

The basis for this attractive concept, as retrieved in the present book, is slight. The Hassinger/Lhotsky paradigm amounts to a couple of pages in a book on Czechoslovakia, briefly quoted by Lhotsky. His case for Benda providing sociological stiffening for the paradigm seems overindulgent. In Benda's phenomenologically based typology of class structure, the predominance in Austria of the *Dienstaristokraten* or service aristocracy (one of three branches of the upper middle class *Neuaristokratie* in the schema) allows the possibility of equating this with Hassinger's empathetic bureaucrats and, loosely, Carl Schorske's perspectives. But the web of abstractions that Benda weaves round his actually fluid categories and the arbitrary allotment of individual figures to them make the ground slippery. Thus the much-travelled Rilke embodies most clearly the monarchy-ranging, mediating Austrian official whose empathy stirred in him universal understanding and love, but whose sense of homelessness sprang from distaste at the 'linguistic mishmash' of his childhood in multicultural Prague (238–40). Benda's elitist preoccupation with social structures only in their "*Sublimationsformen, d. h. die höchste Vergeistigung, deren unsere Lebensformen fähig sind*" (228) also clashes with a leading theme of Lhotsky's 1967 intervention, passed over by Johnston, which was the common "österreichische Mensch," struggling with poverty and muted by the top-down discipline of a bureaucracy more Josephinist than Theresian.

Indeed, the oft-stressed mediatory role of officialdom in the context of multiculturalism raises questions. While Austrian officialdom undoubtedly developed notable sensitivities, this was in an imperial setting. It was more democratic than that of the colonial Indian Civil Service but barely yet one of relations between equals implied by modern notions of mediation. Once the monarchy's peoples and classes outgrew Josephinist paternalism, the reconciling, tolerant "Theresianer Mensch" as social glue, whether essentially German-speaking or involving some Slavs and Magyars, lost pertinence some time before 1918, as Johnston recognizes; the concept deserves, anyway, more than brief nods to the non-German factor. It remains as plausible as most patriotic myths, but shorn of its label, hardly a novel one and as hypothetical as before. The training Austrian officials received, their patterns of service, the mental and material world they inhabited on their tours of the monarchy, the nature and durability of their impact on the common "österreichische Mensch" in the regulated society sketched by Lhotsky, are questions that continue to tantalize.

These are, however, a general historian's comments. Professor Johnston's treatment of his ideal types fits within a bid to direct Austrian cultural history down a phenomenological path (273, 330). In the interrelationship between the specific and the type that clearly fascinates him, it is, to this reviewer, specific intellectuals who engage him most fruitfully. Of the nine somewhat disparate points with which he sums up, the eighth justly suggests that his texts provide a fresh context for consideration of Robert Musil's famous book and hero, Ulrich, the Man without Qualities. Fellow cultural historians will find much to explore in this complexly layered work, which includes a "Bio-Bibliographie" of the authors discussed.

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**Kuzmany, Börries.** *Brody. Eine galizische Grenzstadt im langen 19. Jahrhundert.* Vienna/Cologne/Weimar: Böhlau, 2011. Pp. 406, illus., maps, charts, tables.

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From a historical point of view, Brody, the birthplace of Joseph Roth, was an extremely interesting place. The most Jewish town in the entire Habsburg Empire, it was simultaneously a center and a periphery during the long nineteenth century. The imperial elites in Vienna considered Brody to

be a backward city in the least attractive province. To the East European Jews, the town was an important center of traditional Jewish orthodox scholarship and, at the same time, the capital of the Haskalah in Galicia and Ukraine. Between 1779 and 1880, Brody enjoyed the status of a “free trade city” (*freie Handelsstadt*), but in the late nineteenth century it became underdeveloped and destitute. All these contradictions make it an attractive but also difficult topic.

The book under review is based on a PhD thesis written by an Austrian historian, Bőrries Kuzmany, at the University of Vienna and the University of Paris IV Sorbonne. The book consists of three thematic parts: (A) the economic rise and fall of Brody; (B) an unusual Galician little town; and (C) the perception of historical Brody. Part A is preceded with a preface and an introduction, which explain the importance of the topic and describe the author’s methodological approaches toward time, space, and definitions of town, ethnicity, myth, and memory. Part A is devoted to the economic development of Brody before the First Partition of Poland in 1772; to Brody’s best era between 1772 and 1851, when the town became an important trade center of international importance; and to the period of stagnation and crisis between 1815 and 1914. Part A also offers an interesting section that explains why modernization “bypassed” Brody and, after years of impressive success, the city became poor and unimportant.

Part B describes the integration of Brody into the Habsburg Empire, Brody’s importance to East European Jewry, the town’s Christian minorities, the transition from ethnoreligious to national communities, and Brody’s border character. Part C analyzes the descriptions of the town made by various travelers, including Emperor Joseph II, and the literary reception of Brody. It shows how the Soviets, Ukrainian emigrés, Poles, Jews, and contemporary Ukrainians remember the town’s history. The final part also offers a “walk” through today’s Brody, describing its most important sites. The book has a conclusion, appendices (several historical documents and numerous statistical tables), a large bibliography, lists of pictures, maps, tables, and diagrams, and geographical and personal indices.

The book is an instant classic. Anyone working on Galicia or East European Jewry has to examine it. Many of Kuzmany’s conclusions concerning Brody, such as his theses on the failure of modernization or the transition from ethnoreligious-linguistic communities to national groups, apply to the whole of Galician history. The analysis of Brody’s economic life in the last years of the eighteenth and the first half of the nineteenth centuries is excellent. The picture of Brody’s life during the Napoleonic era is very interesting. The explanation of the economic background of the development of Haskalah adds some important points to our knowledge. Also, Kuzmany’s presentation of the Habsburg educational policies in this overwhelmingly Jewish town helps us understand the history of Galician education. The book offers an enormous amount of statistical material, which can be useful in future studies. The author performed meticulous research in various archives and used a plethora of methodological approaches to transform his findings into a sophisticated scholarly analysis.

Yet, the book also has weaknesses. The overwhelming amount of detail makes the narrative sometimes difficult to follow, particularly for readers who are not experts on Galicia. Many names and numbers mentioned in the main body of the text do not help explain the analyzed phenomena and should be included in the footnotes or appendixes. It appears that Kuzmany assumes that his readers know Galicia’s political history very well (which is not necessarily true) and almost ignores it. He does not write, for example, about Galician autonomy and its consequences. This is why the description of the last fifty years of the “long” nineteenth century looks very pale in comparison to the first half of this century. Maybe, the period 1772–1880 and not the “long” nineteenth century should be in the title of the book. Kuzmany rarely puts Brody’s political life in the broader context of Galician politics. It is understandable that the book concentrates on the Jewish issues, but the Polish topics should not be neglected. During the last decades before 1914, Polish legal and illegal political life was quite active in Brody, but the author ignores this topic. Kuzmany, a post-doc in the interdisciplinary program “Austrian Galicia and Its Multicultural Heritage” at the University of Vienna, is a very well-educated scholar. He spent

years at various institutions of higher learning in Vienna, Paris, and Moscow. Maybe a longer visit to Cracow and Warsaw would change his perspectives and interpretations.

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**McEwen, Britta.** *Sexual Knowledge: Feeling, Fact and Social Reform in Vienna, 1900–1934*. Austrian and Habsburg Studies 13. New York: Berghahn Books, 2012. Pp. 232.  
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Fin-de-siècle Vienna has long been recognized as a city “suffused with sex” (3). In this cultural history of the creation and dissemination of sexual knowledge in Vienna from the late imperial period to the imposition of the Austro-Fascist *Ständestaat*, Britta McEwen uses the well-trodden encounter of Freud and Ida Bauer (aka Dora) as a jumping-off point for the identification and establishment of a larger trend, namely, that “the production and distribution of sexual knowledge in Vienna underwent a dramatic shift... from a form of scientific inquiry practiced largely by medical specialists to a social reform issue engaged by and intended for a wide audience” (2). In demonstrating the concomitant popularization and sanitization of sexual knowledge in Vienna, McEwen maintains a clear focus on the public dissemination of sexual knowledge and how it was understood by those involved in its creation and dissemination. The central issues that emerge are “sexual hygiene and education, sex advice and birth control information, and romantic and familial love” (18).

Whereas a more textually oriented scholar would look to literary, theatrical, and filmic productions, McEwen’s approach is shaped by published and unpublished sources that include “hundreds of sex manuals, advice columns, Catholic theological texts, medical journals, children’s sexual education pamphlets and municipal reports... city administration records, personnel records, clinic forms and propaganda materials” (5). Readers of the *Austrian History Yearbook* will be familiar with the material in the first chapter, as it appeared in her 2010 article on Julius Tandler’s *rassenhygienische* vision for interwar Vienna, which examines the eugenicist argumentation underpinning the Social Democratic minister of public health’s policies on housing, health care, and welfare services. The next two chapters look at the sources of sexual education available to children and women in the interwar period and the melodramatic, Catholic tone of confession that resulted from struggles that took place over their provision. Further chapters trace the rise of advice clinics in the 1920s (specifically, the Marriage Advice Center, the clinic run by the League Against Forced Motherhood, and the Proletarian Sexual Advice Centers); the fate of Hugo Bettauer, whose publication of *Er und Sie: Wochenschrift für Lebenskultur und Erotik* and the censorship trial and assassination that followed are shown to complicate easy “doomed Atlantis” narratives of Red Vienna’s demise, and finally, the fourth conference of the World League for Sexual Reform that was held in Vienna’s *Konzerthaus* in September 1930.

What emerges is a solid description and convincing explanation of the historical circumstances in Vienna that allowed for the transformation of sexual knowledge from a scientific discourse into a nonspecialist one that has arguably in the meantime become hegemonic in global popular media. Making such connections more explicit would have made the study more relevant beyond the narrow confines of Austrian historical scholarship. One wishes that rather than merely revising the dissertation she defended at UCLA in 2003 by adding a conclusion and a few sources such as the 2007 volume on *Sexuality in Austria* edited by Günter Bischof, Anton Pelinka, and Dagmar Herzog (New Brunswick, NJ: Transaction Publishers), McEwen had taken the challenge of that volume’s national focus seriously and explicitly stated the theoretical ramifications of her decision