

Dans la seconde partie de l'analyse, Martin se penche sur les textes eux-mêmes, cernant le programme idéologique que porte ce phénomène d'édition qui sait, sur le long terme, trouver et élargir son public. Les livres de piété sont pensés, dans l'esprit de la réforme catholique, comme une littérature de combat. Il s'agit non seulement de condamner les « mauvais livres », mais de se substituer à eux. Sur un plan plus positif, on cherche à enseigner la religion au peuple d'une autre manière que le catéchisme et le sermon : l'acte de lire s'adresse au for intérieur, et donc à la sensibilité d'un individu particulier qu'il faut savoir gagner sans pour autant le connaître. Les écrivains catholiques, délaissant bien avant les prédicateurs la théologie de la peur, miseront sur l'intelligence du lecteur.

L'objet et la méthode choisis par Martin obligent à considérer la question à partir des « consommateurs », dans toute leur diversité et leur liberté. Par leurs actions, « le langage de la foi devient le langage du moi » (p. 412). La troisième partie de l'ouvrage s'intéresse aux pratiques de lecture. Elle montre que si les curés, les ordres religieux, les confréries jouent un rôle clef dans la dissémination du livre pieux, celui-ci circule surtout à l'intérieur d'une sociabilité laïque. Il est pleinement intégré à la culture du don et largement utilisé dans les dynamiques affectives de l'intime. Il est cadeau, legs, promesse. L'Église tente d'imposer une manière conforme de lire pieusement le livre pieux, mais l'objet est personnel et le possesseur en use comme bon lui semble. Minutieux, Martin cherche à cerner les signes discrets de cette appropriation lectrice. Des registres de police montrent des lecteurs très humbles transportant sur leur lieu de travail un petit livre religieux. Des traces marginales laissées par d'anciens propriétaires témoignent d'un usage parfois profane de l'objet (une liste de produits à vendre ou acheter, un calcul, un fait qu'il faut noter avant de l'oublier), mais portent aussi la marque d'un travail méditatif (un dessin du Sacré-Cœur, le texte d'une prière, une réflexion pieuse). Le livre religieux apparaît comme un compagnon habituel.

Cette « pastorale de l'individu » (p. 567) qui rayonne au XIX^e siècle est issue d'une littérature mystique, élitiste et rigoriste du XVII^e siècle. Martin montre comment les écrivains catholiques ont su l'adapter pour en faire l'instrument d'une diffusion à la fois du lire et d'une forme intériorisée du croire. Son étude permet de mieux comprendre la possibilité, pour un grand nombre et dès le XVIII^e siècle, d'une vie catholique soustraite aux contraintes directes du groupe et de l'autorité. Un livre essentiel d'histoire sociale, culturelle et religieuse.

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MAZÓN, Patricia — *Gender and the Modern Research University: The Admission of Women to German Higher Education, 1865–1914*. Stanford, Calif.: Stanford University Press, 2003. Pp. 297.

In 1895 the German historian Heinrich von Treitschke refused to allow a woman to audit courses at the University of Berlin. Protesting to the rector, Treitschke

exclaimed, “A student who can’t get drunk? Impossible!” (p. 203). Although the focus of Treitschke’s objection seems trivial in light of the much larger issues at stake, Patricia Mazón’s book brilliantly demonstrates how this apparently superficial anecdote was in fact central to the debates surrounding the admission of women to German higher education. The freedom to get drunk, like the freedom to have pre-marital sex or to fight in public, was the outward and visible sign of an intellectual construction fundamental to German higher education, that of “academic citizenship.” Understanding this concept of academic citizenship, Mazón argues, is key to understanding the sustained and bitter resistance to the entrance of women into German universities. Academic citizenship was by its very nature a masculine construct; drinking, duelling, and sexual permissiveness were the external signifiers of the male student’s transformative passage into an exclusive and elite community. The academic freedom to fulfil oneself intellectually was mirrored by the physical liberty accorded to young men during their university years. *Bildung*, the highest process of intellectual development, was reserved for men. The female university student, or *Studentin*, therefore was regarded by many nineteenth-century academics as an entirely fictional creation. Within their explicitly masculine world there was, quite literally, no place for women.

Mazón’s study focuses on the years from 1865 to 1914, during which time the seemingly impossible figure of the *Studentin* became an increasingly commonplace reality in German universities. Mazón’s story, however, is not one of triumphant and inevitable progress. Instead, she argues that the history of women’s entrance into German universities was characterized by negotiation, compromise, and ongoing institutional inequality. As in Britain and Canada, in Imperial Germany the moderate middle-class women’s movement adopted the cause of higher education instead of more overt political goals, both as a necessary first step toward economic independence and as a comparatively conservative strategy that could help to diffuse opposition. While Mazón describes university admission to be one of the movement’s principal accomplishments, she emphasizes that this accomplishment came at a price: reformers deliberately linked their arguments for educational equality to a rhetorical construction of women’s difference. After 1887 reformers asked for the admission of women as a distinct group which would occupy a niche in the workplace. They targeted the field of medicine, specifically pediatrics and obstetrics, where women’s professional competition with men would be limited. According to Mazón, by the 1890s most middle-class men were prepared to accept the need for improvement in female education as long as women were limited to the study of particularly appropriate subjects and then restricted to the pursuit of specific careers. Although the majority of female students in fact would enrol in the philosophical faculty, taking subjects such as modern languages and history, the rhetoric of the women’s movement concentrated on opening specific branches of medicine to female students.

The decision to matriculate women on a formal basis, between 1900 and 1909, owed much to the widespread perception that the universities themselves were in a state of crisis regarding academic standards, professional overcrowding, and the role of foreign students. Following the initial acceptance of female auditors into the uni-

versities during the 1890s, university officials decided to enrol women on the basis of the *Abitur*, or German matriculation exam. By doing so, they took decisive steps to limit the number of female students, disqualifying foreign — largely Jewish — women from attendance. The result was that, as a group, female students at German universities were even more socially elite and ethnically distinct than their male peers. As Mazón's intriguing study of novels, plays, and satirical poems reveals, the image of the *Studentin* sparked a wide range of anxieties about German society in its transition to modernity.

By 1910 all German universities were open to women. Yet Mazón argues that, even in this apparent triumph, the negative results of the reformers' compromise became increasingly clear. The first generations of women to enter university found a male world for which, Mazón writes, "the women's movement could not have prepared them and that it did not understand" (p. 84). Co-education was not established on the basis of equality, but rather on the reformers' promise that female students would maintain their femininity and not pursue studies or careers that would place them in competition with men. As a consequence, female students were simply excluded from central activities of student life, which continued to be dominated by the masculine ethos inherent to the concept of academic citizenship. Through the lens of several autobiographical studies, Mazón reveals that the *Studentinnen* existed as poorer academic cousins to their male counterparts, neither fully accepted as academic citizens nor able to create sustaining parallel female communities. While some influential reformers in Britain and the United States promoted separate institutions as nurturing academic communities for female students, reformers in Imperial Germany early on abandoned the idea of separate colleges for women on the understandable grounds that a female institution would be a second-class one. Although Mazón does not explore this issue in depth, it would seem that by 1904 German education officials also had rejected the separate college model on the grounds of economy.

Adding to the growing number of studies on the history of women in higher education, Patricia Mazón's study will be of interest to scholars of women's history and of education and youth. The book is a successful hybrid of social and intellectual history, using a wide range of voices to explore the cultural terrain on which the question of women's higher education was constructed and contested.

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METZGER, Chantal — *L'Empire colonial français dans la stratégie du Troisième Reich : 1936–1945*, Bruxelles, Presses interuniversitaires européennes et Peter Lang, 2002, tomes 1 et 2, 1111 p.

According to Chantal Metzger's conclusions, Adolf Hitler, like Bismarck in his early days, judged colonialism to be stupid, at least as far as Germany was concerned.