issues of great contemporary concern in Germany—the debate over co-education and the continuing marginality of women scholars in the universities—inform many of the essays dealing with the twentieth century.

In the second volume, the editors employ traditional dates in German political history—1870, 1933, and 1945—as divisions. Yet, for unexplained reasons, they omit consideration of the occupation regimes, whose educational policies have been widely studied in recent years: the final two sections, entitled 'The Long March through the Schools' and 'The Long March through the Universities', begin in 1948. These sections do contain three interesting essays on female education in the former German Democratic Republic, but there is no examination—or even mention—of the educational problems of *Gastarbeiterinnen* and their daughters.

Two more general problems arise from the collective nature of this enterprise. One is geographical. No author takes the time to trace the changing definition of 'Germany' through the centuries. Austria disappears from the text well before 1866, but individual Austrians appear in later periods. Kleinau and Opitz, when they began to work on this project, were both associated with the University of Hamburg; and Volume II in particular has a quite 'Hanseatic' flavour. Although such a corrective to the frequent equation of Prussian with 'German' education is useful, it can be carried too far. For example, the short-lived Hamburg Hochschule für das weibliche Geschlecht, which lasted only from 1850 to 1852, is the subject of an insightful article by Kleinau and receives prominent mention in two other essays; but the Victoria Lyzeum in Berlin, which offered courses to hundreds of women a year for over forty years, never appears.

The second general difficulty concerns the lack of comparative material. Many of the authors in the second volume suggest German 'backwardness' in matters of female education and women's rights. Yet constraints of space appear to have prevented most of them from thoroughly documenting this phenomenon or, especially with regard to the discrimination against women scholars in the universities, from convincingly explaining it.

Such criticisms should not, however, obscure the fact that these two volumes offer scholars and students an impressive survey of the current state of research in the history of female education in Germany. The editors and publishers deserve high praise for their accomplishments.

University of Kentucky JAMES C. ALBISETTI

Männergeschichte—Geschlechtergeschichte. Männlichkeit im Wandel der Moderne. Edited by Thomas Kühne. Frankfurt and New York: Campus. 1996. 220 pp. DM39.80.

Männergeschichte is the first anthology to bring together articles on the modern history of German masculinity. The eleven essays engage with some key transformations in German masculine ideals and practices from the late eighteenth century to the 1950s, utilizing a diverse array of sources and methodologies. The themes addressed range from private feelings about fatherhood in the late Enlightenment era (Anne-Charlott Trepp), to the meaning of changing male fashions (Sabina Brändli on the nineteenth century and Kaspar Maase on the period after the Second World War), to the habits and ideals of masculinist associations like nineteenth-century athletic clubs (Daniel

McMillan), or student fraternities (Lynn Blattmann), or indeed the highest political elites of Wilhelmine Germany (Nicolaus Sombart). The largest grouping of essays explores the connections between masculinity and the making of war, and these, together with the one by Sombart, are also the ones that, each in their own way, attempt to engage the vexing problem of the peculiarities of German history, and the damages wrought specifically by German forms of militarized masculinism.

Karen Hagemann analyses the widely popular patriotic songs and poems produced by Prussian propagandists during the Napoleonic Wars. She stresses how novel, in the 1810s, was the equation of maleness with 'true Germanness' and with the willingness to lose one's life on the battlefield (glorified as '*Wehrhaftigkeit*'), but also reminds readers of the long-term consequences of the 'democratization' and popularization of those equations. Ute Frevert too, analysing the advent of universal conscription in Prussia in 1814 (and the gendered rhetorical connections established between conscriptability and civic rights), emphasizes the utter unpopularity of warfare before the 1810s, and the serious ideological labour required to make militarism palatable to broader sectors of the male populace. Turning to the 1910s, Sombart's essay—an effort to bring into focus what he sees as a uniquely German homoerotically charged masculinist concept of the state, and an attempt to explain Wilhelmine Germany's entry into the First World War (and subsequent developments) as inevitable products of this homoeroticism—initially seems most provocative and interesting. But it soon degenerates into simplistic generalizations about German national character and an (almost certainly unintended but nonetheless still stupid and offensive) unreflected homophobia.

Jürgen Reulecke, in a moving and well-documented study, explores the significance of the new mood of melancholy and longing in the popular songs of the organized youth movement of the period following the First World War. His interest lies in the way the songs—which reflected and reinforced the attitudes of an entire generation—communicated the traumas of the war, and *admitted* problems of self-doubt and fear of death, only then to conclude on notes of triumph and overcoming. In contrast to Sombart, Reulecke explicitly eschews claims about German national characteristics while nonetheless offering insights into the specific historical consequences of the functionalization of this particular generation's sadnesses. Editor Thomas Kühne, finally, works both to get at the complicated ambiguities of male 'comradeship' among German soldiers fighting in the Second World War (identifying a 'soft' and nurturing form of male friendship co-existing with more tough-guy attitudes), and to specify how those notions of comradeship were adapted in the wake of the complete disgracing of German militarism after May 1945.

Kühne's other, introductory, essay provides an accessible and nuanced overview of the theoretical concerns surrounding the history of masculinity, among other things highlighting the need to study the relationship between (often mutually contradictory) cultural norms and (often internally conflicted) subjective identities. But it is precisely this level of theoretical sophistication—specifically this foundational attention to normative *and* subjective contradictions and conflicts—that is lacking in too many of the essays in the collection (while a number of them are also bogged down in overly laborious methodological considerations). Simultaneously, and although this may seem paradoxical it is not, some of the same essays do not amass nearly enough evocative empirical evidence.

This is where Trepp's work is so refreshing. In a study of subjective sentiments about paternity in the late eighteenth and early nineteenth centuries, Trepp analyses the private writings of members of Hamburg's educated middle class, revealing (what she identifies as) a remarkable window of opportunity for tender and passionately involved parenting and marital partnership for men, sandwiched between the patriarchal authoritarianism of the mid-eighteenth century and the career-obsessed absenteeism of the mid-nineteenth. Whether her grand chronological claims are true or not does nothing to minimize the emotional and intellectual impact of the evidence she has mined from the diaries and letters of her subjects; the material is riveting and wholly absorbing. It reminds us that while sometimes the best history writing involves the highlighting of profound differences between past and present, at other times good history happens when we see how powerfully, and with what on-going relevance, the past has problems in common with the present, and speaks to the present in ways we are truly privileged to be able to hear.

Michigan State University DAGMAR HERZOG

Feminism and Motherhood in Germany, 1800–1914. By Ann Taylor Allen. New Brunswick, N.J.: Rutgers University Press. 1991. x + 299 pp. $42.

This is an exciting and much needed corrective to the traditional image of nineteenth-century German feminism as conservative compared to the more liberal movements in other western European countries and the U.S.A. It challenges the idea that the German women's movement was reactionary because of the importance accorded to motherhood and childcare while more liberal and progressive movements elsewhere fought for equal rights.

The maternal ideology of the first two generations of German women reformers has long vexed and divided historians. At one end of the spectrum is Claudia Koonz (*Mothers in the Fatherland*, 1987), who holds it responsible for the acceptance of Nazi ideology by German women during the 1930s. At the other end is Elisabeth Meyer-Renschhausen's study of nineteenth-century feminism in Bremen (*Weibliche Kultur und soziale Arbeit*, 1989). She argues that women's campaigns for social work, temperance and morality have been belittled because they have been judged according to inappropriate male political values. Allowances need to be made for the limited scope for action and women's ideas need to be judged within a gender-specific ideology.

In the same vein Allen firmly rejects as ahistorical the tendency to dismiss maternalism and to limit women's emancipation narrowly to equal rights. She interprets women's reforming ideas and practices on their own terms rather than from a present-day perspective, stressing their rich diversity rather than a lack of radicalism. By carefully examining 'German feminists' specific experience and views of motherhood, the mother–child relationship, and society's responsibility for child welfare' (p. 7) she has managed to fill a gap in historical research. Her enterprise is much enhanced by a sophisticated theoretical approach (re-assessing such concepts as the dichotomy of private/public and 'equality versus difference') and a clear and elegant prose. For many women she describes gender differences were not a cause of inequality but rather a recipe for social change. They regarded their ability to nurture and conciliate as a unique gift enabling them to improve a male-defined public world and their maternal/familial experience was opening up rather than closing opportunities for public roles.

Indeed, as Allen's case studies of six early 'feminists' (Emilie Wüstenfeld, Charlotte Paulsen, Bertha von Marenholtz-Bülow, Malwida von Meysenbug, Henriette Breymann-