

Austria and Hungary, but also between Poland and Ukraine or Russia. His book is clearly strongest in its chapters and paragraphs about Hungary. But even there it remains a deficit history, which is based on a one-sided hermeneutical basis. Since the author views the history of the entire region as derailed from the very beginning of his trilogy, no other result is possible than the confirmation of this presupposition. Backwardness becomes a self-fulfilling prophecy. After reading the whole book the reader may be certain that Berendt derailed the history of Central and Eastern Europe, but is longing for a change from this well-established story line. Especially for teaching purposes *The Price of Freedom: A History of East Central Europe from the Middle Ages to the Present* by Piotr Wandycz appears to be the preferable book for the long nineteenth century. This does not reduce the value of Berendt's whole trilogy, in particular for the analysis of interwar authoritarianism and the socialist regimes. And one should use the opportunity of this review to congratulate the author on the occasion of his 75th birthday for his lifelong achievements as a historian and for finishing his series of three books.

PHILIPP THER
EUROPA-UNIVERSITÄT VIADRINA,
FRANKFURT AN DER ODER

Gender and the Modern Research University: The Admission of Women to German Higher Education, 1865–1914. By Patricia M. Mazón. Stanford: Stanford University Press. 2003. Pp. ix + 297. \$65.00. ISBN 0–8047–4641–9.

Patricia Mazón's new book fills a major gap in the scholarship about the German Empire. The admission of women to fulltime student status at German universities is a wonderful subject and Mazón has written a real "page turner." She has delved both deeply and broadly into primary unpublished sources, contemporary articles and books, as well as digging up photos of many of the women she writes about.

She has made a number of contributions that will make the book required reading for historians of Imperial Germany as well as scholars interested in higher education and women. First, she raises the issue of whether women succeeded in gaining the right to matriculate in the first decade of the twentieth century by using an argument derived from the Enlightenment about individual rights or, perhaps, older Germanic ideas of corporate rights and responsibilities. In raising this issue she is seeking to look at the broader picture of the decline of liberalism in the 1890s and the resurgence of corporate

thinking in a nation in which guilds were the norm in many states until the later 1860s. Whether I agree with her view that it was the latter (corporate rights) rather than the former is not relevant. She has introduced an important question and comes up with a very plausible conclusion.

Secondly, she has combined literary sources and autobiographies with traditional historical approaches in a very creative way. When I came to the chapter on the portrait of women students in contemporary novels, I had some doubts whether this made sense in a work of historical scholarship, but she convinced me that the novels raised issues about women's experiences in the universities that might not appear in traditional sources. The following chapter on autobiographies also added a great deal to the book. It was interesting, for instance, that several of the women scarcely mentioned being in the first generation of female students when they came to write about their lives several decades later. It was striking that so many of them were either Jewish or what contemporaries called "the third sex." I have rarely seen novels and autobiographies blended so well with primary sources. Their inclusion added an informative dimension and made the subject come alive.

Thirdly, I think she has made a major contribution with the emphasis she puts on foreign, particularly Russian, female, and male students at German universities. Her explanation for the willingness of German academics to accept German female students as fully enrolled points to their desire to get rid of the Russians, who were often radical (as well as Jewish) and had few opportunities for higher education in their own country. By requiring the German *Abitur* of female students, the faculty, with one stroke, eliminated most of the Russians, since no equivalent existed in Russia. Auditing was also made more difficult for Russian female students. One conclusion that the book points to, but not explicitly, is that the admission of women can be seen as an act of German nationalism. I also like the way she made comparisons with American and British universities. Admission to a German university was much more meaningful because it opened up the option of a doctorate, which was not the case in American women's colleges (with the exception of Bryn Mawr). While the U.K. and the U.S. admitted women a generation earlier, one could not get an advanced degree in the same-sex colleges. Although Mazón did not discuss the financial requirements of attending a university, the American and British counterparts were much more expensive than German institutions of higher learning. One reason the education ministers may have wanted to reduce the number of foreign students was to reduce costs, since the state governments were subsidizing all students of higher education by charging them only a small part of the costs of their education.

I was impressed with her chapter on the extreme masculine character of a German university. As someone who lived next door to a German university fraternity for two years in the 1970s, I think, if anything, she plays down the

drinking, dueling and whoring that is part of male university traditions. In my own case, the fraternity members threw a piano off a second floor balcony into a barn fire (and they did it again the following year). In reply to my complaints, they wrote to say that, "a fraternity is not a monastery." Thus, she sets the scene very well for the difficulties the first generation of women faced. It was also interesting that the university administration often interpreted *Lehrfreiheit* to mean a professor had the right to tell female students that they were not welcome to attend his lectures. One thing she may have missed is that the professors in Berlin (Adolf Wagner and Max Sering) she cites as very helpful to young women (including Jewish women) were actually conservatives rather than liberals. In one case, the professor mentioned was vice president of the Christian Social Party, a very right-wing anti-Semitic organization. While the number of supportive professors is too small to draw conclusions, it is an interesting paradox.

Lastly, she showed a thorough knowledge of many aspects of German universities and this enabled her to make a number of significant contributions. For instance, most male graduates in law or the philosophical faculty would take and pass state examinations at the end of their university careers. If they did well, they could expect a job in the civil service, courts, or the *Gymnasien*, all of which, including the examination, were not open to women in the 1890s. Theology also led nowhere since women could not become ministers. Thus, women's training in all of these disciplines did not lead to a lucrative career, as it did for men. Her criticisms of German universities and liberalism in the 1890s are convincing. She does not condemn in a patronizing manner. There were professors who went out of their way to help women, and there were aspects of German university life that women found appealing, even decades later when they looked back on their education . . . I strongly recommend this book to all those interested in the Kaiserreich or in women in Imperial Germany.

KENNETH BARKIN
UNIVERSITY OF CALIFORNIA, RIVERSIDE

Forging Democracy: The History of the Left in Europe, 1850–2000. By Geoff Eley. Oxford: Oxford University Press. 2002. Pp. xxii + 698. \$37.50. ISBN 0–1950–4479–7.

In *Forging Democracy* Geoff Eley has undertaken an enormously ambitious project, not only to write a history of the European Left since 1850, but to present it as the foundation of and driving force behind modern democracy. On the basis of his breadth of learning and command of the secondary literature, Eley