

Klingenstein draws on a variety of sources, mainly from Viennese and Italian archives, to support a limited challenge to traditional views on the primacy of the church in establishing and supervising censorship. She believes that after the Tridentine council the civil government, specifically the provincial *Stände*, had the responsibility for censorship of the printed word. Only later, in the seventeenth century, was this task delegated in part—never entirely—to the Jesuit-controlled university in Vienna. By the latter part of the reign of Charles VI (1711–40), dissatisfaction at court with the dilatory and slipshod workings of the university faculties had begun to promote a third force for the administration of censorship: the secular clergy headed by the Vienna archbishop. It was this anti-Jesuit, episcopal apparatus which Maria Theresa then guided into a coalition with the rising bureaucracy to form the Imperial Censor Commission under the elder van Swieten.

The author rightly insists that the Commission was a result of the empress's momentous decision to realign and centralize the archaic Habsburg administration, rather than an attempt to make the state into the protector of an enfeebled orthodoxy. Van Swieten, the Jansenist liberal, and Archbishop Migazzi were united only in their desire to break the Jesuits' monopoly of the printed word. When van Swieten's associates began moving beyond a reformed Catholicism toward a *Staatskirchentum*, Migazzi broke the implicit alliance and receded into defensive isolation. The position of the empress, caught between piety and the desire to push forward with secular modernization, remains unclear. Klingenstein agrees with most recent scholars that the Josephinist *Staatskirchentum* had its roots in the first half of Maria Theresa's reign, but the author's failure to come to grips with the empress's motivation is perhaps the biggest weakness of the volume.

This book is a stimulating and sensitive examination of a topic which has had too little attention in Austrian historiography for three generations. Its organization suffers somewhat as it wavers between a chronological and a topical structure, and occasionally its conciseness exceeds the bounds of even monographic literature. In this particular case, however, the impression that the author's reach has exceeded her grasp is neatly balanced by the happy expectation that the grasp will gain strength.

PHILIP J. ADLER  
East Carolina University

THE EAGLES DIE: FRANZ JOSEPH, ELISABETH, AND THEIR AUSTRIA. By *George R. Marek*. New York: Harper & Row, 1974. xix, 532 pp. \$12.50.

History like war is too important to be left to the professionals. We need the gifted dilettante whose freshness and enthusiasm will redress that pedantic narrowness which is the occupational hazard of the academic scholar. There is a long succession of talented amateurs extending from Lord Macaulay to H. G. Wells and to Barbara Tuchman who have made significant contributions to the understanding or the popularization of the past. George R. Marek, unfortunately, does not belong in this company. After a successful career in the world of business and the publication of several books on music and musicians, he has now turned to his native Austria during the reign of Franz Joseph. He brings to this subject charm, wit, sensitivity, and the cultivation of a man of the world. Yet these virtues cannot make up for insufficient training and limited perspective. The book will appeal primarily to that public which seeks in history the theatrical and the piquant.

The author does present lively portraits of the leading members of the imperial family. Empress Elisabeth emerges as a beautiful but frigid neurotic with lesbian tendencies. Her son Rudolf is a suicidal psychopath. Archduke Franz Ferdinand, a pigheaded bigot, almost deserves to be assassinated. The most appealing figure among these hapless blue bloods is the emperor himself, toiling at his royal chores with a Spartan discipline relieved only by moments of bourgeois domesticity in the company of his beloved Katherina Schratt. The book is especially effective in depicting the dramatic, the sentimental, or the sensational. The chapter on the tragedy at Mayerling, for example, is gripping. The account of the murder of the empress is sure to move even the hard-boiled. The description of the Redl affair will titillate the reader, while the events at Sarajevo will sadden him. The best section deals with Austrian, or rather with Viennese culture. Here the author is in his proper milieu, skillfully portraying the writers, musicians, painters, and scientists who endowed the doomed capital with such artistic and intellectual vibrancy.

The basic weakness of the book lies in its inadequate treatment of the vital political and social questions confronting the empire. The center of the stage is monopolized by Vienna and the Viennese. Even the Hungarians appear as little more than dashing magnates dressed in picturesque costumes and speaking an unintelligible tongue. As for the Poles, Czechs, Slovaks, Ruthenians, Rumanians, Croats, and Slovenes, they are shadowy figures somewhere in the background, driven by vague resentments and obscure aspirations. The nationality problem, so central to the history of the Habsburg realm, is barely mentioned. The forces of industrialization, urbanization, and democratization, which were undermining the agrarian and authoritarian structure of society in Central Europe at the time, are dismissed with casual allusions or picturesque generalities. Those readers who are interested in the lives, loves, and sorrows of the beautiful people of a hundred years ago will find in this book just what they are looking for, told with verve and imagination. But those seeking an understanding of the fundamental issues which faced the Austria of Franz Joseph and Elisabeth had better turn elsewhere.

THEODORE S. HAMEROW  
*University of Wisconsin, Madison*

EÖTVÖS JÓZSEF OLVASMÁNYAI. By *Miklós Bényei*. Budapest: Akadémiai Kiadó, 1972. 231 pp. 22 Ft.

JOSEPH EÖTVÖS AND THE MODERNIZATION OF HUNGARY, 1840–1870. By *Paul Bódy*. Philadelphia: The American Philosophical Society, 1972. 134 pp. \$5.00.

The recent upsurge of interest in Baron József Eötvös (1813–71), Hungarian liberal statesman, political thinker and novelist, was undoubtedly intensified by the occasion of the one hundredth anniversary of his death in 1971. Often dubbed a *doctrinaire*—a term that is more disparaging and less humorous in Hungarian than its modern American equivalent, *egghead*—Eötvös spent his life expiating the sins of his class, and particularly of his family, whose unbroken tradition of providing servile civil servants to the Habsburg crown brought its name into disrepute. For a long time Eötvös seemed to be largely the property of literary scholarship, and not without reason. His novels possess remarkable artistic qualities, and at