fundamental and sacred texts, to contemporary world, which invented the story of Harry Potter. Between these points in time, the author directs his gaze to the moments of development of new expression forms in writing of mankind.

The story of the first great novel in the world history is fascinating. Its early writing in the eleventh century Asia by a woman

signalled the more and more marking conscience of the cultural independence of Japan. The appearance of the first modern author is a reality of the European Area from the beginning of seventeenth century, a consequence of print perfection and the beginning of a mass production. The polemic writings or the new publication platforms, such as newspapers which attract more and more people in the exchange of ideas are fed by print.

Although Asia and Europe had an overwhelming role in the development of literature, Puchner does not neglect the other continents which gave us a valuable cultural inheritance. The Maya culture from the pre-Columbian American area gave us a second literary, independent tradition, which the Maya scribes tried to preserve when they collided with the European civilization. We are informed about the possibility of co-existing oral stories and literary cultures, by the example brought from the African space. Moreover, the postcolonial literature, which appeared as a result of the need for new nations of stories which outlined their identity, receives an honourable place in the book of great stories.

With the desire to emphasize the texts which modelled deeply the history, Puchner presents us the obverse and reverse of another episode. One of the most influential texts of modern age, the *Manifesto of Communist Party*, found passionate readers in revolutionaries who would change for a while the world configuration. But the consequences of this change were deeply felt also in the written world. The reaction against Communism took also the shape of literature.

The work also contains a travel diary of the author, his own odyssey. The travels are incited by the intellectual, but personal curiosities of the author. They represent keys of understanding the stories presented to us. For example, Alexander the Great is the key of understanding by the author to Homer, because Alexander was also a passionate reader of him. A justified reason to follow in the footsteps of the great conqueror.

Martin Puchner makes a careful selection of stories which reflect the most diversified ways in which mankind presents itself, the most profound questions related to its existence and the most important changes during its history as well as the mechanisms which propelled these stories in history. Puchner succeeded in making us look to the past in order to build our future.

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