

in various functions. Many worked in very remote areas, like district medical officers in the colonial past, others in highly specialist tasks where Indonesian doctors were not yet available. This section is largely based on the memories of individual doctors and their family members. It offers valuable material that would not be available from missionary or government archives, but demonstrates obvious signs of retrospective restructuring and reevaluation which is so common with eye witnesses.

The same can be said for the chapters on more recent decades, dealing with Indonesian doctors staying in Germany for periods ranging from two weeks to several years, with the German medical missionary service and with German doctors working more recently in Indonesia, especially the main editor and author of the volume himself, the microbiologist Hans-Joachim Freisleben. The last two chapters show the greatest heterogeneity of topics. The two reports on successful control of helminths and on the experiences with birds and humans in Papua (including thirty-six pages of colour photos) shed further light on the great diversity of Indonesia and of German interest in it, but, though interesting in themselves, they completely depart from the book's general line of doctors' biographies.

From the medical historian's perspective, the major flaw of the volume is its complete abjuration of footnotes or endnotes in most of the text. The monographs, articles and sources that were used are clearly mentioned, but without references leading from particular information to pages in a publication. This rather journalistic style that might accommodate a broader readership is especially annoying when it comes to unpublished sources. There are few exceptions but only in the original studies mentioned above and in the reports on more recent scientific research and disease control.

The main value of the book lies in the opportunity for German-speaking readers to gain some easily accessible insight into the long history of German–Indonesian encounters in health care and – mainly medical – research. The broad range of perspectives affords chances to individual readers to gain access to particular information, for example on cross-cultural issues when confronted with the practical development of the health care system in Indonesia, for undertaking medical co-operation with Indonesian partners or for shorter stays on one of the islands. To Indonesians mastering the German language, the book is proof of German interest in their country. For the medical historian it mainly forms a further example of what is of interest to doctors of European and non-European nationality in the history of their countries, both as actors in colonial and post-colonial times and as curious collectors, writers and readers.

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T. Georgescu, *The Eugenic Fortress: The Transylvanian Saxon Experiment in Interwar Romania* (Budapest: CEU Press, 2016), pp. x, 279, \$55.00, hardback, ISBN: 9789633861394.

The strength of the Transylvanian Saxons' support for German National Socialism from the mid to late 1930s may lead one to assume that expressions of fascism and eugenics within this community were imported. However, *The Eugenic Fortress: The Transylvanian Saxon Experiment in Interwar Romania* shows this was far from the case. Instead, we see how from the 1900s to the 1940s, Saxons 'define, deliberate, legislate, and even execute a eugenic agenda', which represented 'a novel ideological and practical tool with which to

re-homogenise and re-entrench a redefined sense of self behind the race-hygienic walls of a eugenic fortress' (p. 256). This is a fascinating study of a German ethnic minority fighting for its very existence, often not against its host state, Romania, but *itself* and such dysgenic demons as alcohol and tobacco abuse, emigration and ethnically mixed marriages.

Georgescu offers a valuable contribution to the transnational history of eugenics, mapping the evolution of the Saxon movement from its infancy (decades before the rise of Hitler and the Nazis) in academic journals led by doctor and publicist, Heinrich Siegmund in the early twentieth century, its interwar politicisation and institutionalisation under the leadership of priest and population statistician, Alfred Csallner, to its rapid absorption into Fritz Fabritius's fascist Self-Help party in the 1930s and notable support from Adolf Hitler *et al.* in the fatherland. Fuelled by biological determinism, the mantra of racial rejuvenation persists throughout the decades becoming increasingly radicalised and later politically endorsed in often desperate bids to overcome perceived demographic, geographical and biological degeneration. The practical measures suggested, and later adopted, include the eugenic indoctrination and training of the population, recapturing and increasing *Lebensraum*, ensuring the ethnic homogeneity of the Saxons, and to increase the hereditary quality and numerical quantity of the population.

Along with *The Eugenic Fortress's* main character, Csallner, in journal articles, speeches and, later, public policies, Saxon eugenicists stressed the existence of a Transylvanian racial hierarchy, with the Saxons on top, followed by the Hungarians, then finally the Romanians, Jews and Roma Gypsies. While their pronouncements began as academic lamentations on the mass emigration of Saxons, the increase in unions between Saxon women and Hungarian or worse, Romanian, men, and the increasing loss of *Lebensraum* to Romanian state reforms and capitalist enterprise, it ended in a national culture of eugenic 'neighbourhoods', laws against 'mixed marriages', marriage certificates with pedigree charts and prestigious award ceremonies for the genetically well endowed: 'honorary gifts empowered the eugenic discourse through the provision of fiscal incentives to found the large hereditarily valuable families demanded by the eugenic and fascist movements' (p. 228). Through genealogical study, Saxon eugenics encouraged 'everyone to study their particular ancestry, to have them identify that which was desirable (and what less so) in their hereditary makeup' (p. 147). The movement continuously portrayed itself as the saviour of the once powerful, but now waning, German community in Transylvania, underlining its indigenous nature.

This book also adds an important chapter to the history of religion and eugenics (and collaborations between the two), at one time seen as two opposing forces. Eugenicists bemoaned the money wasted by Saxons on alcohol and tobacco, that could be used to increase *Lebensraum* and so priests and politicians alike were called on to publicly denounce them as 'the agents of degeneration they were' (p. 118). Thus, Csallner implored his ecclesiastical colleagues to 'live up to their particular role in Saxon society as its educators and spiritual shepherds, by taking up the race-hygienic cause' (p. 125). We are also told of an abortive attempt using the church and medical officials to produce a 'hereditary fitness card index' (p. 133), documenting the hereditary worth and talents of families in the community to influence individual career choices and increase the birth rate where desirable. In the 1920s, before the ascendancy of fascism, churchmen were seen as potential, if often unwilling, eugenic preachers.

Amid widespread dissatisfaction with interwar modernity and 'the form and function of Saxon politics' (p. 192), the National Socialist Self-Help Movement of the Germans in Romania gained increased political status. This resulted in a radicalisation of eugenic

rhetoric buoyed by the support of violent youth groups, both significant components of the fascist push for national rejuvenation. Negative measures like sterilisation – so popular in other countries at the time – were overlooked in favour of positive racial hygiene that placed ‘physical education on a par with academic training’ and encouraged citizens to start ‘large, “valuable” families’ (p. 213). In accordance with Self-Help’s Third Reich benefactors, the exclusion of Jewish people was a ‘practical benchmark towards re-homogenising the Saxon national body and Lebensraum’. Elsewhere, in a remarkable example of how eugenic racism became part of Saxon society, we hear the story of a German ‘girl’ who ‘had obligations to her nation that went beyond her personal happiness. While she was free to marry whom she desired, the national community reserved the right to exclude her for abandoning her heritage’ (p. 111). As the study ends in the 1940s before eugenics was widely discredited, Saxon eugenic discourse moved from what was once passive education to totalitarian influence, as one eugenicist concluded ‘the individual’s health is no longer his private matter; [...] the right of a person to his own body is surpassed by the nation’s right over it’ (p. 253).

This study provides a fascinating insight into the existential struggles of an ethnic minority trying to make sense of the unpredictable challenges of the post-war climate after the First World War. The modernist desire for national rebirth was shared in other countries (and in other manifestations within Romania itself), yet Georgescu brilliantly tells the story of the changing nature of *Saxon* identity, which was consumed by the need to build a *Eugenic Fortress*.

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Judith Godden, *Crown Street Women’s Hospital: A History, 1893–1983* (Sydney, Melbourne, Auckland, London: Allen & Unwin, 2016), pp. xi, 382, \$45.00, paperback, ISBN: 978-1-74331-840-9.

Crown Street Hospital, founded in 1893, was to become Sydney’s largest women’s hospital with over 6000 births recorded each year by the early 1960s. It was the centre for major research into pre-eclampsia for which it gained international acclaim in the 1950s, and Dr William McBride from the hospital was credited with discovering the link between thalidomide and birth defects in 1961. But just as significantly as its contributions to medicine was the fact that it impacted on the lives of many Sydney women over its ninety-year history, priding itself on caring for the most impoverished and marginalised women in society and the sickest babies; it was, Godden tells us, ‘a hospital with a heart’. From the time of the 1930s Depression its declared policy was never to turn a woman away, and despite staff shortages and overcrowded wards, with births occurring in corridors, it kept that promise.

This is a commissioned history and as such Godden strove to be comprehensive in telling its story, including management, building construction, finance and staffing issues. These details of the hospital’s institutional history make for less compelling reading (appearing in short sections under subtitles such as ‘Buildings,’ ‘Renovations,’ ‘Administration’ and ‘Board’), and the lack of footnotes detracts from its academic usefulness. Nevertheless, there is much here to keep the reader engaged.

Godden deftly captures the culture of the hospital. We learn how Sydney’s immigrants in the period after the Second World War (particularly Greek, Italian and Maltese women)