

framework was crucial for the Croatian public health reformer Andrija Štampar, one looks in vain for literature on Rockefeller funding on public health in east central Europe. Although the International Federation of Eugenics Organizations is referred to, the reader is not given an idea of how this organization imploded due to Nazism. The volume's apologetic sanitizing tone makes it of dubious value for students. Processes such as professionalization and the state's need for demographic expertise (not least to impose racial policy) are absent. While some eugenicists who were Jewish figure, Jewish eugenics (and its historiography) is conspicuously absent, and its neglect renders dubious the editor's claimed originality in covering ethnic minority eugenics.

One looks in vain for the Austrian social scientist Friedrich Hertz, who was a pioneering and powerful critic of race theory and eugenics throughout the period of the volume. Any reader fresh to the topic will certainly be interested but left deeply confused. The final organizational appendix is odd: societies are excluded from an appendix dealing with organizations—such as the multiple WWI societies dealing with population policy—but random institutes are included. The editor weekly defends his leaking vessel by saying that he could not cover everything. If one takes the “Czechoslovak” chapter, the concern is only with Czech eugenicists. How come a Ukrainian like Jan Horbaczewski appears as a Czech? What about Slovakia—is this a eugenics-free land? What about initiatives by Czech Jews, and German-speaking socialist eugenicists (such as Hugo Iltis, and his links across Czechoslovakia and to Vienna socialists)? What about the eugenic organizations of Sudeten German nationalists? In turn this means that the process of nazification of racial policy is never addressed. The Czech chapter shows both the strengths and weaknesses of the volume.

There is a lively overview on Poland, and the inclusion of three chapters on Yugoslavia as well as chapters on the hitherto overlooked Slovenian Germans and by now better-known Siebenbürgen Saxons are all positives. Despite interesting case studies, we have a representation of east central Europe seriously underestimating epidemiological, racially antisemitic and anti-Roma questions. The ignoring of fundamental social processes and—to a meaningful extent—of the Holocaust gives rise to a level of omission that renders the work if not apologetic then naïve in its blindness to crucial historical issues in interpreting east central European eugenics in context.

PAUL WEINDLING
Oxford Brookes University

Holy Legionary Youth: Fascist Activism in Interwar Romania. By Roland Clark. Ithaca: Cornell University Press, 2015. xiii, 271 pp. Bibliography. Index. 11 illustrations. \$39.95, hard bound.

It has been three decades since the publication of Armin Heinen's *Die Legion 'Erzengel Michael' in Rumänien* (1986), a book that regrettably has never been translated into English. Heinen's account of the Romanian legionary movement remains the most comprehensive to date but the historiography surrounding Romanian fascism has been enriched greatly since the late 1980s. Of note here are the studies published by Radu Ioanid (1990), Constantin Iordachi (2004) and Traian Sandu (2013). The latter two authors have also contributed significantly to bringing the Romanian case study in line with the new European and global debates on fascism. Recently, these authors have been joined by a younger generation of historians, including Radu Harald Dinu, Valentin Săndulescu, Ionuț-Florin Biliuță, Raul Carstocea and Roland Clark, whose innovative studies and research methodologies have offered some fresh insights into one of the most intriguing fascist movements in central and eastern Europe during the interwar period.

By clearly delineating the historical factors and human agencies that contributed to the emergence of fascist activism in Romania, this book takes a wider cultural approach, focusing on those prophets of national revolt which the interwar period so eagerly produced. The book is an accomplishment, and its author is to be congratulated for his assiduous use of newspapers, archival documents, memoirs, police reports, and lesser-known printed work, to shed light on the “history of everyday life” (*Alltagsgeschichte*) of fascists in Romania. In a field progressively dominated by a tendency to over-theorize what fascism *is* or *is not*, it is refreshing to read an assessment of what fascists *did* and how they *lived* in a country like Romania. The outcome is an excellent, carefully researched and well-written monograph that adds a much-needed nuance to current scholarship: how Romanian fascists construed their ideals, lived them and in some cases honoured them through self-sacrifice and ultimately death. The emphasis throughout is on the activity of various individuals across the country and their “fascist activism,” both inside and outside the law. Clark’s great strength is in reconstructing the ebb and flow of previously forgotten or less known legionaries and restoring from historical documents their genuine voice. To be sure, as highlighted here, the Legionary movement enveloped itself in traditional Romanian nationalism and antisemitism, but what Clark brings to light, aptly, is the intensity with which some Romanians, men and women alike, embraced Corneliu Zelea Codreanu’s ideological programme, and its main tenets centred on discipline, sacrifice and the adoration of the nation, together with the ubiquitous message about the need to create a ‘new Romanian’ wedded to a superior historical destiny. Along the way we learn a great deal about how the Legionary movement came into existence, and of the often-fascinating individuals who became its leaders and supporters, their lives and deaths, alongside a plethora of small incidents and events that when put together reconstitute the complex vocabulary and practices (weddings, work camps, charity work, celebratory marches and funerals) constituting the Legionary experience. In accord with other scholars, Clark too acknowledges that Romanian legionaries interpreted their movement, first and foremost, as a national revolution, which they envisaged as the foundation of their programme of spiritual regeneration of the nation and the race.

In terms of structure, the book is divided into eight chapters, taking the reader on a journey that begins with the student-led antisemitic demonstrations in 1919 and ends in 1941 with the Legionary government in Vienna, following the defeat of their rebellion by the Marshal Ion Antonescu. The book also offers some useful reflections on the legionaries’ participation in the anti-communist resistance during the 1950s, their subsequent imprisonment and then release of some of them in 1964, with the introduction of the general amnesty for political prisoners.

This is not a new work of synthesis on Romanian fascism. Moreover, most of the discussion about Romanian nationalism, interwar politics and antisemitism repeats accounts provided elsewhere. Yet by revealing the aspirations and the particular social, cultural and political experiences that produced the Legionary movement and politics, this book provides the much needed evidence for other authors more interested in the theory of fascism than in its practical existence in villages, towns and cities across Romania. Establishing how the Legionary elite and their supporters lived, what they thought, and what were their shared attitudes towards the future of Romania, Clark substantially advances the field of European and Romanian studies of fascism. As such, there is no doubt that this study will provide a stimulus for future debate and research.

MARIUS TURDA
Oxford Brookes University