pressed in the texts of laws adopted by the government of Zurich to control poor relief in 1520 and in 1525. Wandel concludes that Zurich in these years witnessed a significant shift in religious views of the poor, from one symbolized by a "sacramental Christ" represented primarily by mendicant friars and individual givers of charity to one symbolized by a "social Christ" embodied in a city government that now closely defined those types of poverty deserving relief and monopolized delivery of that relief. Catholic opponents to this regime were attacked with vigor for having diverted resources from relief of the poor to art and high living. Anabaptist opponents to this regime were attacked with equal vigor for abandoning all social responsibilities to the poor by proposing to refuse payment of tithes. The book ends with complete texts of the two key statutes and an index.

Much of the strength of Wandel's argument depends on her skill in choosing just the right sources to document her case. She encases these key sources with enough material to make her interpretations generally compelling, although I found parts of the chapter on artistic "language" a bit forced, depending as it does on illustrative material from publications quite different from her central sources. She also expresses her argument with considerable assurance. Some of the several specialists with whom she politely disagrees may object that her argument is a bit too tidy. I predict that most of us, however, will find it unusually captivating and persuasive.

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MICHAEL GEHLER. *Studenten und Politik: Der Kampf um die Vorherrschaft an der Universität Innsbruck 1918–1938.* (Innsbrucker Forschungen zur Zeitgeschichte, number 6.) Innsbruck: Haymon. 1990. Pp. 591. S 485.

Michael Gehler's study of Innsbruck University students before the German Anschluss will complement the studies of German student involvement with National Socialism by Daniel Horn, Michael Steinberg, Michael Kater, Geoffrey Giles, Wolfgang Zorn, and Konrad Jarausch with an important Austrian dimension. This work is in fact the first full-scale study of an Austrian university's role in the Nazi triumph.

Gehler concentrates, as did Steinberg, on the economic, social, and political conditions that brought students to support the National Socialists. But Gehler's task is made more difficult because of the complex Austrian historical situation that divided students among strong competing Catholic, national, Burschenschaften, and Nazi groups during the turbulent democratic (1919–34) and corporative (1934–38) periods in interwar Austria. Gehler begins with an excellent section on the social backgrounds of members of the student fraternities. Almost all students belonged to fraternities because they provided comradeship and gave members better job possibilities through connections with an old boys network in state and society. Numerous tables establish the elitist social composition of the fraternities: most elite dueling fraternities, the Corps, were primarily the offspring of the nobility and property-owning *Bürgertum* and the Burschenschaften more from the educated *Bürgertum.* The data also establish the elitist nature of those studying medicine and law and the more *kleinbürgerlich* nature of the theology and philosophy students. The influx of German students, reaching about 50 percent between the late 1920s and 1933 when Germany imposed a one thousand Mark tax on any German studying in Austria, shifted student sentiment toward pro-Nazi student associations.

Gehler believes that the overwhelmingly bourgeois nature of the students explains their long-term antidemocratic attitudes and ultimately their support of National Socialism. The postwar collapse of the traditional order plus the economic problems led the bourgeoisie to fear a loss of status. The antidemocratic attitudes of university teachers and administrators only bolstered the students' reactionary nature. The fraternities provided students with a protected aristocratic environment that shielded them from the real economic and social problems of the outside world. The exaltation of military virtues, the condemnation of the Treaty of Versailles, and German national attitudes were kept alive in the fraternities by the aristocratic duel and its code of honor, the drinking ceremonies, and the hierarchical structure that inculcated proper thinking as one rose to the top.

Among the political questions considered, Gehler contends that anti-Semitism was more decisive than the Versailles peace treaty and the South Tyrol and Anschluss questions in shaping student attitudes. He argues that many students built their political views around an anti-Semitic *Weltanschauung* despite the fact that less than 1 percent of the students at Innsbruck were Jewish. He traces student anti-Semitism to the prewar racism of Georg von Schönerer and the Christian Socialist movement. Anti-Semitic students feared that Innsbruck University would experience a large influx of Jewish students as had Vienna and Graz. Anti-Semitism increased as the economy worsened during the world economic collapse after 1929, and students feared they would not find professional positions. Therefore, the radical anti-Semitism of the National Socialist student organization (the Nationalsozialistischer Deutscher Studentenbund) was anticipated by the student fraternities. Students heatedly opposed the "Versailles System" since it severed the South Tyrol from Austria, prevented Anschluss with Germany, and worsened the students' unsatisfactory situation by exacting reparations payments from an already economically weakened country.

Gehler devotes a large portion of his work to the struggles among the various student groups for pre-

eminence at the university. Before the Nazi student association gained strength in the early 1930s, the battle was between the Catholic and nationalist student fraternities. Efforts to bridge the gap between them always failed and led to greater radicalization. After 1932 student corporations made up primarily of students from Germany brought increased support for National Socialism and increased turmoil to the university. After Catholic fraternities agitated and gained the dissolution of the German Student Federation in 1933, the national and Burschenschaften fraternities identified increasingly with National Socialist Germany.

This work is important for explaining the early Austrian support for National Socialist objectives among students and professors and for examining the economic and social reasons behind student attitudes. By revealing the roles that former fraternity members played in the Holocaust, the study also offers a more severe indictment of university students than does Giles's study of Hamburg students during the Third Reich, which established the failure of Nazi political education among students. More studies will perhaps find that Giles's Hamburg students were the exception rather than the rule. There are, however, some weaknesses in this study. Gehler explains that medical and law students were heavily involved in promoting Nazi goals but views their support only as a result of their bourgeois backgrounds. He argues that the duel played a role in forming student attitudes but does not elaborate concerning the role that ritual played in fraternity life. Despite these few drawbacks, this is an important work in our continuing effort to comprehend student attitudes and the triumph of National Socialism.

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HANNS GROSS. *Rome in the Age of Enlightenment: The Post-Tridentine Syndrome and the Ancien Régime.* (Cambridge Studies in Early Modern History.) New York: Cambridge University Press. 1990. Pp. x, 411. $54.50.

In this survey of Rome's history from the late seventeenth century to the French Revolution, Hanns Gross seeks to comprehend the combination of internal and external crises that transformed the city, materially and intellectually, in the course of the century.

Despite its unpropitious location, its ramshackle governmental structures, and a population notorious for idleness and corruption, Rome in 1700 was still one of the centers of European culture, and the papacy was still a European political power of some importance. In the next decades, the city suffered "a gradual loss of energy and integrative force" that Gross calls "the Post-Tridentine Syndrome" (p. ix). Even before the French Revolution shattered Rome's