Thomas Adam, ed. *Philanthropy, Patronage, and Civil Society: Experiences from Germany, Great Britain, and North America.* Bloomington: Indiana University Press, 2004. Pp. 228. Cloth $37.95.

Covering, respectively, the transatlantic influence, the relationship between philanthropy and social elites, and Jewish philanthropy, this book goes a long way in showing that philanthropy was hardly as uniquely American as so often is implied in the literature. It was in cities like Berlin, Dresden, Leipzig, and London that American "nouveaux riches," on the Grand Tour in the nineteenth century, found the blueprints for bourgeois philanthropy at home that would translate the economic capital they invested in it (à la Bourdieu) into social capital.

One of the reasons that philanthropists addressed issues like health and housing was that, in the context of industrialization, these were the universal problems, that is, from their now dominant class point of view, "the greatest threat to social stability and order" (18). The Paris Commune had driven this point home, as did the swelling ranks of Social Democrats in Leipzig. On the other hand, while there was no comparable need for museums, these were a fitting way to display one's wealth and advance one's social status. These political impulses also propelled the increasing democratization of elite institutions, as illustrated in instructive chapters on the development of Bode's museums in Berlin and the *Gewandhaus* orchestra in Leipzig.

There are chapters on self-help, particularly cooperative ventures, which the authors bring under the umbrella of philanthropy because co-ops are often formed to aid wider causes and often have a patron (for reasons of political control as well), the classic model being Robert Owen. Co-ops had been formed before by workers and peasants themselves, but the idea was quickly adopted by middle-class reformers such as Hermann Schulze-Delitzsch and Friedrich Wilhelm Raiffeisen (for whom what we would call S&Ls are often still named today). Much of early Enlightenment Jewish philanthropy was also self-help, chiefly to keep poorer Jews from becoming a public burden; subsequently, it was directed to higher education and health.

While there had been a smattering of philanthropic support for scientific research in Germany for a while, it wasn't until the Franco-Prussian War demonstrated the technical inadequacy of military equipment and the incapacity of the government to fund research that the electrical pioneer and magnate Werner von Siemens stepped in with land and funds to create an Imperial Institute of Physics and Technology, which became famous with Planck's quantum theory. Leopold Koppel, a Jewish banker, was similarly involved in the creation of the Kaiser Wilhelm Society, which subsequently lured Einstein to Berlin.

As these different American, British, Canadian, and German scholars excellently demonstrate, the concept of philanthropy is a broad one, which manifests itself in different forms in different sociopolitical settings. Almost all of it, however, represents a sense of civic responsibility to the community, usually to the city but also to the national and even international community. This volume represents a rare and, indeed, exemplary comparative effort and thus particularly enriches our understanding of the origins and nature of modern philanthropy.

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