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Review
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modern nation-state as an agency which molds, often consciously and intentionally, gender biases and constructions of the family, so as to enforce its own hegemonic objectives.

The comparison of European and Muslim societies reveals that the growth of the modern nation-state may be associated with the development of a form of "state patriarchy" as the state reinforced male dominance while instituting its control through the family and other institutions. Thus, while one might expect the codification of family law in Muslim countries to be an impetus to positive reforms, the cases cited here prove how the state's institutionalization of static constructions of Islamic law—for example, the separation of personal status laws from other branches of the shari'a—were imposed in the interests of the new elites.

This volume considers Muslim women as actors and provides an appreciation of the flexibility incorporated into premodern Islamic legal practice through court processes, the scope for individual judgments on the part of officials, and the choice allowed when choosing among rulings of the various Islamic legal schools (madhahib). It is clear that women's social position was undergoing significant historical change during this period and that the traditional legal system was able to respond accordingly in many cases.

The volume also features a useful critical apparatus of technical terms and an extensive bibliography.

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The Rise of Christian Democracy in Europe. By Stathis N. Kalyvas. Ithaca, N.Y.: Cornell University Press, 1996. 300 pp. $45.00 cloth; $19.95 paper.

Comparative studies of political parties in Europe are few and far between. This fact alone recommends Stathis Kalyvas's comprehensive survey of "Christian Democracy" between 1860 and 1920. Focusing on Belgium, the Netherlands, Austria, Germany, and Italy, Kalyvas examines "the origins, evolution, and shifting identity of confessional parties in Catholic Europe during the late nineteenth and early twentieth centuries" (p. 3). With special emphasis on the "decisions made by political actors," Kalyvas concludes persuasively that the organization of confessional parties was the "unplanned, unintended, and unwanted by-product of the strategic steps taken by the Catholic church in response to Liberal anticlerical attacks" (p. 6).

Kalyvas is at his best when comparing cross-national Catholic responses to anticlericalism. His impressive synthesis of secondary literature in five languages allows him to construct a detailed narrative of each major party's formation. At the same time, his illuminating chapter on the exceptional case of

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France, where no sectarian party took hold, underscores convincingly his emphasis on Catholic leaders and their actions.

Large-scale comparative history necessarily brings risk, and Kalyvas's approach does raise questions. Invoking rational choice theory with mathematical formulas and charts, Kalyvas proposes one concrete model for all confessional party organization. In so doing, as the German case reveals, he disregards complex historical and cultural differences: he rejects Jonathan Sperber's important work on German Catholicism as insufficiently comparative; glides over the dynamics of interconfessionalism (for German Catholics the converse of Catholic was not secular but Protestant-Catholic); underplays confessional hostility and the anti-Catholicism of German Conservatism; and overstates political declericalization (as late as 1928 the Center Party's choice of a priest as party chair testified to its still manifest ties to the church). Last but not least, and this touches on a larger issue, labeling the Center Party "Christian Democratic" suggests Catholic politicians achieved before 1920 what they did not until after 1945: "catch-all" interconfessional democracy. It is here that Kalyvas's decision to exclude all ideology, in this case democratic and interconfessional, is most problematic.

Perhaps these comments simply reflect the different goals and methodologies of history and political science. While few historians would deny the strong links between political Catholicism and post-1945 Christian Democracy, most political scientists, Kalyvas explains, have not yet been persuaded. For that reason, and for its thorough comparative synthesis, Kalyvas's "historically sensitive political science" (p. 257) makes an important contribution to the literature on early Catholic political organization.

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German Politics and the Jews: Düsseldorf and Nuremberg, 1910-1933. By Anthony Kauders. Oxford: Oxford University Press, 1996. 224 pp. $68.00.

After more than fifty years of intense scholarship, our understanding of the "Jewish Question" in German politics and society is unlikely to undergo radical reassessment. Indeed, Anthony Kauders's monograph on local politics in two cities, Düsseldorf on the lower Rhine and Nuremberg in Bavaria, from 1910 to Hitler's seizure of power, advances no revolutionary reinterpretation of German antisemitism. His study rather suggests a refinement of how the growth of racial anti-Jewish sentiment should be perceived, and urges analysts neither to overlook nor discount local idiosyncrasies.

Relying on archival sources, contemporary periodicals, and the vast secondary literature on the subject, Kauders, a London historian and educator, views racial antisemitism, as opposed and in addition to its religious-intellec-

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