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the everyday crime-prevention measures responsible citizens should observe to protect themselves. The criminology of the other encapsulates the sensational media-driven creation of criminals as fear-inducing folk devils. The insurance and security industries channel both the criminology of the self and the criminology of the other. Unlike Garland, Moss demonstrates how gendered understandings of crime, risk and domesticity have been at the heart of these constructions. She is also attuned to how the narratives of pleasure and fear were largely shaped by middle-class sensibilities.

Night Raiders is a hugely rewarding cultural history, written in an accessible style that will appeal to historians, criminologists and other interested readers alike. Its focus is on metropolitan urban life although its insights are likely to be applicable to other British cities. Inevitably, a good book always leaves the reader wanting more and I would like to have known more about the interconnection between cultural imaginings of burglars, the commercialization of mitigating the risks of burglary and the growth of suburbia. The encroachment of urban others – working class and very possibly racialized – who do not belong on tree-lined streets is a component part of suburban fears of the burglar. Suburban life offers residents the opportunity to trade hubbub for tranquility and excitement for safety, while still requiring vigilance from householders.

What of the great burglary drop in the 1990s? Some criminologists have advanced the 'security hypothesis' as an explanation. This is the argument that devices such as deadlocks and lights on a timer indoors and a sensor outdoors have helped to dramatically cut rates of domestic burglary – for those that can afford them. Poorer households and those in less secure rented accommodation are at greater risk.[3] The differential class-based experience of burglary persists.

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Michael Reeve, *Bombardment, Public Safety and Resilience in English Coastal Communities during the First World War*. Cham, Switzerland: Palgrave Macmillan, 2021. viii + 390pp. 16 figures. 10 tables. Bibliography. £89.99 hbk.
doi:10.1017/S0963926822000682

Michael Reeve's book is part of a growing historiography of air raids in Britain in World War I that addresses how the arrival of airpower challenged the boundaries between military and civilian. Reeve sheds new light on how a variety of actors, including national and local authorities, police and military officials, and individual civilians and volunteers responded to the anticipation and experience of bombing. Urban histories of World War I have gravitated to the major European capitals, but Reeve focuses instead on coastal towns in the north-east of England, principally Hull, Scarborough, Whitby and 'the Hartlepools' (Hartlepool and West

[3]A. Tseloni, G. Farrell, R. Thompson, E. Evans, and N. Tilley, 'Domestic burglary drop and the security hypothesis', *Crime Science*, 6:1 (2017), 1-16.

https://doi.org/10.1017/S0963926822000682 Published online by Cambridge University Press

Hartlepool). This attention to what he calls the 'coastal-urban sphere' (p. 7) reflects its position as a home front front-line, with the prospect of a coastal invasion making these towns highly significant strategically.

After a lengthy introduction, the book contains three parts, each with two chapters. The first part focuses on 'wartime resilience', an idea used as 'a way of understanding the wartime strategies and practices of coping and planning for potential attacks' (p. 9). Greater reflection on the more recent proliferation of 'resilience' in urban studies and sociology (in the context of terrorism and climate change in particular) might have been worthwhile, but the future-oriented 'resilience' discussed here will certainly interest urban and planning historians. Chapter 3 analyses the landmark Defence of the Realm Act (DORA) (1914) and the creation of the Authorized Competent Military Authorities tasked with implementing and enforcing central policies and regulations on a local level. As Reeve shows, these apparently 'military' authorities were in fact 'a shifting coalition of both military and civil partners' (p. 102), which arguably deserve more scholarly attention as an example of the blurring of lines between civilian and military during wartime.

The second part delves more deeply into the local case-studies and provides perhaps the book's most interesting material. With DORA providing the legislative framework, chapter 4 examines how home and civil defence measures were developed in practice, including the remaking of coastal landscapes with trenches and barbed wire, much-contested lighting regulations and public information campaigns. Concise case-studies, often drawing on rich material from local newspapers, provide a real sense of how these measures were understood by, and often grated with, local populations. These vignettes often highlight apparently quotidian complaints, such as the letter to the Scarborough town clerk from a local business owner requesting that the 'barbed wire barricade' outside his shop be removed as it was, unsurprisingly, bad for business (p. 167). But these seemingly mundane frustrations were compounded by more serious concern about the apparent lack of effective defence against air raids. This absence is reflected in the flurry of letters local papers received after the July 1915 Zeppelin raids in Hull, which offered to fill the gap with proposals for a range of anti-air measures as well as shelter designs. It was only after a second Zeppelin raid in March 1916, which killed 17 and injured 52, that searchlights and mobile anti-air guns were installed (pp. 137–9). Chapter 5 focuses on the enforcement of regulations with court records and local newspaper reports. A key question was the state's right to intervene inside a private home, and Reeve helpfully shows how emergent home defence often drew on established nineteenth-century concepts of public safety and risk management. The chapter highlights notable contestations of blackout regulations, with the uncertain role of volunteer special constables aptly reflecting the wider vagueness around the regulations and their enforcement.

The final part of the book focuses on the representations of bombing and urban destruction, with chapter 6 analysing the creation and reception of photographs and postcards. The postcards in particular highlight the complex resonance of images that were simultaneously a rallying cry, a commemoration and a more complex articulation of local identity. The importance of images of urban destruction is well known for World War II, and this chapter provides a useful comparison and precedent. In the final chapter, Reeve looks at wartime and post-war legacies and

https://doi.org/10.1017/S0963926822000682 Published online by Cambridge University Press

commemorations. The importance of the local comes through again here, but the story of immediate post-war commemorations gradually fading and then being firmly supplanted by the bombing of World War II will likely be recognizable across the country.

Reeve has produced a comprehensive and well-researched book on a topic that has achieved limited scholarly attention. The local case-studies add to our understanding of how the state's interventions in the lives of civilians were mediated, and often resented, and will be of interest to a range of historians of modern Britain. It spends perhaps a little too much time setting out its approach and can get a touch bogged down in the conceptual and theoretical framing, but the detail of the case-studies provides an effective historical focus and some revealing insights.

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Parker Daly Everett, *Urban Transformations: From Liberalism to Corporatism 1871–1933*. Toronto, Buffalo, London: University of Toronto Press, 2019. 392pp. $92.00 hbk.
doi:10.1017/S0963926822000724

Berlin's urban development between the beginning of the Kaiserreich in 1871 and the end of the Weimar Republic in 1933 epitomizes the rise and transformation of urbanism. Tracing the management of Berlin's explosive urban growth in the second half of the nineteenth century, through the conceptual and spatial shift towards the city region at the beginning of the twentieth century, and onto a new understanding of city planning in the Weimar republic, Everett argues that these transformations are governed by the shift in their underlying ideologies. While city planning and municipal administration in the nineteenth century operated with the liberal principles of the free market, shaped by law and trade, by the 1930s they were increasingly formed by a corporatist vision of an integrated and productive city and society. This shift in ideology underlay broad social and cultural transformations. While the beginning and the endpoint designate key historical datums, decisive spatial moments structure Everett's book: the regular city grid of Berlin's extension plan of 1862, the so-called 'Hobrecht plan', the dispersed city region in the Greater Berlin competition entries of 1910 and the large-scale city planning of the Weimar republic. For Everett, these represent as much the evolution of the shape and scale of the city as their respective ideologies.

After an introduction explaining his theoretical approach and an overview of the historiography of liberalism and urban history, the first two chapters outline how a pervasive liberal worldview shaped not only municipal administration and city planning but also the understanding of society. One of the book's strengths is how it relates the spatial logic of the nineteenth-century Berlin urban expansion plan through this liberal worldview. While the plan is often dismissed as a minimal framework regulating urban development, Everett argues that spatial strategies, such as the

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