

the population for the constitution, although—with the exception of Greece—attempts to turn the population against the foreign armies which intended to halt the revolutions, eventually failed.

The next three chapters describe the process of constitution making and the constitutional culture of the southern revolutions. Petitions were an important means for non-elites to take part in the political process. On the one hand, petitioning was an old tradition with roots in the *ancien régime*. On the other hand, by receiving petitions, the new revolutionary authorities were acknowledged and legitimized. Isabella underscores the ambiguous nature of the demands in the petitions that supported simultaneously the claims of the nation state and individuals as well as those of the corporations of the *ancien régime* and the traditional autonomy of local authorities.

The third part examines the making of a revolutionary and counterrevolutionary public sphere as an integral part of the revolutions of the 1820s. A fourth and final part foregrounds the crucial role played by religion in these revolutions. The final chapter discusses the question of success and failure of the revolutions and their overall legacies. Instead of regarding them as failures, Isabella points to the long-term consequences and effects of the southern revolutions through the prism of individual biographies.

The author's attention to innumerable primary sources, his particular coloring of the revolutions in the various regions, and his emphasis on the large role of individuals result in that some larger questions remain unsatisfactorily answered. For instance, the question of the revolutions' asymmetrical temporality: these revolutions took place thirty years after the revolutions in France and elsewhere in (the northern part of) continental Europe. How did this time difference affect the Mediterranean revolutions? What role did the memory of the various stages of the French Revolution and in particular the Terror play? What exactly is the interaction between the Restoration order in Europe at the time and the revolutions in Southern Europe? To what extent are the revolutions in Southern Europe different and in what way do they form part of the wider revolutionary culture of the late eighteenth and nineteenth century?

Moreover, although Isabella gives various examples of individuals crossing borders, most of his narrative is about the individual revolutionary theaters, usually comparing them in the chapter conclusions. I would have liked to have read more systematically about the transnational relations between the national theaters of revolution and the Mediterranean as a (counter)revolutionary space. Oddly, the international contexts and the international system, except in the introduction, recede to the background, resulting in that a discussion of the ways in which international and national factors interacted and shaped revolutionary events remains underdeveloped. This is also true for the extra-European and colonial contexts, which receive meager treatment. Very little, for instance, is written about the interaction with North Africa or North and South America. These omissions, however, do not diminish the accomplishment of Isabella: his book will no doubt become a standard work for future research on the age of (counter)revolution.

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## Linsbichler, Alexander. Viel mehr als nur Ökonomie: Kopfe und Ideen der Österreichischen Schule der Nationalökonomie

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Interwar Vienna will forever be connected to the Wiener Kreis and logical positivism. But as our knowledge of that period expands, we have learned that this circle was only one among dozens of regular gatherings of artists, intellectuals, mathematicians, psychologists, and economists in intimate,

tight-knit groups of friends. Furthermore, despite the association of the Wiener Kreis with abstract (analytical) philosophy, most of these circles practiced what is better described as integrative synthetic philosophy. They frequently felt they were part of larger intellectual developments or movements, they crossed disciplinary boundaries, and they often had much broader conceptions of knowledge than those held in contemporary academia.

In this book, Alexander Linsbichler presents the origins of the Austrian School of Economics as arising from this same intellectual milieu of fin-de-siècle and interwar Vienna, and he argues that the Austrian economists were after much more than economics. He is right: the group of economists, sometimes more admired outside of Austria than within, did not present a narrow economic theory. Instead, thinkers like Carl Menger, Ludwig von Mises, Joseph Schumpeter, Friedrich Hayek, and Martha Stephanie Braun integrated their economics with a theory of history, an epistemically-oriented liberal political philosophy, a new understanding of social knowledge and coordination, and an integrated framework for understanding human action known as praxeology.

In Linsbichler's richly illustrated book, the key figures of the school come to life in succinct biographies that never lose sight of the intricate personal and intellectual connections between the four generations of Austrian economists he identifies. The book is enlivened by the social history of the different seminars that formed the heart of intellectual exchange for most members of the school, including the ecumenical seminar of Eugen Von Böhm-Bawerk, which was home to Mises and Schumpeter as well as to Austro-Marxists like Rudolf Hilferding and Otto Bauer in the years leading up to World War I; the more selective circle around Mises and its idiosyncratic rituals, such as the shared songs; and the continuation of the circles in Little Vienna (Klein Wien) in New York after the great intellectual migration of the 1930s.

The author's goal in the chapters that focus on a particular individual is not to be historically exhaustive but instead to bring out connections between the different thinkers and to explain some of their key ideas, regularly in connection to more contemporary economic ideas. In the chapter on Böhm-Bawerk, for instance, he draws a connection between the Austrian theory of capital and the modern notion of human capital, as well as the Austrian theory of interest as the reward for abstaining from current consumption and recent experimental work in behavioral science, such as the famous "marshmallow test."

Aside from the many historical photographs in the book, the key ideas are explained with the help of illustrations for the non-specialist, making the book accessible to a broad audience. Unlike most other histories, Linsbichler also pays attention to the women who were part of the Austrian School. In the chapter focused on Martha Stephanie Braun he also highlights the contributions of Helene Lieser, Ilse Mintz, Marie Karger, Vera Lutz, Vera Smith, and in the present the American Austrian Deirdre McCloskey.

Linsbichler cannot avoid a discussion of the contested legacy of the school, which by its opponents has been characterized as ideologically driven, cliquish, and at times even antiscientific. He does so mostly indirectly, in what I consider the most convincing way possible. He shows the significant and important historical debates that members of the school were engaged in: initially with the progressive reformers of the German Historical School, later with the Austro-Marxists and technocratic socialists during the economic calculation debate, with the rising totalitarian movements on the right and left during the 1930s and 1940s, and with social democrats about the role of the state in the domestic economy and with economic nationalists of various kinds over trade policy and monetary policy internationally after World War II.

Whether one will agree with the "Austrian" position in all these debates—and I certainly think they have history on their side in quite a few of them—does not matter much. Linsbichler makes clear that they were serious and engaged discussion partners in each. Their synthetic social philosophy engaged them in some of the most fundamental exchanges of the twentieth century about the philosophy of the social sciences, such as the role of theory and history, the role of subjective beliefs in the social interaction, and the possibilities of social engineering based on scientific expertise. Inevitably, these debates also concerned some of the key political questions of the past one hundred and fifty years. Not even their most sceptical critics could deny that they were an intellectual force to be reckoned with. Overall,

Linsbichler has produced a contemporary retrospective of the key figures of the school with a fresh look at their social network and intellectual legacy. It proves beyond a doubt that the Austrian School of Economics has much more to offer than economics—just like this book has more to offer than just an overview of their economic ideas.

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## **Pál, Judit, Vlad Popovici, and Oana Sorescu-Iudean, eds. *Elites, Groups, and Networks in East-Central and South-East Europe in the Long 19th Century***

**Paderborn: Brill Schöningh, 2022. Pp. 362.**

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The great development of historians' interest in the middle classes and the nobility in recent decades has created a quite favorable framework for the study of elites, those ruling groups in European societies which, at least in the nineteenth century, were largely constituted by the upper social strata. The present volume fills a significant gap in the literature on the history of elites in Europe. General overviews as well as detailed studies on Central as well as South East Europe are rather scarce.

The purpose of the volume is to explore elites in East Central and South East Europe during the long nineteenth century as social entities entangled in social networks of various kinds and as groups unified by a common spirit that formed or framed elite attitudes and decisions. The volume is quite representative of the Austro-Hungarian Empire in that it approaches the history of elites at the local and regional as well as central-imperial levels, including contributions covering several regions in both the Austrian and the Hungarian parts of the Dual Monarchy. The three studies concerning Serbia, Bulgaria, and Bessarabia enrich the Southeastern European geographical orientation of the volume.

Most of the chapters refer to the second half of the nineteenth and the early twentieth centuries, a period during which significant political transformations (such as the administrative and constitutional reforms resulting from the Austro-Hungarian Compromise of 1867 or the formation of national states in the Balkans) took place in East Central and South East Europe, creating an increased demand for administrative and political elites. The authors draw on the rich theoretical approaches on elites by sociologists and, to a lesser extent, historians. Within this context, they examine the relations between elite groups from two perspectives: relations within a single milieu (family, upper echelons of political parties, representative institutions, etc.), as well as relations between members of different elite groups pertaining to the various areas of the public sphere that were interconnected through political, economic, or social networks.

The introduction is well structured and informative, offering particularly useful theoretical as well as methodological insights into the topic along with a very helpful critical overview of the volume's individual contributions. These contributions are arranged in a manner that allows the reader a comparative overview of the book's contents. Each contribution includes an introduction to theory, concepts, and methods and proceeds with a delineation of the historical background as well as a concise presentation of research findings. The book's enlightening footnotes aptly complement its main text.

Most of the contributions argue that the second half of the nineteenth century was a period in which old and new elite formation practices coexisted and intermingled, a period in which traditional