learn where events took place in theatres, libraries, museums and galleries. There is also attention to the involvement of women and other participants including children and the working classes. Miskell demonstrates that the attendance and behaviour of women and the working classes was often keenly commented on. At Aberdeen in 1859, for instance, she notes that ladies at the BAAS would 'find the evening meetings and conversaziones congenial' and in turn 'impart grace and attraction to them' (p. 120); on the other hand, their supposed lack of knowledge was frequently commented upon.

The book illustrates very clearly how important science was in Victorian urban culture and helps to bridge an important gap in scholarship between the literary and philosophical culture of the Georgian and Regency periods and the provincial associations, museums and universities of Victorian science. It also underscores the importance of the interface between national science and scientific associations, the crystallization of scientific disciplines and the practice of science at a local, urban and regional level. For example, we see the extent to which local scientists and geological and natural historical studies informed the content and character of events, helped to bolster local civic pride, how meetings sometimes stimulated the formation of local societies and how this dimension helped to expand the audience for science as well as bolster local civic pride and enhance the culture and status of the town. At Manchester in 1842, for instance, the achievements of John Dalton were celebrated whilst the work of local chemist James Joule and engineer William Fairbairn was also featured (p. 133).

This superb, richly documented and illuminating study can be very highly recommended to academics and students of urban history, the history of science, Victorian studies and other related fields.

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Moritz Föllmer, *Individuality and Modernity in Berlin: Self and Society from Weimar to the Wall*. Cambridge: Cambridge University Press, 2013. ix + 312pp. 10 plates. Bibliography. £65.00.
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Moritz Föllmer, who in the past decade has written a number of excellent essays on suicide, the apartment and popular novels in Weimar Germany, expands his focus in this new monograph to the notoriously nebulous concepts of individuality and modernity, as found in Berlin between *c.* 1930 and 1961. A book-length study has allowed Föllmer to flesh out his thesis that, contrary to much of the existing literature, individuality was present, albeit in a multitude of guises, in Berlin from the late Weimar period onward. This runs counter to the position of Ulrich Herbert and others that residents of (West) Germany only began to shake off collectivist mentalities and accept modernity around 1960. Föllmer deliberately draws his study to a close at this juncture to underscore his revisionist stance.

Föllmer does not argue that a single form of individuality developed across these three decades and the four regimes they encompassed. Crucial to the persuasiveness of his argument is the concept of 'multiple individualities' (p. 3). In short, the forms of individuality found in Weimar, Nazi, East and West Berlin varied considerably, even within each regime. Residents of Weimar Berlin experienced 'existential uncertainty', which Föllmer describes as a 'key dimension of individuality in modern times' (p. 46), and witnessed the competing claims of

Communists and Nazis to provide individualist benefits, even as these ran counter to their ideologies. The Nazi regime promoted an 'aggressive individualism', positing 'legitimate' vs. 'illegitimate' individuals (p. 120), which went hand-in-hand with the *völkisch* tenets of National Socialist thought. Both post-war regimes stressed their opportunities for individual advancement vis-à-vis their construction of a strictly collectivist Third Reich, and, in the case of West Berlin, a statist and individuality-suppressing East Berlin. As Föllmer demonstrates, neither of these constructions was accurate. West Berlin became 'the crucial site of totalitarianism theory' (p. 246) because it wanted to claim individuality as an entity separate from the Nazi and SED regimes. And Berliners in both East and West separated individuality from Nazism, allowing them to distance themselves from personal culpability in the Third Reich.

This brings us to the fate of Jewish Berliners. Föllmer argues convincingly that individuality in Nazi Germany was defined in direct relation to the perception of 'Jewishness', which included traits such as cunning, dishonesty and sexual depravity. 'Legitimate' German individuality was pitted against 'illegitimate' Jewish individuality, to the extent that displays of negative 'Jewish' qualities in the non-Jewish population could be excused by associating them with the Jewish threat. The chapter on 'Jewish Berliners' ambiguous quest for agency' is arresting, although Föllmer does not satisfactorily differentiate Jewish from non-Jewish behaviours. While Jewish Berliners did undertake a range of individually motivated actions during the years of persecution, these would better be described as 'stories of self-preservation' (p. 145), as Föllmer himself implies, rather than as manifestations of individuality. The examples provided differ too radically from those of non-Jewish Berliners found in the rest of the study to warrant a direct comparison.

Although Föllmer grounds his thesis well in the relevant theories, one does sometimes get the feeling of being lost in examples. There is no doubt that Föllmer must have trawled through a veritable mountain of archival material to furnish the amount of supporting evidence he provides, and while this is commendable, it does make the narrative a little disjointed. Cohesion and flow are often sacrificed in favour of consecutive references to newspaper articles, personal correspondence, government records, diaries and novels. Another problem is that, while the book's title contains individuality and modernity, even a casual reader would notice that Föllmer devotes much more attention to manifestations of individuality – modernity is more or less implied to be developing alongside it. And although individuality and modernity are (some would argue inextricably) linked, a clearer, more focused analysis might have resulted had Föllmer restricted his focus to individuality alone. This is also the more original part of his argument, as fewer dispute that Weimar, Nazi and East and West German societies were, in different ways, all examples of modernity.

These criticisms aside, Föllmer has written an impressive and convincing study. It is meticulously footnoted, with concise summaries of some of the recent historical debates, skilful condensation of primary source material and an extensive bibliography. The book is accessible enough that it could enrich an undergraduate's understanding of twentieth-century Germany, while containing enough fresh perspective and original insight to give an expert in this field food for thought. A Germanophone scholar, Föllmer apologizes unnecessarily for any 'linguistic clumsiness' that may have sneaked into his first English-language book. The prose is in fact crystal clear and easy to follow. Likewise, the book's structure is logical

and balanced. It is also refreshing to read, every once in a while, a study that begins 'This book is about . . . '.

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Carolyn Birdsall, *Nazi Soundscapes: Sound, Technology and Urban Space in Germany, 1933–1945*. Amsterdam: Amsterdam University Press, 2012. 272pp. £32.50/€39.50 pbk; €23.75 E-book.
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On 18 August 1933, just six months after the landslide electoral victory of the NSDAP that would confirm the dictatorship of Adolf Hitler, Josef Goebbels, newly appointed as head of the Reich Ministry of Public Enlightenment and Propaganda, opened the 10th German Radio Exhibition with an address entitled *Radio as the Eighth Great Power.* He said, 'It would not have been possible for us to take power or to use it in the ways we have without the radio.' After introducing Otto Griessing's *Volksempfänger* (People's Receiver) to the assembly, Goebbels described the role of the radio industry in the newly secured state 'to clearly centralize all radio activities, to place spiritual tasks ahead of technical ones, [and] to provide a clear worldview'.[1]

For the next 12 years, a carefully contrived and articulated *soundscape* echoed throughout the German nation, issuing from radios and loudspeakers, from atop loudspeaker vans and installations to echo in the ears of its citizens, at home, at work, in city streets and village ways, in festivals and solemn gatherings in order 'to provide a clear worldview'. At his trial in the Nuremburg Proceedings, following the 'inconceivable catastrophe' visited upon the 'German people [and] the world', Albert Speer, Hitler's architect and Reich Minister of Armaments and War Production, delivered a long closing speech. He described with great acuity and authority the ways and means of the National Socialist Project. It was the knowing architect and not the Reich Minister who spoke of radio and sound technology during the Third Reich. 'Hitler's dictatorship differed in one fundamental point from all its predecessors in history', he said. 'It was the first dictatorship in the present period of modern technical development . . . which made complete use of all technical means for the domination of its own country. Through technical devices like the radio and the loudspeaker, eighty million people were deprived of independent thought.'[2]

Carolyn Birdsall's excellent *Nazi Soundscapes: Sound, Technology and Urban Space in Germany* is the textual outcome of a careful study of the *soundscape* of daily life during the 13 years that bridged the two speeches of Goebbels and Speer, a study of means and impact of the Nazi propaganda machine, closely attentive to the favoured instruments of these two architects of the Reich, the radio and the loudspeaker, and to the physical spaces of their reception. In an initial small-scale 2004 survey composed of oral history interviews with Germans who were children and young adults during the National Socialist regime, Birdsall detected an important theme among the participants, a sense of being *earwitnesses* to the period. The present study grew out of this initial recognition and was broadened

[1] Joseph Goebbels, 'Der Rundfunk als achte Großmacht,' *Signale der neuen Zeit. 25 ausgewählte Reden von Dr. Joseph Goebbels* (Munich, 1938), 197–207.
[2] Albert Speer, quoted in Aldous Huxley, *Brave New World Revisited* (New York, 1958), 37.