ed of prostitution became an efficient tool for social control of women's conduct. It mainly touched women from the lower classes, especially the maidservants. However, under the legislation, any woman could be accused of prostitution, subjected to a medical examination, and eventually registered on the official list. In Warsaw, in 1841, the list included 823 names, and it reached 2,512 in 1909. There were several dozen times more illicit prostitutes. In total, the city counted over 100 prostitutes per 1,000 men aged 16–60.

Chapter three, "Legal Prostitution," brings a meticulous social and demographic analysis of the population of registered prostitutes that refutes a few lingering beliefs. Exploring data acquired by the Statistics Department of the Ministry of the Interior in 1889, S.-K. shows, among other points, that it was not necessarily poverty that pushed women to the profession and that contrary to the stereotype, Jewish women constituted a minority among those working in brothels.

In the last chapter, "Prostitution in the Eyes of the Society," the author points to the different discourses surrounding sexual work. As a highly visible element of the metropolitan culture, it was regularly commented on in the nineteenth c. Polish press. The theme also penetrated Polish literature, from Bolesław Prus's "The Doll" to the feminist novels of Gabriela Zapolska. At the end of the period, the abolitionist movement connected feminists and socialists in the fight to ban prostitution. However, their activities were illegal: contrary to prostitution, the Abolitionist Society, founded in 1900, operated underground.

A reader interested in those discussions, only outlined in the volume, will find a perspicuous analysis in the book published in 2015 by Keely Stauter-Halsted, highly indebted to S.-K.'s findings.[2] As the first Polish source-based study on the history of prostitution on Polish lands, *Tolerated Evil* has allowed many subsequent researchers to address the topic in a detailed fashion. The bibliography has been supplemented for the English language edition to reflect the most current state of the art, which is also recapitulated in the introduction.[3]

Oldenburg—Paris Lena Magnone

[2] KEELY STAUTER-HALSTED: The Devil's Chain: Prostitution and Social Control in Partitioned Poland, Ithaca—London 2015.

[3] Here should be noted the masterly work: ALEKSANDRA JAKUBCZAK: Polacy, Żydzi i mit handlu kobietami [Poles, Jews, and the Myth of Trafficking in Women], Warszawa 2020, deconstructing the myth of Jewish trafficking in women.

Damian K. Markowski: Lwów or L'viv? Two Uprisings in 1918. Hrsg. von Anna Wolff-Powęska und Piotr Forecki. Aus dem Poln. von Jerzy Giełbutowski. (Geschichte – Erinnerung – Politik. Studies in History, Memory and Politics, Bd. 40.) Peter Lang. Berlin u. a. 2021. 407 S., 28 Ill. ISBN 978-3-631-82972-1. (€ 60,–.)

When this book was first published in Polish in 2019, it received the Janusz Kurtyka Award, named after the Polish historian who died in 2010 in the airplane crash in Smolensk that also cost the life of the Polish president Lech Kaczyński and nearly 100 other passengers. The translation into English was funded by the Janusz Kurtyka Foundation; while solid, it would have benefited from editing with an eye to idiomatic usage and readability.

The book offers a day-by-day account of the November 1918 fight for L'viv/Lwów. In the last days of Austria-Hungary, Ukrainian politicians proclaimed a Western Ukrainian People's Republic comprising all territories of Austria-Hungary with a Ukrainian majority. The centerpiece of the new republic was the eastern part of a Habsburg crownland, the Kingdom of Galicia and Lodomeria, known as East Galicia, where two thirds of the population were Ukrainians. The capital of the crownland, Lemberg (Ukrainian L'viv, Polish Lwów), lies in the eastern part and at the time had a slim Roman Catholic Polish majority. The second largest group in the city were Jews, who constituted almost one third of the

population. Greek Catholic Ukrainians made up about 12–18 percent of the city's inhabitants. Lwów was one of the most important cities of partitioned Poland and neither the local Polish population nor the Polish leadership could imagine an independent Poland without it. Ukrainians considered L'viv to be a historically Ukrainian town and planned that it would be the capital of the Western Ukrainian People's Republic.

When the Ukrainians learned that a Polish delegation from Kraków would be arriving on 1 November to claim the city for the future Polish state, Ukrainian politicians and military commanders ordered Ukrainian troops—former soldiers of the imperial and royal Austrian-Hungarian army—to take control of L'viv. Polish secret military organizations resisted and soon hundreds of volunteers, many of them under-age minors, joined them. For 22 days both sides fought to gain control of the city. The representatives of the Jewish community declared their neutrality in the conflict. A Jewish militia consisting of a few hundred armed men was formed to protect the Jewish quarters against marauding fighters and criminals. The Ukrainian troops controlled most of the city but did not manage to break the Polish resistance. When Polish troops arrived after three weeks of bitter fighting, the balance tipped, and the Ukrainian commander decided to withdraw his troops. On the same day, 22 November, Polish soldiers accompanied by members of the local population commenced a three-day long pogrom against the Jewish population. The Polish military newspaper had spread stories that the Jewish population was supporting the Ukrainians and had accused the Jewish militia of having fought on the Ukrainian side.

Damian K. Markowski provides a detailed compilation of the story of this Ukrainian-Polish battle for L'viv/Lwów. He attempts to give a fair account of events, relying mostly on Polish material but also incorporating key Ukrainian sources and engaging with the Ukrainian perspective. The main part of the book is an in-depth day-by-day account of the fighting. He rightly refers to the Polish-Ukrainian war of 1918/19 as a tragedy, listing both Ukrainian war crimes and Polish transgressions. That M. found more material about Ukrainian war crimes does not necessarily mean that Ukrainian soldiers were more brutal than Polish fighters, as most of the sources he consulted relay the contemporary Polish perspective. In the interwar period, both, Polish veterans' groups and an organization which had been specially set up to delve into the details of the fight for Lwów and "Eastern Little Poland" collected enormous amounts of material and encouraged Polish participants to write about their experiences. On the other hand, M. apparently did not consult the materials about alleged Polish war crimes which Ukrainian politicians submitted to the 1919 peace conference in Paris. While he mentions some examples of Polish and Ukrainian soldiers treating each other with respect, he rightly calls out the general brutality of the war.

The author has a soft spot for the fighters on both sides who risked and in many cases sacrificed their lives for the national cause. In Poland, the story of the Polish youth fighting and dying to defend the Polish city of Lwów is entwined with myths and legends. M. shows that expectations on both sides were far apart. He dismisses somewhat too easily the attempts of Ukrainian and Polish politicians at the time to settle the conflict peacefully or at least to end the bloodshed by referring the decision to the peace conference. In retrospect, it is clear that the Polish-Ukrainian war of 1918/19 was a disaster for both sides. The fight for L'viv/Lwów started the Polish-Ukrainian war and reduced the chances of peaceful coexistence between Poles and Ukrainians in the region. Although the war ended with a Polish victory and the incorporation of East Galicia into the Polish state, it hardly settled the conflict. The suppressed violence exploded in the Second World War, but this goes beyond the scope of M.'s monograph.

Despite his sympathies for the Polish eaglets (as the young Polish fighters in Lwów were known), M. also engages with Ukrainian views of the battle, but his treatment of the pogrom and the Jewish militia is rather one-sided. Contemporary Poles and Polish historians struggled to accept that most of the accusations leveled against the Jewish militia were unfounded. It is true that some Polish memoirists wrote about incidents in which Jewish

militiamen shot at Polish fighters, but a wide range of Jewish sources (including those written by ardent Polish patriots) refute this, and all attempts by Polish organizations in the interwar period to present conclusive evidence or have Jewish militiamen sentenced in court failed. There were good reasons why the Jewish community declared and kept its neutrality in the conflict. This did not preclude some Jewish Poles from fighting on the Polish side and—mostly after the pogrom—some Zionists from joining Ukrainian units. Siding with Ukrainians would have led to reprisals from Polish society in cities like Lwów or in West Galicia, whereas siding with the Polish side might have led to antisemitic violence in East Galicia, controlled at the time by Ukrainian troops. The pogromists, who consisted of Polish soldiers and inhabitants of the city, used stories about "Jewish treason" or "Jewish attacks on Polish soldiers" to justify their violence against the Jewish population, but these were often simply a cover for robbery, plundering, rape, extortion, and murder. It was the responsibility of the Polish military commanders to stop the violence, but they did not see this as a priority. After the pogrom, accusations against the Jewish militia were used to defend the violence. M. quotes several cases of violence against Jews, but he underestimates its extent. The true number of victims is difficult to establish: while the Polish police directorate reported 44 civilian fatalities in February 1919, the Jewish support committee counted 73 deaths resulting from pogrom violence.

M. also provides conflicting information about the Polish death toll during the 22 days of fighting in the city. The most reliable data can be found in the third volume of *Obrona Lwowa*, originally published in the 1930s by the Polish organization studying the events: the Society for the Study of the History of the Defense of Lwów and the Southeastern Voivodeshiops (Towarzystwo Badania Historii Obrony Lwowa I Województw Południowo-Wschodnich). After many years of research, a Polish verification commission concluded that during the month of November 1918, 202 Polish defenders of Lwów lost their lives and 170 civilians were incidentally killed or murdered. During the subsequent Ukrainian siege of the city, which lasted until summer 1919, another 178 Polish fighters were killed or mortally wounded. The volume also provides data on the daily Polish death toll, which does not match the numbers given in the memoirs M. relies on and uses in his day-to-day account of the fighting.

In the final chapter, the author discusses the importance of the fight for Lwów in Polish interwar war remembrance. Highly interesting is his account of the destruction of the Polish military cemetery (Cmentarz Obrońców Lwowa or Cmentarz Orląt Lwowskich) under Soviet rule and the history of its reconstruction which shines a light on the ongoing differences in the perception of this fight in Poland, Lviv itself, and Ukraine in general.

This is a book for those interested in the military side of the Polish-Ukrainian fight for Lwów/Lviv. The author tries to give a multi-perspective view of this battle but falls somewhat for the legends and myths surrounding the defense of Lwów/Lviv and the Lwów eaglets.

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Esther Levinger: Constructivism in Central Europe. Painting, Typography, Photomontage. Brill. Amsterdam – Boston 2022. XI, 370 S., Ill. ISBN 978-90-04-50555-1. (€ 162,18.)

Is there a common movement that might be identified as a Central European avant-garde, or are art movements in the region so disparate that it is difficult to find a common denominator? Esther Levinger poses this question in her introduction. She suggests that artists in Czechoslovakia, Hungary, and Poland shared common concerns about new directions in art that position Central Europe as a unified cultural space even though artists from the region "rarely recognized one another as preferred interlocutors" (p. 2). In relation to Constructivism, Levinger finds parallels in artists' fascination with non-objective art and its perceived potential to represent art for a new society in the first decades of the twentieth