

the Soviet era. Yet, he also contributes a sense of cosmopolitanism gained from his early experience and his acquaintances. His reliance on symbols, philosophical images and past experience to interpret music blends into his life view, his teaching and his performing. Although he was not 'religious', he viewed art and music as being spiritual and demanding a high moral standard, and also contributed 'a spiritual vision'. He himself participated in many forms of learning and debate: poetry reading, the study of philosophers, especially Nietzsche, and the study of the arts.

Neuhaus was raised in a multi-ethnic musical family. His father, a musician, and piano maker influenced him in many ways. Neuhaus kept some of this technical interest in the instrument and its use throughout his life. His father also taught him to read German philosophers and study German composers. The family travelled often in Germany and Austria. Neuhaus subsequently spent time in Italy which also shaped his worldview.

His career at the Moscow conservatory is depicted well. His classes in room 29 were attended by many observers. He was one of the pillars of the piano department for his lengthy career and trained at least 19 well-known students including Sviatoslav Richter and Emil Gilels. The author claims that Neuhaus was a 'household word' in the USSR. A bit more evidence of this would be useful beyond the piano circle.

Much of the book is dedicated to examining Neuhaus's friendships with poets, artists and philosophers (most famously Boris Pasternak) and the influences that his studies reading past masters had on him. The book also attempts to clarify his definitions of reality, history, subjectivity and art.

The sources used are flawless, including: biographies and autobiographies, correspondence and archival material as well as secondary literature on Soviet music and culture.

Technically the writing is fairly dense, especially in the sections on philosophy. Also, names of musical works are written out which can get lengthy if the reader is not familiar with the various works of composers. There are some small copy-editing errors, for example the word 'were' appears in place of 'where' on page 3.

Despite some of these issues, the read is captivating as it depicts a complex and flamboyant character and it brings multiple aspects of Soviet and musical culture together into a mosaic of ideas which were not always acceptable in the politics of the day, but which nevertheless survived and shaped the real creativity and legacy of the era.

Anna Ross, *Beyond the Barricades: Government and State-Building in Post-Revolutionary Prussia, 1848–1858*, Oxford University Press: Oxford, 2019; 256 pp., 13 b/w illus.; 9780198833826, £60.00 (hbk)

**Reviewed by:** Bodie A. Ashton, *University of Passau, Germany*

There is a tendency to oversimplify German history (or, admittedly, *any* history), especially in the nineteenth century. After the Congress of Vienna (1814–1815) came the Restoration, spearheaded from Vienna by Metternich. At some point

after the issuing of the Karlsbad Decrees (1819), the *Vormärz* period began, before revolution swept across the German states in 1848 and 1849. Upon the defeat of the revolutionaries, a period of reaction ensued. This ended after Bismarck's rise to power, which presaged the establishment of the German Empire. The Bismarckian phase of German history continued until the succession of Wilhelm II, who dismissed the Iron Chancellor; Wilhelmine German history lasted, of course, until Germany's defeat in the First World War in 1918.

Even those with the most cursory historical understanding must recognize how simplistic and incomplete this picture of German history is. Nonetheless, it seems to persist. What this often means is that certain periods and events are privileged by exhaustive scholarship, while others are left by the wayside. One of those periods – the decade between the 1848 revolutions and the emergence of Bismarck as the minister-president of Prussia – is generally boiled down as merely reaction, a return to a pre-revolutionary status quo. But, as Anna Ross argues in this outstanding and compact book, this ignores the complexities and importance of an era that not only set the scene for what followed, but is also vital in its own right to the story of Prussia's (and Germany's) historical development.

Ross begins with a clear challenge to conventional wisdom. Far from simply laying (or re-laying) the foundations of the pre-Revolution status quo for a post-Revolution era, the joint ministry of Friedrich Wilhelm von Brandenburg and Otto Friedrich von Manteuffel (and, after Brandenburg's sudden death in 1850, the singular ministry of Manteuffel) was tasked with balancing a fundamentally different socio-political scene to that which had existed prior to 1848. Indeed, the changes wrought by revolt made a restoration impossible (in much the same way that the term 'Restoration' for the immediate post-1815 era is something of a misnomer). Ross is careful here not to be tempted to fall into the trap of many other historians, in using overly simplistic labels to describe the characters in her story. Manteuffel, for instance, is most definitely not an 'ultra-conservative'. Nor is he a 'constitutionalist', and *certainly* not a 'liberal' – he opposed Friedrich Wilhelm IV's promulgated constitution of 1848 not on the grounds of the undermining of the National Assembly's mandate to craft one, but instead because he thought constitutions to be dangerous – but rather a 'realist', adapting to the circumstances he was presented with. Similarly, Ross dismisses the characterization of the justice minister Friedrich Carl von Savigny as a 'reactionary conservative' as ignoring Savigny's far more nuanced attitudes and positions. These were, then, reform-minded ministries, with sweeping mandates to bring about the changes necessary to save Prussia from revolutionary catastrophe. This required conceiving of the Ministry of State as a broad church that could appeal to conservatives, but *also* moderates and liberals, thus marginalizing the elements at the extreme fringes of politics. What this often meant was that many of the flagship Prussian institutional reforms often credited to others either originated with or were perfected by Brandenburg and Manteuffel. Here, the reader would be well advised to pay close attention to Ross's chapter on criminal justice. Much is (justifiably) made of the Prussian General Law Code (ALR), which was mooted by Friedrich I,

begun in the reign of Friedrich II, but only propagated by Carl Gottlieb Svarez and Ernst Ferdinand Klein in 1794. In theory, this made substantive law uniform throughout all of the kingdom. In practice, however, the Code's applicability suffered both from its long gestation, which meant that it incorporated 'a mixture of pre-Enlightenment and Enlightenment attitudes that often contradicted one another' (75), and the fact that Prussia had undergone serious territorial and political revisions between its drafting and the advent of the Brandenburg ministry. The dramatic reordering of codified law and the understanding of the legal apparatuses after the Revolution, however, allowed for the laying of the foundations of a modernized legal order by the 1850s. In other words, while the ALR had gone some way to unifying Prussian law, it was the works of the Brandenburg and Manteuffel ministries, over half a century later, that rebuilt the Code so that, by the time Germany unified in 1871, it could form the basis of a rational, national legal system.

*Beyond the Barricades* is hardly a long work, at 229 pages. Within those pages, however, Anna Ross has managed to encapsulate a vast and impressive amount of information and analysis. This is by no means limited to broad, generalized headings of 'domestic policy' and 'diplomacy'; penal reforms find space alongside the dissemination of commerce statistics and property rental ordinances, demonstrating the wide-ranging works of these heretofore critically overlooked state ministries. Also, while Prussia is clearly the focus of the work, the author skilfully compares and contrasts developments in Berlin with parallel developments in Vienna, Munich, Stuttgart, Dresden and others. Ross's work, therefore, not only stands as an impressive study of Prussia in its own right, but also reminds scholars of other German states (and of Germany in general) that we write off the immediate post-revolutionary years at our peril. This work will become a standard reference for nineteenth-century German studies in the years to come.

Andreas Schönle and Andrei Zorin, *On the Periphery of Europe, 1762–1825: The Self-Invention of the Russian Elite*, Northern Illinois University Press: DeKalb, IL, 2018; 224 pp., 9780875807850, \$39.00 (pbk); 9781609092412, \$39.00 (ebook)

**Reviewed by:** Anastasiya S. Lystsova, *Laboratory for the Study of Primary Sources, Ural Federal University, Russia*

When 'the court... began to flaunt its lax sexual morality more openly', when 'men discovered libertinism', and whether women became less 'speechless' as they embraced emancipation are but some of the questions that intrigue the authors of this book, Andreas Schönle and Andrei Zorin. Their work draws back the curtain on the life of the Russian elite, with an especial focus on the process of Europeanization. To be more precise, the study focuses on hybridity as a feature of the emotional and intellectual life of the Russian elite, an elite that was 'produced by the various competing systems of allegiance and emotional patterns they interiorized' (224). According to them, such hybridity was 'experienced from the outset as an