1930s can be legitimately blamed for a number of failures and wrong decisions. But, one may ask, is this the whole story? After the dissolution of the Habsburg monarchy all the successor states immediately implemented beggar-thy-neighbor policies. This affected the Austrian economy the most because it was highly dependent on the interregional division of labor within the former common market of the monarchy. Furthermore, Austria's population was dependent on imports of large quantities of food. And because it took time to increase productivity in Austrian agriculture, this dependency continued throughout the whole interwar period. The deficit in the balance of trade was mainly caused by food imports. This was one of the reasons why cuts in public expenditures were only to be achieved at the expense of large parts of the Austrian population. Another reason was the large number of officials who returned to Austria from all parts of the monarchy after its dissolution. Finally, one should not forget the fear of turmoil that could have resulted from the conservative government's attempts to revoke achievements in social policy implemented between 1918 and 1920 by the coalition government led by the Social Democrats. From my point of view, Nathan Marcus underrates these counterarguments.

To sum it up: the strong points in Nathan Marcus's study are the linkages of the League of Nations' stabilization policies within the interwar global finance system. The political economy of Austria in the 1920s is less considered—and with no empathy for the difficulties caused by the breakup of an integrated market.

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Enderle-Burcel, Gertrude, and Ilse Reiter-Zatloukal, eds. *Antisemitismus in Österreich 1933–1938*. Vienna: Böhlau, 2018. Pp. 1168.
doi:10.1017/S0067237820000478

Multiauthored books are notoriously difficult to review. Often lacking a well-defined thesis and covering a wide variety of subjects, they are problematic to critique and it is impossible to do justice to all the authors. Such problems are especially evident in *Antisemitismus in Österreich 1933–1938*, a massive work that resulted from a four-day conference at the University of Vienna. Merely to enumerate the titles of all fifty-nine articles in this book and identify the authors and their credentials would consume most of my allotted space. These problems are amplified by the book covering far more time than the dates contained in the title. Quite understandably, many of the articles cover the entire First Republic and some trace antisemitism back to the Middle Ages. Still others devote some space to the Holocaust and to the postwar years.

Fortunately, all the articles are interesting and quite readable even for a non-German speaker. The problem with the book's extreme length is ameliorated to some degree by most of the articles containing summaries or conclusions. The lengths of the contributions range from the forty-two pages of Florian Wenninger's article on the antisemitism of the Christian Social Party (which includes a six-page bibliography) to the scant eight pages devoted to the antisemitism of the various Heimwehr organizations, less than one of which lists sources. Regrettably, *Antisemitismus in Österreich* contains no maps and few photographs, reproductions of antisemitic posters, or graphs. One notable exception is Murray G. Hall's article on a Graz publishing house that includes pictures of sixteen antisemitic caricatures. Matthias Marschik's very interesting and important article on Austrian sport contains ten photographs from that era.

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The most important strength of *Antisemitismus in Österreich* is the breadth of its scope. In the first part (*Grundlagen*) the more familiar topics are covered, such as the history of antisemitism in Austria, the legal status of the Jewish population, the major political parties (Catholic, Socialist, and nationalist), private organizations, laws, and the number of Austrian Jews. The second section (*Politik und Religion*) is devoted to all the major parties along with the class and location of their members. Both Roman Catholicism and evangelical Christianity are included. The third part (*Kunst und Kultur*) includes not just adult literature but also a very interesting contribution by Susanne Blumesberger on the little-known subject of literature for children and young people between 1933 and 1938. Matthias Marschik's article on antisemitism in sport makes the important argument that sport was one of the few things that brought Jews and non-Jews at least occasionally together. *Wirtschaft und Berufe* (part four) contains contributions by Stefan Eminger and Marie-Theres Arnbom on numerous efforts to boycott Jewish stores and the common practice of summer resorts not accepting Jews. Other reports cover medicine, dentistry, and the legal profession—in all of which Jews were decisively overrepresented. However, they were even more badly *under*represented in civil and foreign service jobs.

The book's fifth section, *Wissenschaft*, covers the more familiar area of antisemitism in the Austrian *Hochschulen* and universities, where antisemitism was the most extreme and was often violent. Johannes Koll makes the important and frequently neglected point that learning and scholarship were damaged by antisemitism when violence interfered with learning and when highly qualified Jewish scholars were not hired or were not promoted. Part six covers all the *Bundesländer* except Vienna. Gerhard Baumgartner argues that antisemitism was relatively mild in the Burgenland in part because of its diminutive Jewish population and in part because it had belonged to Hungary until 1921. The Jewish population at the opposite end of the country, in Vorarlberg, was even smaller, consisting of only forty-two officially recognized Jews. This fact did not prevent newspapers from publishing antisemitic articles or declaring that German Jewish refugees were not welcome in the province. However, there were no physical or legal antisemitic practices in Vorarlberg, according to Niko Hofinger. Antisemitism was also relatively mild in Upper Austria as reported by Christoph Ebner; Linz and Wels being important exceptions. Styria and Carinthia were relative hotbeds of nationalism and antisemitism because of their Slovene minorities and their nearness to Yugoslavia. The relatively high incidence of antisemitism among evangelical Christians also played a role because of their relatively high numbers. Gert Kerschbaumer maintains that the Salzburg music festival played a major role in espousing antisemitism in the province.

The section on *Justiz* has only two articles. Christiane Rothländer discusses obvious antisemitism in the judicial system in the early 1930s and Gabriele Schneider continues the story for the years from 1936 to the Anschluss in 1938. An article by Hans Haas in the short eighth section, *Mikrogeschichtliches*, asserts that Jews were well assimilated in the town of Horn in Lower Austria. In the ninth and last section, *Jüdische Positionen*, Doron Rabinovici discusses the various strategies Austrian Jews had for combating antisemitism and credits the eight-thousand-member *Bund jüdischer Frontsoldaten*, organized in 1930, as being perhaps the most effective means Jews had of combating antisemitism, especially in its most violent forms.

Several authors maintain that antisemitism was somewhat weaker, or at least less manifest, under Chancellor Schuschnigg—especially in comparison to the most violent years of 1919 to 1923 and 1930 to 1933. Neither Schuschnigg nor Cardinal Theodor Innitzer made antisemitic comments in any of their public speeches. There was no increase in Jewish emigration after 1934, nor was there any increase in Jewish conversions to Christianity. Clearly Jews saw the Austrian government between 1934 and 1938 as the lesser evil compared to Nazi Germany.

My one serious complaint about *Antisemitismus in Österreich* is that it has no subject index. Nearly seven hundred names are listed in the *Personenregister*. It would have required little additional space to include the names of countries (other than Austria), cities, political parties,

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ideologies, universities, or paramilitary formations. Such additions would have been enormously helpful to scholars who have neither the time nor the need to read this excellent book in its entirety.

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Vögl, Klaus Christian. *Angeschlossen und gleichgeschaltet. Kino in Österreich 1938–1945*. Vienna: Böhlau, 2017. Pp. 454.
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Klaus Vögl's investigation of Austrian cinema from the Anschluss on 12 March 1938 until the end of World War II in May 1945 is based on a real treasure trove of sources. In 1981, Vögl, a historian and lawyer by profession, discovered in an old steel locker at the Austrian Federal Economic Chamber the almost complete records, about twenty thousand pages, of the Austrian Reich Chamber of Film (*Reichsfilmkammer* or RFK) and the succession records up until the 1970s.

This unique find—no similar records exist for Nazi Germany—allows for very detailed insight into the structure of the Austrian film business, particularly the process of Aryanization of Austrian cinemas that started right after the Anschluss and their operational management in the following seven years. In his introduction, Vögl states that his analysis is not about films and audiences but about structure and organization (22); the book, however, is far from being a dry read. Where necessary, the author contextualizes his structural history (*Strukturgeschichte*) into larger political contexts, turning the work into a fascinating, important history lesson for anybody who is interested in how Nazi cultural politics operated on a larger, specific scale.

Vögl's first chapter presents an overview of Austrian film history from its beginnings to 1938. His outlining of the Austrian film industry's economic entanglement with Germany before the Anschluss, in which the Austrians were both financially dependent on the export of their films to Germany and on the import of German films to Austria, is very instructive. Already in 1933 five films could not be exported due to the presence of Jewish actors in their casts. In the following years it became impossible for Jewish actors or film technicians to work for Austrian film productions.

Vögl then meticulously analyzes the years between 1938 and 1945 in Austrian cinema history, wherein the process of Aryanization presents the "centerpiece" of his study (23). The seven years of German occupation, for which Vögl follows the official terminology, are divided into five periods. The first, from the day of the Anschluss until the introduction of the legislation of the Reich Chamber of Culture in May 1938, served as a preparatory period for the Aryanization of the Austrian film industry. During the second, from June 1938 to the beginning of World War II in September 1939, the film industry transformed according to the norms of the new laws, during which time the Aryanization of Jewish-owned and Jewish-run cinemas was implemented. In the third, up until summer 1943, Aryanization was completed, but the first effects of the war—like the shortage of film—could be noticed. Until autumn 1944, the fourth period, Austrian cinema suffered substantially from shortages of staff, material, and film. During the fifth and final period, up to the end of the war, the cinema became the Nazi regime's last cultural force. Official efforts to keep the cinemas open for the public until almost the last day of the Third Reich made it possible that by the end of April a Viennese cinema had already reopened its new business.

In his central chapter, "Cinema, National Socialist Race Legislation, and 'Aryanization'" (*Kino, nationalsozialistische Rassengesetzgebung und "Arisierung"*), Vögl shows that the Nuremberg Laws applied in May 1938 and their ensuing dispossessions and currency restrictions made Jewish life in Austria almost impossible. On short notice—just ten days after the occupation—it became

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