toriography, established a dualism between ‘positive and negative history’ (p. 276) that subordinated history to moral judgements. For the humanists this was the confrontation of ‘classical Bildung and barbarism’, for the Enlightenment that of ‘reason and unreason’ (p. 276). Historismus overcomes these divisions and ‘treats all history as rational [vernünftig]’ (p. 424). It escapes the philosophic positions of humanism and Enlightenment which seek truth in the universal and instead recognizes that the universal exists solely in the individual. This is the basis for Muhlack in his last chapter for justifying the historiography which emerged in nineteenth-century Germany with its stress on ‘great individuals’ as ‘the most important manifestation of great historical individuality’ (p. 428), the view of the nation as an individualized ‘form of existence [Daseinsform] of mankind’ (p. 428), and the central role given to the state (p. 426).

There are serious inconsistencies in Muhlack’s presentation. He makes broad generalizations about Historismus without analysing the actual practice of the historians who identify with this tradition. Thus his insistence that these historians pursued history for its own sake without deliberate political intentions flies in the face of the political engagement of the Prussian School and even of Ranke. His observation that they understood the past on its own terms is hardly borne out by Droysen and Sybel’s projection of nineteenth-century Prussian values into the medieval past. Nor do Ranke’s or Treitschke’s views of the non-Western world reflect the presumed historicistic recognition that all historical epochs are of equal worth. His treatment of the Enlightenment but also of the humanistic historians is schematic. Thus he overlooks the deeply pessimistic traits in Enlightenment historiography (see e.g. Henry Vyverberg, Historical Pessimism in the Enlightenment). He does indeed what he accuses the Enlightenment historians of doing: fit his evidence into his presuppositions. He underestimates the continuities between eighteenth- and nineteenth-century historiography and overestimates the impact of the German school on historical thinking and writing internationally in the nineteenth and twentieth centuries. Finally it is perplexing how in the wake of the barbarities which followed he could praise as one of the great achievements of the German historical tradition the recognition that the historical process is ‘rational [vernünftig] and meaningful [sinnvoll]’ (p. 424). It is disturbing how impervious this book is to the irrationalities and inhumanities which have marked modern and very specifically German history.

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This extremely well-written book studies the complex dialectic between regional and national identities in the hundred years between the mid nineteenth century and the foundation years of the German Federal Republic in the 1950s. It focuses on a distinct border region in the south-west between the Rhine and France, the Rhenish Palatinate or Pfalz, which was annexed to Bavaria after the Napoleonic wars. The artfully cultivated discourse of Heimat (home, homeland, community, belonging, the cultural locatedness of identity), in Celia Applegate’s view, was the new idiom through which the complexities of civil affiliation became negotiated during the nineteenth century—
not just the tensions between the Pfalz and the physically distant Bavarian state, but
the social transformations accompanying German industrialization, and the emerging
meta-identity of Germanness, eventually embodied in the Bismarckian national state
of 1867–71.

Paradoxically, she argues, a term focused on locality and tradition became a medium
for integration and the management of change. Heimat represented 'the modern
imagining and, consequently, remaking of the hometown, not the hometown's own
deeply rooted historical reality' (p. 8). The writers who shaped the idiom called on
the 'old' (folk customs and speech, the community of village life, the power of the
landscape, and so on) to engage the new (the loyalty to a larger German entity):
'Those who created and promoted Heimat, consciously or not, were suggesting a basic
affinity between the new, abstract political units and one's home, thus endowing an
entity like Germany with the emotional accessibility of a world known to one's five
senses' (pp. 9 f.). After 1871, 'the invented traditions of the Heimat bridged the gap
between national aspiration and provincial reality'; they 'offered Germans a way to
reconcile a heritage of localized political traditions with the ideal of a single, tran-
scendent nationality'. 'Heimat's depiction of the small town as a “cradle” of the greater
political unity both eased the transition and defined an entirely new, more malleable
kind of localness' (pp. 13, 11).

This is a compelling argument, which builds on the recent ideas of Benedict Anderson
and Eric Hobsbawm on nationalism as an imagined community and the invention of
tradition. As such, it joins a growing body of work which sees the transformations and
adaptability of German society in the nineteenth century as against its resistance to
modernity. Rather than counterposing the cultivation of Heimat to the forces of
change, Applegate sees it as a creative and integral part of the latter, a specifically
local and regional modality of the nationally emerging public sphere. The strength of
the book's analysis lies in its richly textured demonstration of this effect, in the
intelligently deployed materials collected so assiduously from the local sources. The
context is provided by the regional hegemony of a notability-based National Liberalism,
which was the main political beneficiary of unification in Pfalz. National Liberals
dominated local government and the regional Reichstag representation until the end
of the 1890s, and also left their stamp on the Heimat activity, whose main institutional
expression in this period was the Historical Association of 1869. When the notable
politics of National Liberalism fell into crisis before the challenge of new popular
mobilizations, the Historical Association was also left behind. As Applegate says, 'By
the turn of the century, Heimat patronage had become the Heimat movement' (p.
17).

She follows this efflorescence of local activity in three main areas: the celebration
of nature and the countryside through preservation and beautification societies, fol-
lowed by the much more numerous hiking and other outdoor associations, which both
discovered and memorialized the natural world; the 'revival' of folk custom, song,
dance, and dress, through a process of cultural invention; and lastly, the reshaping of
memory through a new genre of Heimat history, in which 'staging festivals, building
monuments, and touring castles' (p. 92) was as important as the writing itself. Applegate
concludes this discussion with a description of the founding of the Historical Museum,
which was eventually opened in 1910, and the controversy surrounding the invention
of a territorial Pfälzer flag. Here she introduces the fissiparity of Heimat discourse,
for significant divergences of opinion developed around these last two initiatives,
opening not only differences with the Bavarian government, but wider political spaces where conflicts could occur. As she says: 'The conflicts of the political realm came increasingly to obtrude on the deliberately nonpolitical activities of Heimat, and the politicization that before the war was only implicit in the movement began after the war to dominate it entirely' (p. 107).

After this foundational analysis, whose chapters take up nearly half the book, the succeeding discussions, covering the First World War, the Weimar Republic, the Third Reich, and the early years of the Federal Republic, feel less compelling or densely grounded. There is the same impressive apparatus of skilfully integrated detail, and the argument concerning the Weimar years—in which the Heimat sentiment developed a definite republican inflection—is interestingly dissentient from received wisdom. But the treatment of the Third Reich, where Applegate finds the countervailing logic of the Nazis' racially centred nationalism forcing Heimat loyalties into a certain recession, would need to be more fully developed. The concluding chapter on the years after 1945 is interesting (the localist discourse of Heimat renewed its relationship to the civic coordinates of the public culture), but tends to fizzle out. A strong conclusion, returning to the general arguments about national identity and venturing comparisons with other parts of Germany, would have helped. In these ways, the author pays the costs, perhaps, of the long chronological span of the analysis. But at the same time, the latter is a real strength, because books such as this, which follow a theme across the conventional chronological boundaries (Kaiserreich, Weimar, Third Reich, Federal Republic) are rare enough in the German field. Such partially missed opportunities cannot diminish the high interest and value of this fine book.

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GEOFF ELEY


At the centre of the book under review stands the conviction that Storm's works cannot be adequately understood without a firm grounding in the specific historical times and circumstances in which he lived. Jackson re-examines Storm's œuvre largely on the basis of his intimate knowledge of the writer's extensive correspondence and papers, held by the Schleswig-Holsteinische Landesbibliothek in Kiel and the Archive of the Theodor Storm Gesellschaft in Husum. Apart from arriving at new and challenging interpretative perspectives, especially on Storm's lyric poetry (pp. 69-76), _Immensee_ (pp. 62-9), and _Der Schimmelreiter_ (pp. 246-57), Jackson brings to public attention some of Storm's poems and draft versions of novellas which had either been excluded from any collected works or little frequented by literary scholars so far. At times they allow definite insights into Storm's beliefs in areas where hitherto there had been controversy. For example, in the field of Storm and religion, Jackson has unearthed a poem which in no uncertain terms states his enmity to Christianity ('An deines Kreuzes Stamm o Jesu Christ', pp. 106f.), and in the area of Storm and sexual politics, a poem which states his extremely positive view towards sex before the 1870s ('Wir haben nicht das Glück genossen', p. 72). From this archival research rather than some form of jargon-ridden, fashionable literary theory emerges a picture of a 'critical