back to use a more distant, scholarly tone. He covers an enormous amount of extant scholarship but in a way that manages not to feel overwrought. This book would teach a newcomer to Holocaust studies a great deal about what has already transpired in the years since the end of the war in terms of debates and questions, and encourages us to see tourism in an entirely new light.

Notes

1. I also discuss this in *Landscapes of Holocaust Postmemory* (New York: Routledge, 2011).

2. See my "Memory as Fluid Process: James Friedman's '12 Nazi Concentration Camps' and Gunter Demnig's *Stolpersteine*," *Shofar* 37, no. 1 (2019): 41–71.

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***Modern Antisemitism in the Peripheries: Europe and Its Colonies (1880–1945)*, edited by Raul Cârstocea and Éva Kovács (Vienna: Academic Studies Press, 2019), 464 pp., paperback €35.00.**

Based on presentations from a 2015 conference, this anthology of eighteen articles, sponsored by the Simon Wiesenthal Institute for Holocaust Studies in Vienna, encourages scholars to explore new debates about antisemitism. This anthology explores not only how Jews remained ever the outsider due to geographic "peripheries," but also cultural and psychological perspectives. In doing so it examines new forms of antisemitic expression, and the editors call for a reconceptualization of the "new antisemitism," which they break down into five major categories.

The article by Tamás Kende offers readers a historiographical debate on "Jewish Communism versus Bolshevik Antisemitism." By analyzing Soviet scholars, notably those in the post-Stalinist era, Kende concludes that despite its persistence, antisemitism was not fundamental to the communist system. Christian S. Davis also explores the role of language in "The Rhetoric of Colonialism and Antisemitism in Imperial Germany" at the turn of the nineteenth and twentieth centuries. He concludes that the language of antisemitic tropes was utilized to describe all non-White populations during the drive for imperial expansion.

The section titled "Colonial Encounters" offers several German-language papers by scholars who focus on the language of antisemitism as it relates to social and political discourse in the era of Wilhelmine Germany. Kristof Kerl offers an interpretation of the post-Civil War American South from the end of Reconstruction through to the early twentieth century. In this time and place, Kerl argues that Jews, in general, became identified as dangerous outsiders akin to the proliferation of unwelcome northern investors and migrants seeking to transform the South, colloquially known as "Carpetbaggers." The term conveys a strong antisemitic and racial connotation, that culminates in the 1915 lynching of Jewish businessman Leo Frank.

Lukas Bormann turns our attention to Europe in his contribution "Das Judentum als inneres Kolonialvolk: Der Einfluss des Kolonialismus auf dem Antisemitismus in Deutschland (1880–1914)." At the heart of Bormann's thesis rests the confluence of newly developed Kolonialwissenschaft, a "science" convergent with two new disciplines of anthropology and ethnology. Together, these new fields explored notions of race and nation, the colonizers and the colonized, and concluded that Jews represented a distinct people who had colonized the Germans.

The contribution by Grzegorz Rossoliński-Liebe, "Racism and Modern Antisemitism in Hapsburg and Russian Ukraine" offers an example of these proffered distinctions between western and eastern Galicia. Gathered in the section "Antisemitic Radicalization," the author questions an idealized picture of Galicia as a haven of multicultural, ethno-religious tolerance. Focusing on eastern Galicia/Ukraine as an example of a peripheral population's response to nationalist politics, he asserts that the racism and "modern" antisemitism in that region reflected unique Ukrainian nationalist sensibilities, shaped by pragmatic, local needs rather than "distorted copies of the center."

Áron Szele offers a Hungarian case study in "Racist Politicking and Antisemitism in Fascist Discourse." Fascists built public appeal by characterizing Jews as a separate race, incompatible with genuine Hungarians. Throughout the 1920s, racial theory bolstered nationalist sentiment, creating an environment for further development of Nazi-style antisemitism. Szele focuses on the years 1933–1945, drawing parallels between Germany and Hungary, noting the nearly identical emergence of race-as-nation ideology. A nationalism rooted in racial ideology after independence in 1919 prepared the nation for a bold new future. In this regard, the situation was similar to the Ukraine, where antisemitism reflected a local form of prejudice.

Other authors cover the issues of core, periphery, colonialism, and the expressions of antisemitism in Greece (Philip Carabott, Dimitrios Vavaritis), Romania (Irina Marin, Elizabeth Weber. Ionut Biliuta), Hungary (Miloslav Szabó), and the African Maghreb (Katharina Hey). This is not to give short shrift to other contributors; the range of scholarship demands a longer and more complete summation of arguments and evidence to assess the significance of these contributions. Space limits preclude this here.

What can be done, however, is to ask about the larger significance of such a compilation. The common thread in this volume suggests a struggle to develop a new analytical framework for a historically significant and transnational ideology of antisemitism. The scholars in this collection work within a periodization covering the past century and a half. There is an implicit assumption here that this antisemitism emerges as something distinct from older anti-Judaism. Is this distinction a valid one? And, if so, how can it be rendered useful?

There is an old formulation that asks: "what is the question, for which this is the answer?" The focus of this anthology reflects current concerns among people who probe the origins and impacts of identifying Jews as not only different, but dangerous to local populations. Some studies that present long-term distrust of Jews form an interesting comparison to the theme of difference found in the volume under review. We might start with David Nirenberg's study *Anti-Judaism: The Western Tradition* (2013). Here we learn that, in the second century B.C.E., Judeans worked for the Egyptian pharaonic house serving to garrison the empire's southern borders. At that time, they garnered distrust among the local population due to the fact that they would not share the same food or dine socially. Egyptians criticized them for keeping themselves separate from society: Jews were thus thought of as untrustworthy, an alien element among the larger population.

James Carroll's account of Christian anti-Judaism in *Constantine's Sword* (2001) provides a powerful background to the long, dark history of religious prejudice and its results. In his documentary film version of the book (2007), he brings the troubled relationship to recent events, focusing on the religious bigotry by some students at the Air Force Academy in Colorado Springs, Colorado. Local mega-church ministers certainly feel no compunction to argue otherwise. By the end of the film, we learn that Jewish veterans of the Air Force and their supporters remain under threat of physical harm by Christians. There appears little distinction between the original anti-Judaism of

the fourth century or antisemitism of the twentieth. Carroll's account certainly offers some critique of the anthology reviewed here.

All the contributors converge on the various adaptations of the newer form of anti-Judaism in the context of colonial conquest that prompted a desire to examine authentic members of a national-cum-racial community. Is this a reasonable basis to distinguish the "new" from the older, traditional prejudice in European history? The reader must decide.

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***Africans and the Holocaust: Perceptions and Responses of Colonized and Sovereign Peoples*, Edward Kissi (New York: Routledge, 2020), xi + 194 pp., hardcover $160.00, electronic version available.**

The new book by Edward Kissi asks three interrelated questions: What did people in Africa know about the Holocaust? What did they think about it? To what extent were they willing to help Jewish refugees? As the author admits, his inquiry has some important geographic limitations because it focuses mostly on British colonies in East and West Africa, as well as the two independent African states, Liberia and Ethiopia (before and after the Italian occupation). Moreover, the book mostly takes into consideration the major newspapers of the period in these areas, and therefore says more about the opinions of African urban elites and colonial administrators than the broader African populations. Despite these important qualifications, the book offers welcome insights on reactions in Africa, and interestingly highlights the connections of Nazism and colonialism in the minds of Africans and colonial administrators.

The first chapter presents an overview of the presence of Jews in Africa since the fourth century BCE. It touches on all regions of Africa and differentiates periods of acceptance, rejection, and persecution. Some Jewish settlements resulted from the conversion of indigenous populations, while others were the outcome of migrations from Europe or the Middle East. Generalizations are hard to make, but one can say that the rising anti-colonialist sentiment of Africans in the late nineteenth and early twentieth centuries often identified Jews as "white Europeans," and therefore as fellow colonialists even in areas where the Jewish presence predated European colonialism by centuries. Kissi stresses that Jews in West Africa tended to be more accepted and appreciated (as artisans, traders, and scholars) than elsewhere in Africa.

The second chapter highlights Africans' reactions to Nazism. While some Africans initially appreciated the rise of Nazi Germany as a potential counterweight to British and French colonialism, many soon became familiar with the virulent racist tendencies of Nazism and Hitler in particular. Nazi hatred of Jews was widely perceived, and Africans paid attention to the Nazi notion that Jews and Blacks were somehow related (although I would argue that Nazi racism always saw Jews as much more dangerous than any other group). Some inhabitants of the former German colonies became worried that Britain might "return" these lands to Germany in exchange for German concessions, and this fear sometimes led to a greater appreciation of British colonialism. Both independent countries of Africa had traditionally had good relations with Nazi Germany and its predecessor states. Ethiopia, for example, had received secret military aid from Hitler in its struggle against the Italian invasion. But even here, the obvious racism of Nazi Germany, as manifest in Hitler's comparison of Africans