

was not always a foregone conclusion, for logistical reasons as well as cultural norms. Moreover, devices for heating water linked the private home to a larger network of energy supply, serving as an interface between the two.

The third section takes up precisely the question of where the private bathroom fit into larger gas and electrical grids, with a particular emphasis on Berlin in the 1920s and 1930s. Throughout this section, Lorkowski demonstrates how gas and electricity were in competition with one another for customers. Of course, expanded access to energy in the home changed habits and lifestyles, but Lorkowski also emphasizes that users had an impact on the development of the energy grid. Water heating devices were not only a consumer product and constituent part of household routines; they were also connected to a large-scale energy network that had limitations in terms of supply. Usage reflected demands on the networks, and not all aspects of the energy system grew at the same time or at the same rate. Nor were standards and norms clear early on. For example, Lorkowski shockingly relates how users sawed or filed off the ends of electrical plugs to fit in the socket (because lengths were not yet universal).

Warmes Wasser – Weiße Ware provides a compelling story of how the modern bathroom came to be and exposes the non-linear trajectory of that evolution. Lorkowski excellently incorporates gender, *Alltag*, material culture, consumption, and more into a rich and technical history of energy transition in the home. In a broad sense, the book is the pre-history of domestic energy consumption today and how it has become one of the mainstays of the energy industry. As the author notes in her conclusion, roughly a quarter of all energy in Germany is consumed by private households. With an eye toward reducing carbon emissions, Lorkowski reminds readers that technological innovation must work hand-in-hand with consumer habits, routines, and values to achieve climate goals. Ultimately, Lorkowski offers a deeply relevant reconsideration of domestic energy consumption that starts in the most private of spaces, the bathroom, but radiates through many facets of modern life.

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Heavenly Fatherland: German Missionary Culture and Globalization in the Age of Empire

By Jeremy Best. Toronto and Buffalo: University of Toronto Press, 2021. Pp. 344. Hardback \$75.00. ISBN: 978-1487505639.

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The final chapter of Jeremy Best's book starts with a brief thought experiment. He asks his readers to imagine an event in Berlin: At an international conference following the 1910 World Conference of Missions in Edinburgh proud German theologians would present themselves as a vital part of a global movement. They would introduce visitors to the German capital and exhibit the achievements of German missiology and evangelism. This, of course, never happened. In 1920, the remnants of a once large mission movement in Germany displayed staunch nationalism, and international missionary circles kept their distance from former war opponents.

The fictitious story illustrates the main argument of Best's book: The missionary movement in Germany provided an alternative version of Germany's emersion into globalization around

1900. Protestant missionaries kept an uneasy distance from the jingoist tone of the *Wilhelmine Kaiserreich* and the exploitative economic intentions of German colonial rule. They fended off the encroachment of political agents into what they viewed as their very own territory, namely the cultural and religious uplifting of non-European peoples around the world. They saw value in the cultures of peoples in the mission fields and practiced a comparatively sensitive approach to establishing independent local churches in the German colonies. They gave precedence to the religious calling over imperial economic ambitions and power politics. This approach was laid out by the founding fathers of the German mission movement such as Gustav Warneck and upheld by successors like Karl Axenfeld. In Best's opinion, the sharp accusations of racial and national treason against Catholic competitors, of naivety in the face of a Muslim threat against colonial authorities, of backwardness and irrationality against indigenous religious practitioners are less important characteristics of the movement. The First World War presented a contingency which ended the internationalist and universalist outlooks of German missionaries as well as their alternative version of global cultural engagement. These are somewhat contentious assertions in the face of recent scholarship on missionary involvement in colonialism. How does Best build his argument? What is the archive and the frame of reference his argument is based on?

The book is organized in six chapters. The first recounts the emergence and theological framework of the German Protestant mission movement, making good use of Warneck's scholarly journal "Allgemeine Missionszeitschrift." Warneck was a very influential mission intellectual who formulated the theological basis of German missions without openly compromising the missions' independent trajectories and spheres of influence within the German colonial discourse. Chapters 2–4 provide in-depth studies of key missionary debates. Chapter 2 outlines the peculiar idea of building *Volkskirchen* (ethnic churches) and teaching *Volkssprachen* (ethnic languages), which referred to an idealistic idea of *Volk* binding together culture, language, and nation. This distinguished German Protestant missionaries from their Western counterparts. The third chapter details discussions about the direction of the colonial education system. Missionaries gave precedence to teaching the gospel in local languages, hoping to ensure "proper" conversion and to insulate converts from European materialism and other alleged vices. More economically-minded colonialists hoped to gain a semi-educated, menial labor force for plantations and farms. The fight for spheres of influence among Catholic and Protestant missions in Southwest and Central Tanzania after 1900 is discussed at length in chapter four. Best sets aside the actual encounters of European and African mission activists on the ground and concentrates on the Protestants' attempts to fault Catholic missions as agents of Rome who undermined both the German goals in East Africa and White racial superiority.

Chapter 5 shifts the focus to the German Protestant population's support for mission work. Hundreds of thousands of ordinary men and women engaged in mission societies and knitting circles, subscribed to missionary journals, or visited mission festivals and exhibitions. Missiology viewed them not only as a financial and moral resource for the cause but aimed at stabilizing and improving German faith communities via mission work. Best argues convincingly that missionary media presented a global cultural encounter that was peacefully facilitated by the common language of Christianity to the German public. Whether this presented an alternative to the violent impact of secular colonialism remains doubtful to the reviewer. It may just as well have stabilized a colonial state in crisis and assured the trust of the population that all would be well in the Empire as long as the missions were left to do their work. After all, the missions never left any doubt about who would be the dominant part of the global encounter.

The final chapter examines the involvement of German missionaries in the religious internationalism of the turn of the twentieth century. Best unfolds a finely tuned narrative of German theologians' attempts at adapting to Western missions: from uneasy encounters in the 1870s to the hopeful coming into the fold at the grand Edinburgh conference of 1910 and the implosion of the universalist and internationalist framework of German Protestant mission theology in 1914. Within weeks, Western and German missionaries turned against

each other. The German protagonists joined the chorus of national mobilization in 1914 and revanchism after 1918. One wonders whether nationalism and internationalism had ever been alternatives, as Best claims, or whether the missionaries proudly claimed their place as Germans in the global missionary order?

Best's story emerges out of the archives of mission directors, boards, and theologians of the colonial metropole. He explicitly excludes gender or race perspectives as well as the encounters of missionaries in the field with African activists and other members of colonized societies. This decision leads to occasional lopsided interpretations. Best, for instance, asserts that missionaries were traumatized by the Maji Maji War without even mentioning East Africans' trauma resulting from an extremely destructive strategy of the colonial army which, by the way, was wholeheartedly welcomed by missionaries. The decision also renders missions a project of European men of the metropole who developed a notion of internationalism which centered around North American and Western European cultural and religious superiority, to be delivered to non-Europeans in the fashion of a benign paternalism. Therein, these missionaries were to a degree distinct from other men of the colonial metropole.

Jeremy Best presents a lively picture of the intellectual world of the leading German missionary activists. He details their inner and outer battles about coming to terms with the emerging and solidifying German colonial empire as well as its breakdown after 1914. Best's goal to differentiate our understanding of the international Protestant missionary cosmos is also fulfilled. The interactions of German mission leaders with international missionary Protestantism, the differences in outlooks on how this internationalism should be organized, and the convergence of ideas, even the building of international (i.e., Western) missionary community are examined in a fruitful manner.

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“Deutscher Wald” in Afrika. Koloniale Konflikte um regenerative Ressourcen, Tansania 1892–1916

By Lars Kreye. Göttingen: Vandenhoeck & Ruprecht, 2021. Pp. 536. Hardback €54.99. ISBN: 978-3525317280.

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In recent years, scholars have shared fascinating works tied to forestry in Imperial Germany. Jeffrey K. Wilson's volume *The German Forest* (2012), for example, explored connections between the forest and the *Heimat* homeland movement; he also highlighted the forest's role as a national symbol. Others have discussed forestry in the German empire, such as Thaddeus Sunseri in his monograph *Wielding the Ax* (2009). The volume reviewed here falls more in line with the latter, as it too focuses on Tanzania. In a dissertation turned monograph, and maybe best translated as “*German Forest*” in *Africa: Colonial Conflicts around Renewable Resources, Tanzania 1892–1916*, Lars Kreye adds to ongoing discussions. In line with widely described tensions between German imperial fantasies and realities, Kreye sets out to meet two overarching objectives. First, to utilize the example of German East Africa to showcase a multiplicity of perspectives and controversies regarding forestry history; second, to find out how “bio-physical factors have shaped and limited” the formation process of this particular colonial state (15). In a study numbering more than 450 pages (plus appendix),